

NEW TESTAMENT

DANIEL MACE

1729

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #20

**THE NEW TESTAMENT In Greek and English and a
NEW VERSION
Daniel Mace**

1729 ORIGINAL PUBLISHER, J. ROBERTS, London

1076 pages

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Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

Biographical Sketch of Daniel Mace

Daniel Mace, a British Presbyterian minister, published anonymously *The New Testament in Greek and English, Containing the Original Text . . . and a New Version*, in London (1729). Little is known about Mace due to his name being confused with a *William Mace*, a lecturer on Civil Law at the time. The error is all the more remarkable because of it being perpetuated by such prestigious standard sources as the *British Museum Catalogue*, Henry Cotton's *Editions of the Bible*, and *The Cambridge History of the Bible; The West from the Reformation to the Present Day*, edited by S. L. Greenslade (Cambridge Press, 1963, page 189).

The Greek and English texts in the two-volume set are printed in parallel columns. The Greek portion of Mace's work, among the first to be based on a critical Greek text using then current manuscripts, is usually considered to be quite acceptable, but his English translation is often characterized as quaint and colloquial in nature. Dean Luther Weigle comments on the English portion of Mace's work as follows, "his corrections of the Greek Text were in the direction of sound scholarship; but his English version was too obvious an attempt to copy the 'humor of the age' — the pert colloquial style which was then fashionable."

Examples of Mace's unusual English renderings are Matt. 6:16, "When ye fast, don't put on a dismal air as the Hypocrites do," and Matt. 12:34, "'tis the overflowing of the heart that the mouth dischargeth."

Daniel Mace passed away in 1753.

— William E. Paul, Editor
Bible Editions & Versions

THE
NEW TESTAMENT
In GREEK and ENGLISH.

Containing the
ORIGINAL TEXT

Corrected from the AUTHORITY of the
most *Authentic Manuscripts*:

AND A
NEW VERSION

Form'd agreeably to the ILLUSTRATIONS
of the most Learned *Commentators and Critics*:

WITH
NOTES and VARIOUS READINGS,
AND
A COPIOUS ALPHABETICAL INDEX.

IN TWO VOLUMES.

If the LIGHT that is in Thee be DARKNESS, how
GREAT is that DARKNESS! Matthew,

L O N D O N :

Printed for J. ROBERTS, near the *Oxford-Arms* in
Warwick-Lane. M.DCC.XXIX.

To the Right Honourable
PETER Lord KING,
Baron of OCKHAM,
Lord High-Chancellor
of *Great-Britain.*

My LORD,

THE Editor does not presume to fly to your Lordship for protection: he humbly appeals to your judgment. the Original needs no Patronage, and the Version claims no other than what can be deriv'd from the Original. if they are weigh'd in the Ballance, the English will be found transcendently light: but should the great Author of the *Critic on the Apostles Creed* condescend to throw some part of his Erudition into the margin, how swift would it tend to an *Equilibrium*! that exquisite penetration in unravelling the most perplex'd difficulties, that extensive knowledge, and beautiful simplicity of Language, which the World have always admir'd in the noble
A 2 writer,

writer, would soon set the sacred books in a true English light, and do that Justice to the inspired Oracles, which others, whose Province it is, have studiously declin'd. whatever their motives may be, since nothing can so effectually contribute to the improvement and felicity of mankind, as a clear view of Christianity stript of the disguise in which it has been involv'd by the Arts of some, and the ignorance of others; the Editor has submitted to the drudgery of this Essay, and humbly hopes his temerity may find some indulgence from the usefulness of the design. to enlighten the understanding of men, is to improve their virtue: the Gospel-dispensation is stil'd Light and Life, as if Religion was nothing else but a distinct view of our own happiness: and no less than present and eternal felicity is the *Legacy* of the New Testament. how derogatory then to the dignity of the *Testator* is their presumption, who arrogantly claim such advantages, without ever attempting to prove the *Will*, and which is more deplorable, without any solicitude even to understand it? can infinite wisdom propose an infinite reward to indolence and sloth? if a Heaven may be purchased at so cheap a rate, it must be the Paradise for Fools. what numbers of such luke-warm Enquirers are in your Lordship's eye, who pretend to believe they know not what, yet burn with enthusiastic zeal they know not why? who can scarce assign any other reason for their belief, than that their God-mothers promised they should believe! so little difference is there between the faith of Constantinople and that of Rome. Christianity can gain but little credit from such implicit Votaries. a blind resignation of their understanding, if such may be said to have understanding, far from being of the nature of Religion, is an explicit abjuration of common sense and reason, which is, or ought to be, the *basis* of all Religion. yet, however melancholy it may appear, it is but too visible, that the greatest part even of Europe are involv'd in such a state. by what arts the scene of darkness was introduc'd, is not altogether a mystery: after an attempt of several ages to put out the

the eyes of mankind, it was judg'd more practicable and equally effectual to blow out the *candle*, in order to make them obsequiously dance after an *ignis fatuus* in a traditionary *dark lantborn*. a spiritual tyranny was soon erected, Kings were no longer reverenc'd as Fathers, but treated like babes ; Royalty was transform'd to slavery ; free-born people became beasts of burthen ; arts and sciences were abolish'd ; *jargon* supply'd the place of reasoning ; fancy was faith ; dotage, Religion ; and bigotry, the four cardinal virtues. a deplorable state, under which this part of the world had still groan'd, if the Northern Star had not broke the charm, and dispell'd the Egyptian gloom. no sooner were the sacred records expos'd to popular view, than Religion began to recover something of her antient lustre ; public liberty reviv'd, and science rais'd her head. the happiness of the Nation was then, as it always will be, commensurate to the understanding of the Nation. by informing the mind the Reformation took place : truth whenever it appears, and it is not truth till it appears, is ever invincible. free inquiry, and dispassionate debate bring it to light ; but whenever the same methods are used to propagate the best Religion, which its enemys have employ'd in favour of the worst, no wonder if it be reduc'd to a stand, or rather lose ground. what an Idea must it raise in the mind of the incredulous, to hear a champion proclaim his challenge from the *rostrum*, and then find him skulking behind my Lord Chief Justice for protection ! what can he think of such a Christian Hero ! a conduct so ignominious can only confirm his prejudice, and make him conclude, that what will not bear an enquiry, is not worth any enquiry. the general growth of Infidelity so loudly and so justly complain'd of, is not so much to be ascrib'd to the strength or skill, or wit of those who attack, as to the indiscretion and *foible* of those who are advocates for the faith. to dress up a man in *straw*, and steal from the blunders of poets, or the misrepresentation of impostors, imaginary trophies to adorn a mock triumph, will be deem'd

deem'd a preposterous method to gain profelytes. when it is pronounced from high places, " That Truth may
 " subvert the essence of moral good, or that vice is
 " not founded upon falsehood ;—That they who forg'd
 " writings under the name of Christ and his Apostles
 " were no bad men ;—That rational creatures may be
 " better govern'd by illusion than by reason ;—That it
 " is possible for men to disbelieve what actually ap-
 " pears to them credible, and may, if they will, be-
 " lieve propositions that have no meaning ;—That it
 " is agreeable to the character of infinite wisdom not
 " to make things too plain ;—That the mind perceives
 " every thing but that occult *substratum, itself* ;—That
 " the mind is a real agent, and perceives it does a
 " thousand things without perceiving any one thing
 " that it does. and —That all these indigested para-
 " doxes are too true to be made a jest on." when any
 System, my Lord, is made to lean on such buttresses,
 it must inevitably sink. the subject indeed is too se-
 rious to be the occasion of mirth : it is a mark of in-
 temperate levity to be so indolent a spectator of man-
 kind, as not to feel any compunction in contemplating
 the pride of their heart, and the poverty of their un-
 derstanding. but the appeal is made to your Lord-
 ship to pronounce, whether any historical evidence of
 a distant marvellous fact, can be brought into competi-
 tion with that evidence which demonstrates these *maxims*
 to be false ? though these Gentlemen are not to
 be charg'd with any consequences they do not fore-
 see, however justly they flow from the premisses, it be-
 hoves them to consider, that the *modern* doctrine of
active power without intelligence, is no other than the old
 philosophy of *Strato Lampfacenus*, under a thin disguise.
 " the *Phænomena*, that is, our perceptions, cannot be
 " produc'd by *passive matter* ;" nor is it possible they
 should be produc'd by a *mind* so *passive* as not to per-
 ceive how they are produc'd. this is a difficulty which
 our learned Apologists have overlook'd, and which
 they never could have overcome, without retreating to
 what

what, it seems, had intirely escaped their notice, the doctrine of *a Trinity*; not *a Trinity* of incomprehensible names, not deriv'd from the mythology of the Greeks, the Cabala of the Jews, or the philosophy of Zoroastres; but *a Trinity* of intelligible principles, which flows immediately from the contemplation of human nature, is ingrafted into it, or rather makes up the whole of it. there is no need of bright Oriental parts, or Rabbinical penetration to discern it: the voice of Reason, and the voice of Scripture expressly declare, "that man is compounded of *Spirit, Soul, and Body.*" a doctrine, which far from being a barren speculation, is infinitely comprehensive, and useful: without it, the *phenomena* are inexplicable: it is *the* direct proof of the existence of the supreme Being: it illustrates our dependance upon him; and is so absolutely necessary, that without its aid, it will be very difficult to demolish the pernicious *system* of Scholastic Free-thinkers, *Materialism*; which, if it should prevail, would effectually subvert the essences, *as they are call'd*, of moral good and evil: overthrow the distinction of truth and falsehood: substitute Popish absurdity for British sense: and soon exchange our freedom for slavery, by conveying a missionary *cloud* from Rome to obscure the Throne, instead of that *Constellation*, which now fills it with Glory.

I am,

May it please your Lordship,

Your Lordship's most obedient,

and most devoted humble Servant,

The EDITOR.

Premonition to the Reader.

GOD has given us sufficient capacity to know him, and to learn our duty, and to judge when a Revelation comes from him ; which is all the knowledge that is needful to us in our present state.—Certainly, such a Revelation demands the regard and attention of a rational Creature, so far as soberly to consider it, and to enquire carefully into the grounds of it, as a matter in which he is nearly concern'd. Christianity requires no farther favour, than a fair and impartial Enquiry into the grounds and doctrines of it ; and for Men who live in a Country where it is publickly profess'd, and where they have all the proper and necessary means of Information, not to attend to it at all, or to consider it with such Indifference, as if they thought themselves unconcern'd in it, is the highest degree of Stupidity and Folly. Let me therefore beseech you, to think of Religion as a matter of great Importance in itself, and of infinite Concern to every one of you ; and not to suffer yourselves, either to be diverted by the Business or Pleasures of the World, from regarding it, or deluded by wicked Men into an Opinion that it deserves not your regard. Bishop of London's Pastoral-Letter.

Τ Ο Κ Α Τ Α
Μ Α Τ Θ Α Ι Ο Ν

Τ Η Ε
Η Ο Λ Υ Γ Ο Σ Π Ε Λ

ΑΓΙΟΝ ΕΤΑΓΓΕΛΙΟΝ.

According to MATTHEW.

1 ΒΙΒΛΙΟΣ ΓΕΝΕΣΕΩΣ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ ΥΙΟΥ ΔΑΒΙΔ,
2 ΥΙΟΥ ΑΒΡΑΑΜ. ΑΒΡΑ-
ΑΜ ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΣΑΑΚ, ΙΣΑΑΚ
ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΑΚΩΒ, ΙΑΚΩΒ
ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ
3 ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ. ΙΟΥΔΑΣ
ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΦΑΡΕΣ ΚΑΙ ΤΟΝ
ΖΑΡΑ ΕΚ ΤΗΣ ΘΑΜΑΡ, ΦΑΡΕΣ
ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΕΣΡΩΜ, ΕΣ-
4 ΡΩΜ ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΑΡΑΜ. Α-
ΡΑΜ ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΑΜΙΝΑ-
ΔΑΒ, ΑΜΙΝΑΔΑΒ ΔΕ ΕΓΕΝΝΗΣΕ
ΤΟΝ ΝΑΑΣΣΩΝ, ΝΑΑΣΣΩΝ ΔΕ
5 ΕΓΕΝΝΗΣΕ ΤΟΝ ΣΑΛΜΩΝ. ΣΑΛ-
ΜΩΝ ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΒΟΟΖ ΕΚ
ΤΗΣ ΡΑΧΑΒ, ΒΟΟΖ ΔΕ ΕΓΕΝΝΗΣΕ
ΤΟΝ ΩΒΕΔ ΕΚ ΤΗΣ ΡΟΥΘ, ΩΒΕΔ
6 ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΕΣΣΑΙ. ΙΕΣ-
ΣΑΙ ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΔΑΒΙΔ
ΤΟΝ ΒΑΣΙΛΕΑ, ΔΑΒΙΔ ΔΕ Ο
ΒΑΣΙΛΕΥΣ ΕΓΕΝΝΗΣΕ ΤΟΝ ΣΟ-
ΛΟΜΩΝΤΑ ΕΚ ΤΗΣ ΤΟΥ ΟΥΡΙΟΥ.
7 ΣΟΛΟΜΩΝ ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΡΟ-
ΒΟΑΜ. ΡΟΒΟΑΜ ΔΕ ΕΓΕΝΝΗΣΕ
ΤΟΝ ΑΒΙΑ. ΑΒΙΑ ΔΕ ΕΓΕΝΝΗΣΕ
8 ΤΟΝ ΑΣΑ. ΑΣΑ ΔΕ ΕΓΕΝΝΗΣΕ
ΤΟΝ ΙΩΣΑΦΑΤ, ΙΩΣΑΦΑΤ ΔΕ
ΕΓΕΝΝΗΣΕ ΤΟΝ ΙΩΡΑΜ, ΙΩΡΑΜ
9 ΔΕ ΕΓΕΝΝΗΣΕ ΤΟΝ ΟΖΙΑΝ. ΟΖΙΑΣ
ΔΕ

THE History of the life **1**
of Jesus Christ, the
son of David, the son
of Abraham. Abraham was **2**
the father of Isaac, Isaac
the father of Jacob, Jacob
the father of Judas and his
brethren. And Judas the **3**
father of Phares and Zara
by Thamar, and Phares the
father of Esrom, Esrom the
father of Aram. Aram the **4**
father of Aminadab, Amina-
dab the father of Naasson,
Naasson the father of Salmon.
Salmon the father of Booz by **5**
Rachab, and Booz the fa-
ther of Obed by Ruth, and
Obed the father of Jesse. And **6**
Jesse the father of David
the king, and David had
Solomon by her that had been
the wife of Urias. Solo- **7**
mon was the father of Ro-
boam, Roboam the father
of Abia, Abia the father
of Asa. Asa the father of **8**
Josaphat, Josaphat the fa-
ther of Joram, Joram the
father of Ozias. Ozias the **9**
B father

- δε εγεννησε τον Ιωαθαμ, Ιωα-
 θαμ δε εγεννησε τον Αχαζ,
 Αχαζ δε εγεννησε τον Εζε-
 10 κιαν. Εζεκιας δε εγεννησε
 τον Μανασση, Μανασσης
 δε εγεννησε τον Αμων, Αμων
 11 δε εγεννησε τον Ιωσιαν. Ιω-
 σιας δε εγεννησε τον Ιεχονιαν
 και τους αδελφους αυτου, επι
 της μετοικεσις Βαβυλωνος.
 12 μετα δε την μετοικεσιαν Βα-
 βυλωνος Ιεχονιας εγεννησε τον
 Σαλαθιηλ, Σαλαθιηλ δε εγεν-
 13 νησε τον Ζοροβαβελ. Ζορο-
 βαβελ δε εγεννησε τον Αβι-
 ουδ, Αβιουδ δε εγεννησε τον
 Ελιακειμ, Ελιακειμ δε εγεν-
 14 νησε τον Αζωρ. Αζωρ δε
 εγεννησε τον Σαδωκ, Σαδωκ
 δε εγεννησε τον Αχειμ, Αχειμ
 15 δε εγεννησε τον Ελιουδ. Ελι-
 ουδ δε εγεννησε τον Ελεα-
 ζαρ, Ελεαζαρ δε εγεννησε τον
 Ματθαν, Ματθαν δε εγεννη-
 16 σε τον Ιακωβ. Ιακωβ δε ε-
 γεννησε τον Ιωσηφ τον ανδρα
 Μαρίας, εξ ης εγεννηθη ΙΗ-
 ΣΟΥΣ ο λεγόμενος Χριστος.
 17 πασαι ουν αι γενεαι απο
 Αβρααμ έως Δαβιδ, γενεαι
 δεκατεσσαρες; και απο Δα-
 βιδ έως της μετοικεσις Βα-
 βυλωνος, γενεαι δεκατεσσά-
 ρες; και απο της μετοικε-
 σιας Βαβυλωνος έως του
 Χριστου, γενεαι δεκατεσ-
 18 σαρ.
 Του δε Χριστου η γεννησις
 ούτως ην: μνηστευθεισης γαρ
 της μητρος αυτου Μαρίας

father of Joatham, Joatham
 the father of Achaz, A-
 chaz the father of Eze-
 kias. Ezekias the father of 10
 Manasses, Manasses the fa-
 ther of Amon, Amon the fa-
 ther of Josias. Josias the 11
 father of Jechonias and his
 brethren, about the time
 when the Jews were carried
 away to Babylon. and af- 12
 ter their transmigration to
 Babylon, Jechonias was fa-
 ther of Salathiel, Salathiel
 father of Zerobabel. Zoro- 13
 babel father of Abiud, A-
 biud father of Eliakim,
 Eliakim father of Azor. And 14
 Azor father of Sadoc, Sa-
 doc father of Achim, Achim
 father of Eliud. Eliud fa- 15
 ther of Eleazar, Eleazar
 father of Matthan, Mat-
 than father of Jacob. Ja- 16
 cob father of Joseph the
 husband of Mary of whom
 was born Jesus, who is cal-
 led Christ. So all the gene- 17
 rations from Abraham to
 David, are fourteen gene-
 rations: and from David to
 the Babylonian transmigra-
 tion, are fourteen genera-
 tions: and from the Ba-
 bylonian transmigration un-
 to Christ, are fourteen ge-
 neration.

Now the manner of Christ's 18
 birth was this: his mo-
 ther Mary being promised in
 mar-

τῷ Ἰωσήφ, πρὶν ἢ σπνελεθῆν
αὐτοῦς, εὑρεθῇ ἐν γαστρὶ ἐ-
χούσα ἐκ πνεύματος ἁγίου.
19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δι-
καιὸς ὢν, καὶ μὴ θελὼν αὐ-
τὴν παραδειγματίζειν, ἐβου-
λήθη λαθεῖν ἀπολῦσαι αὐ-
20 τὴν. τὰντα δὲ αὐτοῦ ἐν-
θυμηθέντος, ἰδοὺ, ἀγγελὸς κυ-
ρίου κατ' ὄναρ ἐφάνη αὐτῷ,
λεγων· Ἰωσήφ υἱὸς Δαβὶδ,
μὴ φοβηθῇς παραλαβεῖν Μα-
ριάμ τὴν γυναῖκα σου· τὸ γαρ-
εν αὐτῇ γεννηθὲν ἐκ πνεύμα-
21 τὸς ἐστὶν ἁγίου. τέξεται
δὲ υἱόν, καὶ καλεσεὶς τὸ
ὄνομα αὐτοῦ Ἰησοῦν· αὐ-
τὸς γὰρ σώσει τὸν λαόν αὐ-
τοῦ ἀπο τῶν ἁμαρτιῶν αὐ-
22 τῶν. τοῦτο δὲ ὅλον γεσ-
γεν ἵνα πληρωθῇ τὸ ρηθὲν
ὑπὸ τοῦ Κυρίου διὰ τοῦ
23 προφήτου, λεγοντος, "Ἰδοὺ,
" ἡ παρθένος ἐν γαστρὶ ἔξει,
" καὶ τέξεται υἱόν, καὶ καλε-
" σουσι τὸ ὄνομα αὐτοῦ
" Ἐμμανουὴλ," ὃ ἐστὶ με-
θερμηνεύομενον, μεθ' ἡμῶν ὁ
Θεός.
24 Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπο
τοῦ ὕπνου, ἐποίησεν ὡς προ-
σετάξεν αὐτῷ ὁ ἀγγελὸς Κυ-
ρίου, καὶ παρέλαβε τὴν γυ-
25 ναῖκα αὐτοῦ. καὶ οὐκ ἐγίνω-
σκεν αὐτὴν, ἕως οὗ ἐτεκε
τὸν υἱὸν αὐτῆς τὸν πρωτο-
τόκον· καὶ ἐκάλεσε τὸ ὄνομα
αὐτοῦ ἸΗΣΟΥΝ.

marriage to Joseph, before
they came together, she be-
came pregnant by the holy
Spirit. but Joseph her hus- 19
band, being a good-natur'd
man, and unwilling to ex-
pose her to publick shame,
he designed to put her away
privately. but while he was 20
revolving this in his mind,
an angel of the Lord appear-
ed to him in a dream, say-
ing, Joseph, the off-spring
of David, don't make any
difficulty of taking Mary for
thy wife: for her pregnancy
is from the holy Spirit. and 21
she shall be deliver'd of a
son, to whom you shall give
the name Jesus: for he shall
save his people from their
sins. now by these events, 22
that divine prediction of the
Prophet had its full accom-
plishment, when he said,
"Behold,* a virgin shall be 23
" with child, and shall bring
" forth a son, and they shall
" call his name Emmanuel,"
that is to say, God our Saviour.

Then Joseph being awak'd 24
out of sleep, did as the angel
of the Lord directed, and
took his wife home, but did 25
not cohabit with her as a
wife, before she had brought
forth her first-born son;
whom he named JESUS.

Του

When

1 ΤΟΥ ΔΕ ΙΗΣΟΥ ΓΕΝΝΗΘΕΝΤΟΣ
 ΕΝ ΒΗΘΛΕΕΜ ΤΗΣ ΙΟΥΔΑΙΑΣ, ΕΝ
 ΗΜΕΡΑΙΣ ΗΡΩΔΟΥ ΤΟΥ ΒΑΣΙ-
 ΛΕΩΣ, ΙΔΟΥ, ΜΑΓΟΙ ΑΠΟ ΑΝΑ-
 ΤΟΛΩΝ ΠΑΡΕΦΕΡΟΝΤΟ ΕΙΣ ΙΕΡΟ-
 2 ΣΟΛΥΜΑ. ΛΕΓΟΝΤΕΣ, ΠΟΥ ΕΣ-
 ΤΙΝ Ὁ ΤΕΧΘΕΙΣ ΒΑΣΙΛΕΥΣ ΤΩΝ
 ΙΟΥΔΑΙΩΝ; ΕΙΔΟΜΕΝ ΓΑΡ ΑΥ-
 ΤΟΥ ΤΟΝ ΑΣΤΕΡΑ ΕΝ Τῇ ΑΝΑ-
 ΤΟΛῃ, ΚΑΙ ΠΛΘΟΜΕΝ ΠΡΟΣΚΥ-
 3 ΝΗΣΑΙ ΑΥΤῷ. ΑΚΟΥΣΑΣ ΔΕ
 ΗΡΩΔΗΣ ὁ ΒΑΣΙΛΕΥΣ ΕΤΑΡΑΧΘῆ,
 ΚΑΙ ΠΑΣΑ ΙΕΡΟΣΟΛΥΜΑ ΜΕΤ'
 4 ΑΥΤΟΥ, ΚΑΙ ΣΥΝΑΓΑΓΩΝ ΠΑΝ-
 ΤΑΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΓΡΑΜ-
 ΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ, ΕΠΥΘΑΝΕ-
 ΤΟ ΠΑΡ' ΑΥΤΩΝ, ΠΟΥ Ὁ ΧΡΙΣ-
 5 ΤΟΣ ΓΕΝΝΑΤΑΙ. Οἱ ΔΕ ΕΙΠΟΝ
 ΑΥΤῷ, ΕΝ ΒΗΘΛΕΕΜ ΤΗΣ ΙΟΥ-
 ΔΑΙΑΣ: Οὕτω γὰρ ΓΕΓΡΑΠΤΑΙ
 6 ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ; "ΚΑΙ
 " ΣΥ ΒΗΘΛΕΕΜ, Γῆ ΙΟΥΔΑ, ΟΥ-
 " ΔΑΜΩΣ ΕΛΑΧΙΣΤῆ ΕΙ ΕΝ ΤΟΙΣ
 " ἡγεμοσίν ΙΟΥΔΑ: ΕΚ ΣΟΥ
 " ΓΑΡ ΕΞΕΛΕΥΣΕΤΑΙ ἡΓΟΥΜΕΝΟΣ,
 " ὅστις ποιμανεῖ τὸν λαὸν
 " ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ."
 7 ΤΟΤΕ ΗΡΩΔΗΣ ΛΑΘΡΑ ΚΑΛΕ-
 ΣΑΣ ΤΟΥΣ ΜΑΓΟΥΣ, ΠΚΡΙΒΩΣΕ
 ΠΑΡ' ΑΥΤΩΝ ΤΟΝ ΧΡΟΝΟΝ ΤΟΥ
 8 ΦΑΙΝΟΜΕΝΟΥ ΑΣΤΕΡΟΣ. ΚΑΙ
 ΠΕΜΨΑΣ ΑΥΤΟΥΣ ΕΙΣ ΒΗΘΛΕΕΜ,
 ΕΙΠΕ, ΠΟΡΕΥΘΕΝΤΕΣ, ΑΚΡΙΒΩΣ
 ΕΞΕΤΑΣΑΤΕ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ,
 ΕΠΑΝ ΔΕ ΕΥΡΗΤΕ, ΑΠΑΓΓΕΙΛΑΤΕ
 ΜΟΙ, ὅπως κατ' ἐλθὼν προσ-
 9 ΚΥΗΣΩ ΑΥΤῷ. Οἱ ΔΕ ΑΚΟΥ-
 ΣΑΝΤΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ, ΕΠΟ-
 ΡΕΥΘΕΝΤΕΣ, ΚΑΙ ΙΔΟΥ, Ὁ ΑΣΤΗΡ,
 ΟΥ

When Jesus was born in 1
Bethlehem of Judca, in the
reign of king Herod, certain
eastern Magi came to Jeru-
salem, with this enquiry, 2
Where is this king of the
Jews who is now born? for
we have seen his rising star,
and are come to pay him
homage. when king Herod 3
heard these things, he was
alarm'd, and all Jerusalem
with him. and having as- 4
sembled all the chief priests
and scribes of the people, he
enquired of them where
Christ was to be born. they 5
answered him, in Bethlehem
of Judea: for these are the
*words of the prophet; **
"And thou Bethlehem in 6
" the land of Juda, art not
" the least among the princes
" of Juda: for out of thee
" shall come a Governor
" that shall rule my people
" Israel."

Then Herod having pri- 7
 vately sent for the Magi,
 enquired of them the exact
 time when the star appear-
 ed. and he sent them to 8
 Bethlehem, go, said he, make
 an exact enquiry about the
 young child, and when ye have
 found him, let me know it,
 that I too may come and pay
 my adorations to him. in obe- 9
 dience to the king, they de-
 parted,

ὄν εἶδον ἐν τῇ ἀνατολῇ, προσηγὼν αὐτοὺς, ἕως ελθὼν
 εἶσθι ἐπάνω οὗ νῦν τὸ παι-
 10 διον. ἰδόντες δὲ τὸν ἀστὲ-
 ρα, ἐκάρησαν χαρὰν μετὰ
 11 σφοδρά· καὶ ἐλθόντες εἰς
 τὴν οἰκίαν, εἶδον τὸ παιδίον
 μετὰ Μαρίας τῆς μητρός αὐ-
 τοῦ, καὶ πεσόντες προσε-
 κύνησαν αὐτῷ, καὶ ἀνοί-
 ξαντες τοὺς θησαυροὺς αὐ-
 τῶν, προσηύχσαν αὐτῷ, δώ-
 ρα, χρυσόν, καὶ λίβανον,
 12 καὶ σμύρναν. καὶ χρημα-
 τισθέντες κατ' ὄναρ μὴ
 ἀνακαμψαὶ πρὸς Ἡρώδην,
 δι' ἄλλης ὁδοῦ ἀνεχώρησαν
 εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐ-
 τῶν, ἰδοὺ, ἄγγελος Κυρίου
 φαίνεται κατ' ὄναρ τῷ Ιω-
 σήφ, λέγων, Ἐγερθεὶς παρα-
 λαβε τὸ παιδίον καὶ τὴν
 μητέρα αὐτοῦ, καὶ φεῦγε εἰς
 Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
 ἀν εἰπῶ σοί, μελλοῦσα Ἡρώ-
 δης ζητεῖν τὸ παιδίον τοῦ
 14 ἀπολεσάι αὐτό· ὁ δὲ ἐγερθεὶς
 παρέλαβε τὸ παιδίον καὶ τὴν
 μητέρα αὐτοῦ νυκτός, καὶ
 ἀνεχώρησεν εἰς Αἴγυπτον·
 15 καὶ νῦν ἐκεῖ ἕως τῆς τελευτῆς
 Ἡρώδου· ἵνα πληρωθῇ τὸ
 ῥῆθιν ὑπὸ Κυρίου διὰ τοῦ
 προφήτου, λέγοντος, Ἐξ Αἴ-
 γυπτου ἐκάλεσα τὸν υἱόν μου.
 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνε-
 παιχθῇ ὑπὸ τῶν μαγῶν, ἐθυ-
 μώθη

parted, and immediately the
 star which they saw in the
 east, moved on before them,
 till it came to the place where
 the infant was, and then stood
 still. when they observ'd this 10
 of the star, they were ex-
 tremely well pleas'd. and en- 11
 tring into the house, they saw
 the infant with Mary his
 mother, and prostrating them-
 selves, they worshipped him:
 then opening their treasures,
 they presented him with gold,
 and frankincense, and myrrh.
 but being divinely warn'd in a 12
 dream, not to go back to He-
 rod, they returned into their
 own country another way.

When they were gone, an 13
 angel of the Lord appeareth
 to Joseph in a dream, say-
 ing, Arise, take the infant
 and his mother, flee into E-
 gypt, and don't stir thence
 till I order you, for Herod
 will endeavour to have the
 child destroy'd. Joseph there-
 fore arose, took the infant 14
 and his mother by night, and
 fled into Egypt: where he 15
 stay'd till the death of
 Herod: so that what the
 Lord had spoken by the pro-
 phet, saying, * " Out of E-
 " gypt have I called my son,"
 was then fulfill'd.

Then Herod perceiving he 16
 was abused by the Magi, was
 full

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ
 ΠΑΡΑΓΙΝΕΤΑΙ ΙΩΑΝΝΗΣ Ο ΒΑΠ-
 ΤΙΣΤΗΣ, ΚΗΡΥΣΣΩΝ ΕΝ ΤΗ ΕΡΗ-
 2 ΜΩ ΤΗΣ ΙΟΥΔΑΙΑΣ, ΚΑΙ ΛΕΓΩΝ·
 “ΜΕΤΑΝΟΕΙΤΕ· ΗΓΙΚΕ ΓΑΡ ἡ
 “ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ.”
 3 ΟΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΡΗΘΕΙΣ ΥΠΟ
 ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ, ΛΕΓΟΝ-
 ΤΟΣ, “ΦΩΝΗ ΒΟΩΝΤΟΣ ΕΝ ΤΗ
 “ΕΡΗΜΩ· ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ
 “ΟΔΟΝ ΚΥΡΙΟΥ, ΕΥΘΕΙΑΣ ΠΟΙΕΙ-
 “ΤΕ ΤΑΣ ΤΡΙΒΟΥΣ ΑΥΤΟΥ.”
 4 ΑΥΤΟΣ ΔΕ Ο ΙΩΑΝΝΗΣ ΕΙΧΕ ΤΟ ΕΝ-
 ΔΥΜΑ ΑΥΤΟΥ ΑΠΟ ΤΡΙΧΩΝ
 ΚΑΜΠΛΟΥ, ΚΑΙ ΖΩΝΗΝ ΔΕΡΜΑ-
 ΤΙΝΗΝ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΑΥ-
 ΤΟΥ· ἡ ΔΕ ΤΡΟΦΗ ΑΥΤΟΥ ΝΥ
 ΑΚΡΙΔΕΣ ΚΑΙ ΜΕΛΙ ΑΓΡΙΟΝ.
 5 ΤΟΤΕ ΕΞΕΠΟΡΕΥΕΤΟ ΠΡΟΣ ΑΥ-
 ΤΟΝ ΙΕΡΟΣΟΛΥΜΑ, ΚΑΙ ΠΑΣΑ
 ἡ ΙΟΥΔΑΙΑ, ΚΑΙ ΠΑΣΑ ἡ ΠΕΡΙ-
 6 ΧΩΡΟΣ ΤΟΥ ΙΟΡΔΑΝΟΥ· ΚΑΙ
 ΕΒΑΠΤΙΖΟΝΤΟ ΕΝ Τῷ ΙΟΡΔΑΝῃ
 ΥΠ’ ΑΥΤΟΥ, ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ
 7 ΤΑΣ ἈΜΑΡΤΙΑΣ ΑΥΤΩΝ. ΙΔΩΝ
 ΔΕ ΠΟΛΛΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ
 ΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ ΕΡΧΟΜΕΝΟΥΣ
 ΕΠΙ ΤΟ ΒΑΠΤΙΣΜΑ ΑΥΤΟΥ,
 ΕΙΠΕΝ ΑΥΤΟΙΣ, “ΓΕΝΝΗΜΑΤΑ
 “ΕΧΙΘΥΩΝ, ΤΙΣ ὙΠΕΔΕΙΞΕΝ ὙΜΙΝ
 “ΦΥΓΕΙΝ ΑΠΟ ΤΗΣ ΜΕΛΛΟΥΣΗΣ
 8 “ΟΡΓΗΣ· ΠΟΙΗΣΑΤΕ ΟΥΝ ΚΑΡ-
 “ΠΟΝ ΑΞΙΟΝ ΤΗΣ ΜΕΤΑΝΟΙΑΣ·
 9 “ΚΑΙ ΜΗ ΘΩΞΕΤΕ ΛΕΓΕΙΝ ΕΝ
 “ΕΑΥΤΟΙΣ, ΠΑΤΕΡΑ ΕΧΟΜΕΝ
 “ΤΟΝ ΑΒΡΑΑΜ· ΛΕΓΩ ΓΑΡ
 “ὍΤΙ ΔΥΝΑΤΑΙ Ο ΘΕΟΣ
 “ΕΚ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΕΡΓΙ-
 10 “ΡΑΙ ΤΕΚΝΑ Τῷ ΑΒΡΑΑΜ· ΠΟΘΗ
 ΔΕ

*At that time appeared John the Baptist, preaching in the wilderness of Judea, and say- 1
 ing, “Repent ye: for the 2
 “kingdom of the Messiah 3
 “draws nigh.” for it is of 3
 John the prophet † Esaias 3
 spoke, when he said, “The 4
 “voice of one crying in the 4
 “wilderness, Prepare ye the 4
 “way of the Lord, make his 4
 “paths clear.” now John 4
 wore a coat made of ca- 4
 mels hair, with a leathern 4
 girdle about his waist; and 4
 his food was locusts and 4
 wild honey.*

*Then the inhabitants of Je- 5
 rusalem, of all Judea, and 5
 the whole country about Jor- 5
 dan, came to him: and hav- 6
 ing confess’d their sins, they 6
 were baptized by him in Jor- 6
 dan. but when he saw many 7
 of the Pharisees and Sadducees 7
 come to his baptism, he said 7
 to them, “Ye brood of vi- 7
 “pers, who has witness’d you 7
 “to fly from the wrath to 7
 “come? Let your actions 8
 “then show your repentance: 8
 “and don’t pretend to say 9
 “within your selves, We 9
 “have Abraham for our 9
 “father: for I tell you, that 9
 “God is able out of these 9
 “stones to raise up children 9
 “unto Abraham: the ax is 10
 “al 10*

- “ δὲ καὶ ἡ ἀξίη πρὸς τὴν ρι-
 “ ζαν τῶν δένδρων κεῖται·
 “ παν οὖν δένδρον μὴ ποιοῦν
 “ καρπὸν καλόν, ἐκκοπτε-
 “ ται, καὶ εἰς πῦρ βαλλε-
 11 “ ται. ἐγὼ μὲν βαπτίζω
 “ ὑμᾶς ἐν ὕδατι εἰς μετὰ-
 “ νοίαν· ὁ δὲ ὀπίσω μου
 “ ἐρχόμενος, ἰσχυρότερός μου
 “ ἐστίν, οὐ οὐκ εἰμι ἱκανὸς
 “ ταῦτα ὑποδήματα βαστα-
 “ σαι· αὐτὸς ὑμᾶς βαπ-
 “ τισεῖ ἐν Πνεύματι ἁγίῳ
 12 “ (καὶ πῦρ)· οὐ το πτυοῦν
 “ ἐν τῇ χειρὶ αὐτοῦ, καὶ
 “ διακαθαρίει τὴν ἄλωνα
 “ αὐτοῦ, καὶ συναῖξει τὸν
 “ σίτον εἰς τὴν ἀποθήκην
 “ αὐτοῦ, τὸ δὲ ἀχυρὸν κα-
 “ τὰ καύσει πῦρ ἀσβε-
 “ τῷ.”
 13 Τότε παραγίνεται ὁ Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν
 Ἰορδάνην πρὸς τὸν Ἰωάννην,
 τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.
 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν,
 λέγων, Ἐγὼ χρεῖαν ἔχω ὑπο-
 σου βαπτισθῆναι, καὶ σὺ
 15 ἐρχῇ πρὸς με; ἀποκρίθεις δὲ
 ὁ Ἰησοῦς εἶπε πρὸς αὐτόν,
 Ἀφες ἄρτι, οὕτω γὰρ πρεπον
 ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
 16 δικαιοσύνην. τότε ἀφίπσιν
 αὐτόν. καὶ βαπτισθεὶς ὁ
 Ἰησοῦς, ἀνέβη εὐθὺς ἀπὸ τοῦ
 ὕδατος· καὶ ἰδοὺ, ἀνέωχθη-
 σαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε
 τὸ Πνεῦμα τοῦ Θεοῦ κατα-
 17 βαίνον ὡσεὶ περιστέρα, καὶ
 ἐρχόμενον ἐπ’ αὐτόν· καὶ ἰδοὺ
 φωνὴ

“ already laid to the root of
 “ the trees: every tree then
 “ which does not produce
 “ good fruit, will be hewn
 “ down, and cast into the
 “ fire. I indeed baptize you 11
 “ with water to lead you to
 “ repentance; but he that
 “ cometh after me, is my su-
 “ perieur, whose shoes I am
 “ not worthy to carry: he
 “ shall baptize you with the
 “ effusion of the holy Ghost,
 “ in the appearance of fire:
 “ and with the fan in his 12
 “ hand, he will thoroughly
 “ cleanse his floor, and ga-
 “ ther the wheat into his
 “ grainery, but the chaff will
 “ be burn with unquench-
 “ ble fire.”

Then went Jesus from Ga- 13
 lilee to Jordan to be baptized
 by John. but John opposed 14
 him, I have need, said he,
 to be baptized by you, and do
 you come to me? and Jesus 15
 answer'd, Let it be so for the
 present, for it becometh us to
 do whatever is right. then
 John consented. and when 16
 Jesus was baptized, he came
 out of the water: and im-
 mediately the heavens seem'd
 to be parted asunder before
 him, and he saw the Spi-
 rit of God descending like a 17
 dove, and lighting upon him:
 at the same time a voice
 was heard from heaven,
 say-

φωνη ἐκ τῶν οὐρανῶν, λεγού-
σα, “Οὗτος ἐστὶν ὁ υἱός μου ὁ
“ἀγαπητός, ἐν ᾧ εὐδόκησα.”

- 1 Τότε ὁ Ἰησοῦς ἀνηχθὲν εἰς
τὴν ἐρημον ὑπὸ τοῦ Πνεύμα-
τος, πειρασθῆναι ὑπὸ τοῦ
2 διαβόλου: καὶ νηστεύσας
ἡμέρας τεσσαράκοντα καὶ
νυκτὰς τεσσαράκοντα, ὥστε-
3 ρον ἐπεινάσε· καὶ προσελ-
θὼν αὐτῷ ὁ πειράζων, εἶπεν,
“Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἶπε
“ἵνα οἱ λίθοι οὗτοι ἀρτοὶ
4 “ γενῶνται.” ὁ δὲ ἀποκριθεὶς
εἶπε, γεγραπταί, “Οὐκ ἐπ’
“ἀρτῷ μόνῳ ζῆσεται ἀν-
“θρώπος, ἀλλ’ ἐπὶ παν-
“τι ῥήματι ἐκπορευομένῳ
5 “ διαστόματος Θεοῦ.” τότε
παράλαμβανει αὐτὸν ὁ δια-
βόλος εἰς τὴν ἁγίαν πόλιν,
καὶ ἵστησιν αὐτὸν ἐπὶ τῷ πτε-
6 ρυρίῳ τοῦ ἱεροῦ· καὶ λέγει
αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ,
βάλε σε αὐτὸν κάτω: γεγραπ-
ται γάρ, “ὅτι τοῖς ἀγγέλοις
“αὐτοῦ ἐντελεῖται περὶ σου,
“καὶ ἐπὶ χειρῶν αὐροῦσι σε,
“μήποτε προσκωψῇς πρὸς
7 “λίθον τοῦ ποδῶ σου.” Ἐφῆ
αὐτῷ ὁ Ἰησοῦς πάλιν γεγραπ-
ταί, “Οὐκ ἐκπειράσεις Κυ-
“ρίον τὸν Θεόν σου.”

- 8 Πάλιν παράλαμβανει αὐ-
τὸν ὁ διαβόλος εἰς ὄρος ὑψη-
λόν τινα, καὶ δείκνυσιν αὐτῷ
πᾶσας τὰς βασιλείας τοῦ
κόσμου καὶ τὴν δόξαν αὐ-
τῶν:

saying, “This is my be-
“loved Son, in whom I am
“well pleased.”

- Then was Jesus led up 1
by the Spirit into the wilder-
ness, to be tempted by the
devil: there having fasted 2
forty days and forty nights,
he at length grew hungry.
whereupon the tempter came 3
to him, and said, “If thou
“be the Son of God, com-
“mand these stones to be-
“come bread.” but Jesus 4
answered him, It is writ-
ten, * “Man shall not live
“by bread alone, but by
“every thing that God shall
“prescribe.” then the 5
devil took Jesus with him to
Jerusalem, and having set
him on the wing of the tem-
ple, he said to him, if you 6
are the Son of God, throw
your self down: for it is
written†, “he will charge his
“angels to take care of you,
“and in their hands they
“shall bear thee up, lest you
“bruise your foot against a
“stone.” Jesus replied, it 7
is likewise written, “Thou
“shalt not tempt the Lord
“thy God.” ||

- Again, the devil accom- 8
panied him up a very high
mountain, and representing
to him all the kingdoms of the
world, and the glory of them:

C all

- 9 ΤΩΝ: ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ, ΤΑΥΤΑ ΠΑΝΤΑ ΣΟΙ ΔΩΣΩ, ΕΑΝ
 10 ΠΕΣΩΝ ΠΡΟΣΚΥΝΗΣΤΗΣ ΜΟΙ. ΤΟΤΕ ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ: ΤΡΑΠΕ ΣΑΤΑΝΑ, ΓΕΓΡΑΠΤΑΙ ΓΑΡ, "ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΡΟΣΚΥΝΗΣΕΙΣ, ΚΑΙ ΑΥΤΩ ΜΟΝΩ ΛΑΤΡΕΥΣΕΙΣ." ΤΟΤΕ ΑΦΗΜΑΙΝ ΑΥΤΟΝ Ο ΔΙΑΒΟΛΟΣ, ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΙ ΠΡΟΣΤΑΘΟΝ, ΚΑΙ ΔΙΗΚΟΝΟΥΝ ΑΥΤΩ.
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all these things, said he, will I give you, if you will prostrate your self and worship me. Then said Jesus to him, get thee hence Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve*." whereupon the devilled him, and immediately angels came and ministered unto him.

After this, Jesus having heard that John was confined in prison, retired into Galilee. and leaving Nazareth, he came and dwelt in Capernaum, a maritime town upon the confines of Zabulon and Nephtalim: whereby those words of Esaias the prophet, had their full effect, † the land of Zabulon, and the land of Nephtalim, lying upon the sea, and about Jordan, Galilee of the Gentiles: the people which sat in darkness, saw a great light: and to those who sat in the region and shadow of death, light is sprung up." from that time Jesus began to preach, "Repent, said he, for the kingdom of the Messiah draws nigh."

Now as Jesus was walking by the sea of Galilee, he saw two brethren, Simon, called Peter, and Andrew his brother,

* Deut. vi. 13. † Isa. ix. 1.

Ἀνδρεαν τὸν ἀδελφὸν αὐτοῦ,
βαλλούτας ἀμφιβλοπτρονεῖς
τὴν θάλασσαν (ἦσαν γὰρ
19 αἰεῖς). καὶ λέγει αὐτοῖς, δεύ-
τε ὀπίσω μου, καὶ ποιήσω
20 ὑμᾶς αἰεῖς ἀνθρώπων. αἱ δὲ
εὐθὺς ἀφέντες τὰ δίκτυα,
ἠκολούθησαν αὐτῷ.

21 Καὶ προβάς ἐκεῖθεν, εἶδεν
ἄλλους δύο ἀδελφούς, Ἰακώ-
βον τὸν τοῦ Ζεβεδαίου, καὶ
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ μετὰ Ζεβε-
δαίου τοῦ πατρὸς αὐτῶν,
καταρτίζοντας τὰ δίκτυα
αὐτῶν, καὶ ἐκάλεσεν αὐ-
22 τοὺς. οἱ δὲ εὐθὺς ἀφέντες
τὸ πλοῖον καὶ τὸν πατέρα
αὐτῶν, ἠκολούθησαν αὐτῷ.

23 Καὶ περιήγεν ὅλην τὴν Γα-
λιλαίαν ὁ Ἰησοῦς, διδάσκων
ἐν ταῖς συναγωγαῖς αὐτῶν,
καὶ κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας, καὶ θεραπεύ-
ων πᾶσαν νόσον καὶ πᾶσαν

24 μαλακίαν ἐν τῷ λαῷ. καὶ
ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς
ὅλην τὴν Συρίαν, καὶ προ-
σπνέγκαν αὐτῷ πάντας τοὺς
κακῶς ἔχοντας, ποικίλαις νο-
σοῖς καὶ βασάνοις συνεχό-
μενους, καὶ δαιμονιζομένους,
καὶ σεληνιζομένους, καὶ
παράλυτικούς, καὶ ἐθεραπεύ-

25 σεν αὐτοὺς. καὶ ἠκολούθησαν
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς
Γαλιλαίας καὶ Δεκαπόλεως
καὶ Ἱερουσαλὴμ καὶ Ἰουδαί-
ας, καὶ περὶ τοῦ Ἰορδάνου.

Ἰδὼν

brother, casting their net in-
to the sea: for they were
fishermen. and he said to 19
them, follow me, and I will
make you fishers of men: so 20
they immediately left their
nets, and followed him.

Going on from thence, he 21
saw other two brethren,
James the son of Zebedee,
and John his brother, who
were in a bark with Zebedee
their father, mending their
nets: and Jesus having cal-
led them, they immediately 22
left the bark with their fa-
ther, and followed him.

Thus went Jesus about all 23
Galilee, teaching in their
synagogues, preaching the gos-
pel of the kingdom, and heal-
ing all sorts of diseases and
infirmities among the people:
so that his fame was spread 24
over all Syria: and they
brought unto him all sick
people that were afflicted with
any diseases or pains, demo-
niacs, lunatics, and para-
lytics; and he healed them.
and a great multitude of peo- 25
ple followed him from Galilee,
from Decapolis, from Jeru-
salem, from Judea, and from
about Jordan.

C 2.

Jesus,

- 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων.
- 2 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 3 Μακάριοι οἱ πενθοντες, ὅτι αὐτοὶ παρακληθήσονται.
- 4 Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- 5 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτάσθησονται.
- 6 Μακάριοι οἱ ἐλεημονεῖς, ὅτι αὐτοὶ ἐλεηθήσονται.
- 7 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁψονται.
- 8 Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
- 9 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 10 Μακάριοι ἐστε ὅταν ονειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι πᾶν πονηρὸν ῥήμα κατὰ ὑμῶν, ψευδομένοι ἕνεκεν ἐμοῦ.
- 11 Χαίrete καὶ ἀγαλλιασθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς, ὅντω γὰρ ἐδίωκεν
- Jesus, to avoid this crowd of people, went to a mountain: and when he was set down, his disciples came to him. and he addressed himself to them in these instructions.*
- Blessed are they, that are of an humble spirit, for of such is the kingdom of the Messias.*
- Blessed are they that mourn: for they shall be comforted.*
- Blessed are the meek: for they shall inherit the earth.*
- Blessed are they who hunger and thirst after righteousness: for they shall be satisfied.*
- Blessed are the merciful: for they shall obtain mercy.*
- Blessed are the pure in heart: for they shall see God.*
- Blessed are the pacific: for they shall be the children of God.*
- Blessed are they who are persecuted upon the account of righteousness: for their's is the kingdom of heaven.*
- Blessed shall you be when men shall revile and persecute you, and falsely charge you with all manner of evil for your attachment to me.*
- Rejoice, and be exceedingly glad: for great will be your reward in heaven: for so they*

διώξαν τους προφetas τους
προ υμων.

13 Τμεis εστε το αλας της
γης; εαν δε το αλας μωραν-
θη, εν τινι αλισθησεται? εις
ουδεν ισχυει επι ει μη βληθη-
ναι εξω, και καταπατεισ-
θαι υπο των ανθρωπων.

14 υμεis εστε το φως του κοσ-
μου, ου δυναται πολς κρυ-
βηναι επανω ορους κειμενη.

15 ουδε καιουσιν λυχνον, και τι-
θεασιν αυτον υπο τον μοδιον,
αλλ επι την λυχνιαν, και
λαμπει πασι τοις εν τη οικια.

16 ουτω λαμψατω το φως υμων
εμπροσθεν των ανθρωπων, ο-
πως ιδωσιν υμων τα καλα
εργα, και δοξασωσι τον πα-
τερα υμων τον εν τοις ουρανοις.

17 Μη νομισπτε οτι ηλθον
καταλυσαι τον νομον, η τους
προφetas: ουκ ηλθον κατα-

18 λυσαι, αλλα πληρωσαι. α-
μην λεγω υμιν, εως αν παρελ-
θη ο ουρανος και η γη, ιωτα
εν, η μια κεραια ου μη παρελ-
θη απο του νομου, εως αν

19 παντα γενηται. ος εαν ουν
λυση μιαν των εντολων του-
των των ελαχιστων, και
διδαξη ουτω τους ανθρωπους,
ελαχιστος κληθησεται εν τη
βασιλεια των ουρανων: ος
δ' αν ποιηση και διδαξη, ου-
τος μεγας κληθησεται εν τη

20 βασιλεια των ουρανων. λεγω
γαρ υμιν οτι εαν μη περισευ-
ση η δικαιοσυνη υμων πλειον
των Γραμματεων και Φαρι-
σαιων,

they persecuted the prophets
who were before you,

Ye are the salt of the earth; 13
but if the salt become insipid,
how shall it recover its sa-
vour? it is no longer fit for
any thing, but to be cast out
and trod under foot. Ye are 14
the light of the world. a
city that is situated on an
hill, cannot be hid; and 15
when men light a lamp, they
do not put it under a bushel:
but on the stand, to give light
to all the family. even so 16
let your light shine before men,
that they may see your good
works, and glorify your fa-
ther who is in heaven.

Don't think that I am 17
come to abolish the law or
the prophets: I am not come
to abolish, but to complete
them. I assure you, heaven 18
and earth may as well
cease to be, as that one jot
or one tittle of the law
should fail of its completion.
whoever therefore shall break 19
any commandment, tho' of the
least importance, and shall
teach men so to do, shall not
have the least admittance in-
to the kingdom of the Messias:
but whoever shall do and
teach them, he shall be great
in the kingdom of the Messias.
for I declare to you, that ex- 20
cept your righteousness shall

σαιων, ου μη εισελθητε
εις την βασιλειαν των ου-
ρανων.

21 Ηκουσατε οτι ερρεθη τοις
αρχαιοις, "Ου φονευσεις :

22 " ος δ αν φονευση, ενοχος
εσται τη κρισει." εγω δε
λεγω υμιν, οτι πας ο οργιζο-
μενος τω αδελφω αυτου εικη,
ενοχος εσται τη κρισει ; ος
δ αν ειπη τω αδελφω αυτου,
ρακα, ενοχος εσται τω συ-
κεδριω : ος δ αν ειπη, μω-
ρε, ενοχος εσται εις την
γεενναν του πυρος.

23 Εαν ουν προσφερης το δω-
ρον σου επι το θυσιαστηριον,
κακει μνησθης οτι ο αδελφος

24 σου εκει τι κατα σου : αφες
εκει το δωρον σου εμπροσθεν
του θυσιαστηριου, και υπαγε,
πρωτον διαλλαγηθι τω αδελ-
φω σου, και τότε ελθων

25 προσφερε το δωρον σου. ισθι
ευνων τω αντιδικω σου ταχυ,
εως οτου ει εν τη οδω μετ'
αυτου : μηποτε σε παραδω
ο αντιδικος τω κριτη, και ο
κριτης σε παραδω τω υπηρε-
τη, και εις φυλακην βληθιση.

26 αμην λεγω σοι, ου μη εξελ-
θης εκειθεν εως αν αποδως τον
εσχατον κοδραντην.

27 Ηκουσατε οτι ερρεθη, "ου

28 " μοιχευσεις." εγω δε λεγω
υμιν, οτι πας ο βλέπων γυ-
ναικα προς το επιθυμησαι
αυ-

exceed that of the Scribes and
Pharisees, ye shall not enter
into the heavenly kingdom.

Ye have heard that it has 21
been said to the antients,
"Thou shalt not kill : and
" whosoever shall kill ; shall
" be punish'd by the tribu-
" nal." but I say unto you, 22
that whosoever is angry with
his brother without a cause,
shall be punish'd by the tri-
bunal : and whosoever shall
say to his brother, Raca,
shall be punish'd by the San-
hedrim : but whosoever shall
say, thou fool, shall be pu-
nish'd by the fire of Gehenna.

When therefore you bring 23
your gift to the altar, and
there remember that your
brother has reason to be dis-
pleas'd with you : leave your 24
gift before the altar, go, and
first of all reconcile yourself
to your brother ; then come
to offer your gift, endeavour 25
to win your adversary, even
whilst you are in the way :
lest the adversary deliver you
to the judge, and the judge
deliver you to the officer, and
you be thrown into jail. I 26
assure you, you will not be
discharged till you have paid
to the very last farthing.

Ye have heard that it was 27
said, "Thou shalt not com-
" mit adultery," but I tell 28
you, that whosoever looks on

αυτης, πδη εμοικευσεν αυ-
την εν τη καρδια αυτου.

*a woman with impure desires
is already guilty of approving
the fact.*

29 Ει δε ὁ ὀφθαλμος σου ὁ
δεξιός σκανδαλίζει σε, ἐξέλ-
ε αυτον, και βαλε απο σου,
συμφερει γαρ σοι ἵνα απολη-
ται ἐν των μελων σου, και
μη ὁλον το σωμα σου βληθῇ
30 εἰς γένναν· και εἰ ἡ δεξιά σου
χειρ σκανδαλίζει σε, ἐκκοψον
αυτην, και βαλε απο σου,
συμφερει γαρ σοι ἵνα απολη-
ται ἐν των μελων σου, και
μη ὁλον το σωμα σου βληθῇ
εἰς γένναν.

*If your right eye insnare 29
you, it is better to pull it
out, and to suffer the loss of
that single part, than that
thy whole body should be cast
into Gehenna. and if thy 30
right hand insnare thee, it
is better to saw it off, and
to suffer the loss of that
single part, than that thy
whole body should be thrown
into Gehenna.*

31 Ἐρρέθη ὅς αν απολυση την
γυναικα αυτου, δοτω αυτη
32 αποστασιον· ἐγὼ δὲ λεγω
ὑμιν, ὅτι ὅς αν απολυση την
γυναικα αυτου, παρκετος λο-
γου πορνειας, ποιει αυτην
μοιχασθαι, και ὅς εαν απο-
λελυμενην γαμησῃ, μοιχα-
ται·

*It hath been said, * who- 31
ever shall put away his wife,
let him give her a bill of di-
vorce. but I say unto you, 32
whoever shall put away his
wife, except in the case of
adultery, is the occasion of
her being an adulteress, and
he that shall marry her is
an adulterer.*

33 Παλιν ηκουσατε ὅτι ἐρρέ-
θη τοις αρχαιοις, “ Ουκ ἐπι-
“ ὀρκεσεῖς, αποδώσεις δὲ τῷ
“ Κυρίῳ τους ὀρκους σου.”
34 ἐγὼ δὲ λεγω ὑμιν, μη ὁμοσαι
ὁλως· μητε ἐν τῷ ουρανῷ,
ὅτι θρονος ἐστι του Θεου·
35 μητε ἐν τῇ γῇ, ὅτι ὑποποδιον
ἐστι των ποδων αυτου, μητε
εἰς Ἱερουσαλμα, ὅτι πολις
ἐστι του μεγάλου βασιλεως·
36 μητε ἐν τῇ κεφαλῇ σου ὁ
μοσῆς, ὅτι ου δυνασαι μαν
τρι-

*Again, ye have heard that 33
it hath been said to the an-
tients, † “ Thou shalt not
“ forswear thyself, but shalt
“ perform unto the Lord
“ thine oaths.” but I say 34
unto you, swear not at all;
neither by heaven, for it is
God’s throne: nor by the earth, 35
for it is his footstool: nor by
Jerusalem, for it is the city
of the great King. neither 36
shalt thou swear by thy head,
be.*

* Deut. xxiv. 1. † Exod. xx. 7. Lev. xix. 12. Deut. xxiii. 23.

τριχα λευκην η μελαιναν
37 ποιησαι. εστω δε ο λογος υμων, ναι, ναι: ου, ου: το δε περισσον τουτων εκ του πονηρου εστιν.

38 Ηκουσατε οτι ερεθη, "Οφθαλμον αντι οφθαλμου, και οδοντα αντι οδοντος."

39 εγω δε λεγω υμιν, μη αντιστηναι τω πονερω: αλλ' οστις σε ραπισει επι την δεξιαν σου σιαγονα, στρεψον αυτω

40 και την αλλην και τω θελωτι σοι κριθηναι, και τον χιτωνα σου λαβειν, αφες

41 αυτω και το ιματιον. και οστις σε αγγαρευσει μιλον εν υπαγε μετ' αυτου επι

42 αλλα δυο τω αιτουντι σε διδου, και τον θελοντα απο σου δανεισασθαι μη αποστραφης.

43 Ηκουσατε οτι ερεθη, "Αγαπησεις τον πλησιον σου, και μισησεις τον εχθρον

44 σου." εγω δε λεγω υμιν, Αγαπατε τους εχθρους υμων, ευλογειτε τους καταρωμενους υμας, καλως ποιειτε τοις μισουσιν υμας, και προσευχεσθε υπερ των επηρεαζοντων υμας, και διωκοντων

45 υμας. οπως γεινηθε υιοι του πατρος υμων του εν ουρανοις, οτι τον πλον αυτου ανατελει επι πονηρους και αγαθους, και βρεχει επι δικαιους και

46 αδικους. εαν γαρ αγαπησητε τους

because thou canst not make one hair white or black. but 37 let your communication be, yes, yes; no, no: for whatever goes beyond this, is evil.

Ye have heard that it hath 38 been said, * "An eye for an eye; and a tooth for a

"tooth." but I say unto 39 you, don't return evil for evil; on the contrary, if any

one strike thee on thy right cheek, turn to him the other likewise. and if any man 40

will go to law with you, to have your coat, let him have your cloke too. and if any 41

one will press you to go a mile with him, go with him the other two. give to him that 42

asks you, and from him that would borrow of you turn not away.

You have heard that it 43 hath been said, "you shall love your neighbour, and

"hate your enemy:" but I 44 say unto you, Love your enemies, bless them that curse

you, do good to them that hate you, and pray for them who traduce you, and persecute you: that ye may be the 45

children of your father who is in heaven, for he causes his sun to rise on the evil and on the good, and sendeth

rain on the just and on the unjust. but if you love only 46

them

* Exod. xxi. 24.

- τοὺς ἀγαπῶντας ὑμᾶς, τίνα
 μισθὸν ἔχετε; οὐκὶ καὶ οἱ
 ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;
 47 καὶ εἰν ἀσπασθε τοὺς ἀ-
 δελφούς ὑμῶν μόνον, τί πε-
 ρισσὸν ποιεῖτε; οὐκὶ καὶ οἱ
 48 ἐθνικοὶ οὕτω ποιοῦσιν; ἐσεσ-
 θε οὖν ὑμεῖς τέλειοι, ὡς περ
 ὁ πατὴρ ὑμῶν ὁ οὐρανόσιος τέ-
 λειος ἐστί.
- 1 Προσεχετε τὴν δικαιοσύνην
 ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν
 ἀνθρώπων, πρὸς τὸ θεαθῆναι
 αὐτοῖς· εἰ δὲ μὴ, μισθὸν οὐκ
 ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ
 2 ἐν τοῖς οὐρανοῖς· ὅταν οὖν ποι-
 ης ἐλεημοσύνην, μὴ σαλπίσσης
 ἐμπροσθεν σου, ὡς περ οἱ ὑπο-
 κριταὶ ποιοῦσιν ἐν ταῖς συ-
 ναγωγαῖς καὶ ἐν ταῖς ῥυ-
 μαῖς, ὅπως δοξασθῶσιν ὑπο-
 τῶν ἀνθρώπων· ἀμὴν, λέγω
 ὑμῖν, ἀπεχουσι τὸν μισθὸν
 3 αὐτῶν· σὺ δὲ ποιοῦντος ἐ-
 λεημοσύνην, “μὴ γνωτῶ ἢ
 “ἀριστερὰ σου τί ποιεῖ ἢ δε-
 4 “ξιὰ σου·” ὅπως ἡ σου ἡ ἐλεη-
 μοσύνη ἐν τῷ κρυπτῷ· καὶ
 ὁ πατὴρ σου ὁ βλέπων ἐν τῷ
 κρυπτῷ, αὐτὸς ἀποδώσει σοι.
- 5 Καὶ ὅταν προσευχῇ, οὐκ
 ἐστὶ ὡς περ οἱ ὑποκριταὶ· ὅτι
 φιλοῦσιν ἐν ταῖς συναγωγαῖς
 καὶ ἐν ταῖς γωνίαις τῶν
 πλατειῶν ἐστῶτες προσευ-
 χεσθαι, ὅπως αὖ φανῶσι
 τοῖς ἀνθρώποις· ἀμὴν, λέγω
 ὑμῖν, ὅτι ἀπεχουσι τὸν μισ-
 6 θὸν αὐτῶν· σὺ δὲ ὅταν προ-
 σευχῇ, εἰσελθε εἰς τὸ ταμίει-
 ον
- them who love you, what
 reward can ye have? do
 not the heathens themselves
 do as much? and if ye 47
 salute your brethren only,
 what mighty matter is that?
 do not even the heathens do
 the same? be ye therefore 48
 perfect, even as your father
 who is in heaven is perfect.*
- Take care not to perform 1
 any religious act in order to
 be observed by men: other-
 wise you will have no reward
 from your father who is in
 heaven. therefore, when you 2
 give alms, do not make a pro-
 clamations of it as the hypo-
 crites do, in their publick as-
 semblies by sound of trumpet,
 that they may have the ap-
 plause of men. for I assure
 you, they have their reward.
 but when you give alms, 3
 “let not thy left hand know
 “what thy right hand
 “doth:” that your alms 4
 may be secret: and your
 father who sees your secret
 actions, shall reward you.*
- And when you pray, be 5
 not as the hypocrites are:
 for they chuse to stand pray-
 ing in publick places, and
 at the corners of the
 streets, to be observ’d by
 men. I assure you, they
 have their reward. but 6
 you, when you pray, en-
 ter into your closet, and when*

ον σου, και κλεισας την
θυραν σου, προσευξαι τω
πατρι σου τω εν τω κρυπ-
τω, και ο πατηρ σου ο
βλεπων εν τω κρυπτω, α-
ποδώσει σοι.

*you have shut the door, pray
to your father who is with
you in your retirement, and
your father who observeth
the actions of your retirement
shall reward you.*

7 Προσευχόμενοι δε μη βατ-
τολογησῃτε, ὡς περ οἱ ἐθνι-
κοί: δοκοῦσι γάρ ὅτι ἐν τῇ
πολυλογίᾳ αὐτῶν εἰσακουσ-
8 θήσονται. μὴ οὖν ὁμοιωθῇ-
τε αὐτοῖς: οἶδε γάρ ὁ πατήρ
ὑμῶν ὃν χρειαὶ ἐχετε, προ-
του ὑμᾶς αἰτῆσαι αὐτόν.

*When you pray, be not 7
verbose, as the heathen are:
for they think they shall be
heard for their loquaciousness: 8
don't therefore imitate them: 8
for your father knows what
you want, before you ask
him.*

9 Οὕτως οὖν προσευχεσθε
ὑμεῖς: "Πατήρ ἡμῶν ὁ ἐν
" τοῖς οὐρανοῖς, ἁγιασθῆτω
10 " τὸ ὄνομα σου. ἐλθέτω ἡ
" βασιλεία σου. γένηθῃτω
" τὸ θέλημα σου, ὡς ἐν οὐ-
11 " ρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν
" ἄρτον ἡμῶν τὸν ἐπιούσιον
12 " δός ἡμῖν σήμερον. καὶ ἀ-
" φες ἡμῖν τὰ ὀφειλήματα
" ἡμῶν, ὡς καὶ ἡμεῖς ἀφιε-
" μέν τοις ὀφειλέταις ἡμῶν.
13 " καὶ μὴ εἰσενεγκῇς ἡμᾶς εἰς
" πειρασμόν, ἀλλὰ ῥύσαι
" ἡμᾶς ἀπὸ τοῦ πονηροῦ."
14 εἰάν γάρ ἀφῇτε τοῖς ἀνθρώ-
ποις τὰ παραπτώματα αὐ-
τῶν, ἀφήσει καὶ ὑμῶν ὁ πα-
15 τήρ ὑμῶν ὁ οὐράνιος. εἰάν δὲ
μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ
παραπτώματα αὐτῶν, οὐδὲ
ὁ πατήρ ὑμῶν ἀφήσει τὰ
παραπτώματα ὑμῶν.

*After this manner do you 9
therefore pray: "Our Fa- 9
" ther who art in heaven,
" hallowed be thy name.
" thy kingdom come. thy will 10
" be done on earth as it is
" in heaven. give us this 11
" day our daily bread. and 12
" forgive us our debts, as
" we forgive our debtors.
" and let us not be left un- 13
" der temptation, but de-
" liver us from the evil
" one." for if ye forgive 14
men their trespasses, your
heavenly father will also
forgive you. but if ye 15
forgive not men their tres-
passes, neither will your
father forgive your tres-
passes.*

16 Ὅταν δὲ νηστεύετε, μὴ
γεῖσθε ὡς περ οἱ ὑποκριταί,
σκυθρωποὶ. ἀφανίζουσι γάρ
τα

*When ye fast, don't put 16
on a dismal air, as the hy-
pocrites do, who look deject-
ed,*

τα προσωπα αυτων, ὅπως
φανωσι τοις ἀνθρώποις νη-
στευοντες. Ἀμην λέγω ὑμιν,
ὅτι ἀπεχουσι τον μισθον
17 αυτων. συ δε νηστευων α-
λειψαι σου την κεφαλην,
και το προσωπον σου νιψαι:
18 ὅπως μη φανης τοις ἀνθρώ-
ποις νηστευων, ἀλλὰ τῷ
πατρὶ σου τῷ ἐν τῷ κρυ-
πτῷ: και ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ, ἀπο-
δώσει σοι.
19 Μη θησαυρίζετε ὑμιν θη-
σαυρους ἐπὶ τῆς γῆς, ὅπου σῆς
και βρώσις αφανίζει, και
ὅπου κλεπται διορυσσουσιν
20 και κλεπτουσι: θησαυρίζετε
δε ὑμιν θησαυρους ἐν οὐρανῷ,
ὅπου οὔτε σῆς οὔτε βρώσις
αφανίζει, και ὅπου κλεπ-
ται οὐ διορυσσουσιν, οὐδε
21 κλεπτουσιν. ὅπου γὰρ ἐστὶν
ὁ θησαυρος ὑμῶν, ἐκεῖ ἐστὶ
22 και ἡ καρδία ὑμῶν. ὁ λυχνος
τοῦ σώματος ἐστὶν ὁ ὀφθαλ-
μος: εἰς οὖν ὁ ὀφθαλμος σου
ἀπλοῦς ἢ, ὅλον τὸ σῶμα
23 σου φωτεινὸν ἐστὶ: εἰς δὲ
ὁ ὀφθαλμος σου ποτηρὸς ἢ,
ὅλον τὸ σῶμα σου σκοτει-
νὸν ἐστὶ. εἰς οὖν τὸ φῶς τὸ
ἐν σοὶ σκοτὸς ἐστὶ, τὸ σκο-
24 τος ποσὸν? οὐδεὶς δύναται
δύο κυρίως δουλεύειν: ἢ γὰρ
τον ἑνα μισήσει, και τον ἑ-
τερον ἀγαπήσει; ἢ ἑνὸς ἀν-
θεξεται, και του ἑτέρου κα-
ταφρονήσει; οὐ δύνασθε θεῷ
δουλεύειν και μαμμωνᾷ.

ed, that men may take notice
of their fasting: I assure you,
they have their reward. but 17
whenever you fast, anoint
your head, and wash your
face: that your fasting may 18
not be observed by men, but
by your father, who is with
you in your retirement, and
your father who observes
what you do in private, shall
give you a reward.

Lay not up for your selves 19
treasures upon earth, where
moth and rust corrupt, and
where thieves break through
and steal. but lay up for 20
your selves treasures in bea-
ven, where there is neither
moth, nor rust, nor corruption,
nor thieves, nor violence to
molest you. for where your 21
treasure is, there will your
heart be also. the eye is the 22
light of the body: now if
your eye be clear, your whole
body will be enlightned. but 23
if your eye be bad, your whole
body will be dark: if there-
fore that, which should be
light to you, be dark; how
great is that darkness? no 24
man can serve two masters:
for either he will hate the
one, and love the other; or
he will be attach'd to the one,
and neglectful of the other,
ye cannot serve God and
Mamon.

25 ΔΙΑ ΤΟΥΤΟ ΛΕΓΩ ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φαγητέ καὶ τί πινέτε; μὴδὲ τῷ σώματι ὑμῶν, τί ἐνδύσῃσθε; οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ
26 σῶμα τοῦ ἐνδύματος? ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναρῶσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανὸς τρέφει αὐτά, οὐχ ὑμεῖς μάλ-
27 λον διαφερέτε αὐτῶν? τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχὺν ἓνα?

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε? καταμαθετέ τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει; οὐ κοπιᾷ, οὐδὲ νηθεῖ.
29 λέγω δὲ ὑμῖν ὅτε οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβαλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χορτὸν τοῦ ἀγροῦ, σήμερον οὗτα, καὶ αὐριον εἰς κλίβανον βαλλομένον, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῶ μᾶλλον ὑμεῖς, οὐ-
31 ροπιστοὶ? μὴ οὖν μεριμνήσητε, λέγοντες; τί φαγώμεν ἢ τί πινώμεν, ἢ τί περιβα-
32 λώμεθα? πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ; οἶδὲ γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρα-
νὸς ὅτι χρηζέτε τούτων ἁ-
33 πάντων. Ἰπτεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ,

I therefore direct you, 25
not to be solicitous, with
regard to life, what ye
shall eat, or what ye shall
drink; nor with regard to the
body, what clothes ye shall
wear: Is not life itself a
greater gift than food; and
the body a greater gift than
rayment? consider the fowls 26
of the air: for they sow not,
neither do they reap, nor lay
up any stores; yet your hea-
venly Father feedeth them.
Are not ye of much greater
value than they? who by 27
all his solicitude can add one
moment to his age?

And as for rayment, why 28
should that give you pain?
consider the lillies of the field
how they grow; they toil
not, neither do they spin.
and yet I tell you, even So- 29
lomon with all his magnifi-
cence, was not arrayed like
one of these. now if God thus 30
adorns the flower of the field,
which thriving to day, is to-
morrow thrown into the oven,
how much more shall he pro-
vide for you, if you have any
degree of faith? therefore 31
make no such solicitous en-
quiries, as what shall we
eat? or what shall we drink?
or how shall we be clothed?
things which the Gentiles are 32
so thoughtful about, and
which your heavenly Father
knows

καὶ ταῦτα πάντα προστε-
34 θήσεται ὑμῖν· μή οὖν μεριμ-
νᾶντε εἰς τὴν αὐριον· ἡ γὰρ
αὐριον μεριμνήσκει τὰ ἑαυτῆς,
ἀρκέτων τὴν ἡμέραν ἢ κακία
αὐτῆς.

1 Μὴ κρίνετε, ἵνα μὴ κρί-
2 θῆτε. ἐν ᾧ γὰρ κρίματι κρί-
νετε, κριθήσεσθε· καὶ ἐν ᾧ
μετρῶ μετρεῖτε, μετρηθήσε-
3 ται ὑμῖν· τί δὲ βλέπεις τὸ
καρφος τοῦ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ
ἐν τῷ σὺ ὀφθαλμῷ δοκόν
4 οὐ κατανοεῖς; ἢ πῶς εἶπες τῷ
ἀδελφῷ σου· ἀφες, ἐκβάλω
τὸ καρφος ἀπὸ τοῦ ὀφθαλ-
μου σου· καὶ ἰδοὺ ἡ δοκὸς
5 ἐν τῷ ὀφθαλμῷ σου; ὑπο-
κρίτας, ἐκβάλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ τότε διαβλέψεις ἐκβα-
λεῖν τὸ καρφος ἐκ τοῦ ὀφ-
θαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δώτε τὸ ἅγιον τοῖς
κυσὶ, μηδὲ βάλητε τοὺς μαρ-
μαίτας ὑμῶν ἐμπροσθεν τῶν
χοίρων, μὴποτε καταπα-
τήσωσιν αὐτοὺς ἐν τοῖς πο-
σὶν αὐτῶν, καὶ στραφέντες
ρήξωσιν ὑμᾶς.

7 Ἀιτεῖτε, καὶ δοθήσεται
ὑμῖν· ἑυχέσθε, καὶ εὐρησέτε·
κρούετε, καὶ ἀνοιγησέται ὑ-
μῖν.

knows that you want. but first 33
seek the kingdom of God, and
that righteousness which leads
to it, and all these things
shall be superadded. be not
therefore solicitous about the 34
morrow: for the morrow
shall be taken up with the
cares of the morrow, the
trouble of the day is sufficient
for one day.

Judge not, that ye be not 1
judged: for according as ye 2
judge others, ye shall be
judged yourselves: the mea-
sure you mete, shall be mea-
sured to you again. why do 3
you observe the mote that is
in your brother's eye, and not
consider the beam that is in
your own eye? with what 4
assurance can you say, bro-
ther, let me take that mote
out of your eye; when there
is such an apparent beam in
your own eye? thou hypo- 5
crite, first get rid of the beam
in your own eye; and then
see how to remove the mote
out of thy brother's eye.

Give not that which is ho- 6
ly to the dogs, neither cast
ye your pearls before swine,
lest these trample them under
foot, and these turn upon
you and tear you.

Ask, and it shall be given 7
you: seek, and ye shall find:
knock, and the door shall be
opened.

- 8 μιν. πας γαρ ὁ αἰτῶν λαμβανει, καὶ ὁ ἕπτων εὕρισκει, καὶ τῷ κρουοντι ανοιγησεται.
- 9 ἢ τις ἐστὶν ἐξ ὑμῶν ἀνθρώπου, ὃν εἰάν αἰτησῇ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λαθόν ἐπιδώσει αὐτῷ. καὶ εἰάν ἰχθύν αἰτησῇ, μὴ ὄφιν ἐπιδώσει αὐτῷ? εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δοῦναι ἀγαθὰ τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν?
- 12 Πάντα οὖν ὅσα ἀνθέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς: οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
- 13 Εἰσελθετε διὰ τῆς στενῆς πυλῆς; ὅτι πλατεία ἡ πύλη, καὶ εὐρυχωρὸς ἡ ὁδὸς ἡ ἀπαγούσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσέρχοντες δι' αὐτῆς. ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπαγούσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.
- 15 Προσεχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδυμασίι προβάτων, ἐσωθεν δὲ εἰσὶ λύκοι ἀρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς: μή τι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλῆν, ἢ ἀπὸ τριβόλων σικά; οὕτως πάν

opened. for every one that asks, does receive: he that seeks, does find: and he that knocks at the door, is admitted. is there any of you that would offer his son a stone when he ask'd for bread? or instead of a fish, would he give him a serpent? if ye then, as wicked as ye are, know how to bestow proper gifts upon your children, how much more shall your heavenly father give good things to them that ask him?

Let your actions be such, 12 with regard to others, as you should think reasonable with regard to yourselves, for this is the substance of the law and the prophets.

Enter ye in at the strait 13 gate; the gate that leadeth to destruction is broad, and the way is open, and they who pass through are numerous. but the gate which leads to life is narrow, and the way is difficult, and few there be that find it.

Beware of false prophets, 15 who to outward appearance are sheep, but inwardly they are ravenous wolves. you will know them by their fruits: do men gather grapes of thorns, or figs of thistles? 17 so every good tree yields good fruit: but a corrupt tree

παν δένδρον αγαθον καρ-
πους καλους ποιει: το δε
σαπρον δένδρον καρπους πο-
18 νηρους ποιει. ου δυναται δέν-
δρον αγαθον καρπους πονηρους
ποιειν, ουδε δένδρον σαπρον
19 καρπους καλους ποιειν. παν
δένδρον μη ποιουν καρπον κα-
λον, εκκοπτεται, και εις πυρ
20 βαλλεται. αραγε απο των
καρπων αυτων επιγνωσεσθε
αυτους.

21 Ου πας ο λεγων μοι, Κυ-
ριε, Κυριε, εισελευσεται εις
την βασιλειαν των ουρανων
αλλ' ο ποιων το θελημα του
πατρος μου του εν ουρανοις.
22 πολλοι ερουσι μοι εν εκεινη
τη ημερα, Κυριε, Κυριε, ου
τω σω ονοματι προεφητευ-
σαμεν, και τω σω ονοματι
δαιμονια εξεβαλομεν, και τω
σω ονοματι δυναμεις πολλας
23 εποιησαμεν? και τοτε ομο-
λογησω αυτοις, οτι ουδεποτε
εγνων υμας; αποχωρειτε απ'
εμου οι εργαζομενοι την ανο-
24 μιαν. πας ουν οστις ακουει
μου τους λογους τουτους,
και ποιει αυτους, ομοιωσω
αυτον ανδρι φρονιμω, οστις
ωκοδομησε την οικιαν αυτου
25 επι την πετραν: και κατε-
βη η βροχη, και πληθυν οι
ποταμοι, και επνευσαν οι
ανεμοι, και προσεπεσον τη
οικια εκεινη, και ουκ επεσε:
θεμελιωτο γαρ επι την
26 πετραν. και πας ο ακουων
μου τους λογους τουτους,
και

tree yields bad fruit. a good 18
tree cannot produce bad fruit:
neither can a corrupt tree
produce good fruit. every 19
tree that doth not yield good
fruit, is hewn down and cast
into the fire. by their fruits 20
then shall ye know them.

Not every one that says 21
to me, Lord, Lord, shall
enter into the kingdom of
heaven: but only they who
do the will of my Father
who is in heaven. many 22
will cry out to me in that
day, Lord, Lord, have we
not prophesied in thy name?
have we not cast out devils
in thy name? and in thy
name have we not wrought
many miracles? and then 23
will I make this declaration
to them: I never knew you:
depart from me ye that have
practised iniquity. therefore, 24
whoever heareth these in-
structions of mine, and puts
them in practice, I will com-
pare him to the prudent man,
who built his house upon a
rock: the rain descended, 25
the floods came, the winds
blew, and beat upon that
house: but it fell not, for it
was founded upon a rock.
but every one that heareth 26
these

και μη ποιων αυτους, ομοιω-
θησεται ανδρι μωρω, οστις
ωκοδομησε την οικιαν αυ-
27 του επι την αμμον· και κα-
τεβη η βροχη, και πληθον οι
ποταμοι, και επνευσαν οι
ανεμοι, και προσεκοψαν τη
οικια εκεινη, και επεσε· και ην
η πτωσις αυτης μεγαλη.

28 Και εγενετο οτε συνετελε-
σεν ο Ιησους τους λογους
τουτους, εξεπλησσοντο οι
οχλοι επι τη διδαχη αυτου·
29 ην γαρ διδασκων αυτους ως
εξουσιαν εκων, και ουχ ως
οι Γραμματεις.

1 Καταβαντι δε αυτω απο
του ορους, ηκολουθησαν αυ-
2 τω οχλοι πολλοι· και
ιδου λεπρος ελθων προσεκυνη
αυτω, λεγων· Κυριε, εαν
θελῃς, δυνασαι με καθαρισαι.
3 και εκτεινας την χειρα, ηψα-
το αυτου ο Ιησους, λεγων,
Θελω, καθαρισθητι· και ευ-
θως εκαθαρισθη αυτου η
4 λεπρα· και λεγει αυτω ο
Ιησους, ορα μηδενι ειπῃς,
αλλα υπαγε, σεαυτον δειξον
τω ιερει, και προσενεγκε το
δωρον ο προσεταξε Μωyses,
εις μαρτυριον αυτοις.

5 Εισελθοντι δε αυτω εις
Καπερναουμ, προσηλθεν αυ-
τω εκατονταρχος παρακαλων
6 αυτον, και λεγων· Κυριε, ο
παις μου βεβληται εν τη
οικια παραλυτικός· δευνώς βα-
σανίζο-

these instructions of mine,
and practiseth them not,
shall be compared to a fool
who built his house upon
the sand: the rain descends, 27
the flood rushes on, the
winds blow, and beat upon
the house: down it falls,
and wide are its ruins.

At length Jesus finished 28
his discourse, and the people
were fill'd with astonishment
at his doctrine. for he 29
taught them, as one having
authority, and not as the
scribes.

When Jesus was come 1
down from the mountain, a
great multitude followed him.
and there came a leper who 2
threw himself at his feet,
saying, Lord, if thou wilt,
thou canst make me clean.
and Jesus held out his hand 3
and touched him, saying, I
will, be thou clean. and im-
mediately he was cured of
his leprosy. and Jesus said 4
to him, take care not to tell
any man, but go thy way,
shew thy self to the priest,
and offer the gift that Mo-
ses commanded, that it may
be a testimony against them.

When Jesus was entred 5
into Capernaum, a centu-
rion came and addressed him-
self to him, saying, Lord, 6
my servant lies sick at home
grievously afflicted with the
palsy,

- 7 *σάνκτομενος. και λεγει αυ-* *pally, and Jesus said to 7*
τω ο Ιησους, εγω ελθων θε- *him, I will come and heal*
8 ραπευσω αυτου. και απο- *him. the centurion answered, 8*
κριθεις ο εκατονταρχος εφη : *Lord, I am not worthy the*
Κυριε, ουκ ειμι ικανος ινα *honour of such a visit: do*
μου υπο την στεγην εισελ- *but give the word, and my*
θης; αλλα μονον ειπε λογω *servant is sav'd. for I am 9*
και ιαθησεται ο παις μου. *a man under authority, hav-*
9 και γαρ εγω ανθρωπος ειμι *ing soldiers under my com-*
υπο εξουσιαν, εκων υπ ε- *mand: I bid this man, go,*
μαυτον στρατιωτας; και *and he's gone: another, come,*
λεγω τουτω: πορευθητι, και *and he's here: and to my*
πορευεται: και αλλω: ερχου, *servant, do this, and it is*
και ερχεται; και τω δουλω *done. when Jesus heard it, 10*
μου: ποιησον τουτο, και *he was surpriz'd, and said*
10 ποιει. ακουσας δε ο Ιησους *to his followers, I profess I*
εθαυμασε, και ειπε τοις ακο- *have not met with such an*
λουθουσιν: αμην λεγω υμιν, *instance of faith, no not in*
ουδε εν τω Ισραηλ. τοσων- *Israel. and I declare unto 11*
11 την πιστιν ευρον. λεγω δε *you, that many shall come*
υμιν, οτι πολλοι απο ανα- *from the east and from the*
τορων και δυσμων ηξουσιν, *west, and shall sit at table*
και ανακλιθησονται μετα *with Abraham, and Isaac,*
Αβρααμ και Ισαακ και Ια- *and Jacob in the heavenly*
κωβ, εν τη βασιλεια των *kingdom. but the heirs to 12*
12 ουρανων: οι δε υιοι της βα- *the kingdom shall be cast in-*
σιλειας εκβληθησονται εις το *to the darkness without:*
σκοτος το εξωτερον; εκει *there shall be weeping and*
εσται ο κλαυθμος και ο βρυγ- *gnashing of teeth. and Jesus 13*
13 μος των οδοντων. και ειπεν *said to the centurion, go*
ο Ιησους τω εκατονταρχω; *thy way, what you believed*
υπαγε, και ως επιστευσας *could be done, is effected for*
γηνηθητω σοι. και ιαθη ο *you. and his servant was*
παις αυτου εν τη ωρα ε- *bealed in that very hour.*
κεινη.
14 Και ελθων ο Ιησους εις *After this Jesus went to 14*
την οικιαν Πητρου, ειδε την *Peter's house, where seeing*
πενθεραν αυτου βεβλημενην *his wife's mother lying sick of*
15 και πυρεσσουσαν: και ηψα- *a fever, he touched her band, 15*
το της χειρος αυτης, και *and the fever left her: and*
ασηκεν *she*

ἀφῆκεν αὐτὴν ὁ πυρετός·
 καὶ ἤγεσθῃ, καὶ διπλοῖται αὐ-
 16 τῷ. οὐσίας δὲ γενομένης προ-
 σήνεγκαν αὐτῷ δαίμονιζο-
 μένους πολλούς· καὶ ἐξεβα-
 λε τὰ πνεύματα λόγῳ, καὶ
 πάντας τοὺς κακῶς ἔχοντας
 17 ἑθεράπευσεν· ὅπως πληρω-
 θῇ τὸ ῥῆθρον διὰ Ἡσαίου τοῦ
 προφήτου, λέγοντος· “αὐτός
 “ τὰς ἀσθενείας ἡμῶν ἔλαβε,
 “ καὶ τὰς νοσοὺς ἐβάστασεν.”

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς
 ὄχλους περὶ αὐτόν, ἐκέλευ-
 σεν ἀπελθεῖν εἰς τὸ πέραν.
 19 καὶ προσελθὼν εἰς γραμμα-
 τεύς, εἶπεν αὐτῷ· διδάσκα-
 λε, ἀκολουθήσω σοι ὅπου
 20 εἶαν ἀπερχῇ· καὶ λέγει αὐ-
 τῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες
 φωλεὺς ἔχουσι, καὶ τὰ πε-
 τεῖνα τοῦ οὐρανοῦ κατασ-
 κηνώσεις· ὁ δὲ υἱὸς τοῦ ἀν-
 θρώπου οὐκ ἔχει που τὴν
 21 κεφαλὴν κλινῇ· ἕτερος δὲ
 τῶν μαθητῶν αὐτοῦ εἶπεν
 αὐτῷ· Κύριε, ἐπιτρέψον μοι
 πρῶτον ἀπελθεῖν, καὶ θα-
 22 ψαί τον πατέρα μου· ὁ δὲ
 Ἰησοῦς εἶπεν αὐτῷ, ἀκολου-
 θεῖ μοι, καὶ ἀφεὲς τοὺς νε-
 κροὺς θαψαί τοὺς ἑαυτῶν
 νεκρούς.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ
 πλοῖον, ἠκολούθησαν αὐτῷ
 24 οἱ μαθηταὶ αὐτοῦ· καὶ ἰδὼν
 σεισμός μέγας ἐγένετο ἐν τῇ
 θαλάσσῃ, ὥστε τὸ πλοῖον
 καλυπτεσθαι ὑπὸ τῶν κυμα-
 τῶν·

she arose and gave him en-
 tertainment. in the evening 16
 they brought him several de-
 moniacs: and he cast out the
 spirits with a word, and
 healed all that were sick: 17
 whereby was fulfilled what
 Esaias the prophet said, *
 “Himself took our infirmi-
 “ ties, and bare our disca-
 “ ses.”

Now Jesus perceiving the 18
 crowd about him, gave or-
 ders to pass over to the other
 side of the lake. when a 19
 certain scribe came to him,
 and said, Master, I will
 follow you where-ever you
 go. Jesus replied, the foxes 20
 have kennels, and the birds
 of the air have nests; but
 the son of man hath not
 where to lay his head. ano- 21
 ther of his disciples said to
 him, Lord, suffer me first
 to go and bury my father.
 but Jesus said to him, fol- 22
 low me, and let the dead bury
 their dead.

When he went aboard the 23
 vessel, his disciples followed
 him. and on a sudden so great 24
 a storm arose at sea, that
 the ship was covered with
 the waves: but he was a-
 sleep.

- 25 ΤΩΝ· ΑΥΤΟΣ ΔΕ ΕΚΑΘΕΥΘΕ· ΚΑΙ
προσελθόντες οἱ μαθηταὶ αὐ-
του ηῤείραν αὐτόν, λέγοντες·
Κυριε, σῶσον ἡμᾶς, ἀπολ-
26 λυμένα· καὶ λέγε αὐτοῖς,
τί δειλοὶ ἐστέ· ολιγοπίστοι·
τότε ἐγερθεὶς ἐπετίμησε τοῖς
ἀνεμοῖς καὶ τῇ θαλάσῃ,
καὶ ἐγένετο γαλήνη μεγάλη·
27 οἱ δὲ ἄνθρωποι ἐθαύμασαν,
λέγοντες, ποταπὸς ἐστὶν οὗ-
τος, ὅτι καὶ οἱ ἀνεμοὶ καὶ
ἡ θαλάσσα ὑπακούουσιν αὐ-
τῷ·
28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ
πέραν εἰς τὴν χώραν τοῦ Γερ-
γεσηνῶν, ὑπνύτησαν αὐτῷ
δύο δαίμονιζόμενοι, ἐκ τῶν
μνημείων ἐξέρχόμενοι, χαλε-
ποὶ λίαν, ὥστε μὴ ἰσχύειν
τινα παρελθεῖν διὰ τῆς ὁδοῦ
29 ἐκεῖνῃ· καὶ ἰδοὺ, ἐκράξαν
λέγοντες· τί ἡμῖν καὶ σοί,
Ἰησοῦ υἱὲ τοῦ θεοῦ· πλῆθες
ὠδὲ προ καιροῦ βασανισαὶ
30 ἡμᾶς· νῦν δὲ μακρὰν ἀπ’
αὐτῶν ἀγέλη χοίρων πολλῶν
31 βοσκομένη· οἱ δὲ δαίμονες πα-
ρεκαλοῦν αὐτόν, λέγοντες·
εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον
ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην
32 τῶν χοίρων· καὶ εἶπεν αὐ-
τοῖς, ὑπάγετε· ἃ δὲ ἐξελθόν-
τες ἀπῆλθον εἰς τὴν ἀγέλην
τῶν χοίρων· καὶ ἰδοὺ, ὥρ-
μησε πᾶσα ἡ ἀγέλη τῶν
χοίρων κατὰ τοῦ κρημνοῦ
εἰς τὴν θαλάσσαν, καὶ ἀ-
33 πέθανον ἐν τοῖς ὕδασι· οἱ
δὲ βοσκόντες ἐφυγον· καὶ
ἀπῆλ-

sleep. and his disciples came 25
and awoke him, saying,
Lord, save us : we are sink-
ing. and he answer'd, why 26
are you afraid, o incred-
ulous people ? then he arose
and rebuked the winds and
the sea, and there was a
great calm. but the crew 27
were all amaz'd ; what is
this man, said they, that
even the winds and the sea
obey him ?

When he was arrived on 28
the other side, in the country
of the Gergesenes, two de-
moniacs met him starting out
of the tombs with such fury,
it was not safe for any body
to pass that way. and they 29
roar'd out, Jesus, thou son
of God, what injury have
we done you ? are you come
here to torment us before
the time ? and there was 30
a considerable herd of swine
feeding, at some distance
from them. So the devils 31
entreated him, saying, if you
force us out, suffer us to re-
tire into the herd of swine.
and Jesus bad them go, ac- 32
cordingly they came out, and
went into the herd of swine :
and immediately the herd of
swine ran furiously down a
precipice into the sea, where
they were all drown'd. and 33
they that kept them fled a-

απελθόντες εἰς τὴν πόλιν,
 ἀπηγγείλαν πάντας· καὶ τὰ
 34 τῶν δαιμονιζομένων· καὶ ἰδού·
 πᾶσα ἡ πόλις ἐξῆλθεν εἰς
 συναντήσιν τῷ Ἰησοῦ· καὶ
 ἰδόντες αὐτόν· παρεκάλουν
 ὅπως μεταβῇ ἀπὸ τῶν ὁρίων
 αὐτῶν.

1 Καὶ ἐμβὰς εἰς τὸ πλοῖον,
 διεπεράσεν, καὶ ἦλθεν εἰς τὴν
 2 ἰδίαν πόλιν. καὶ ἰδού, προ-
 σέφερον αὐτῷ παραλυτικόν
 ἐπὶ κλινῆς βεβλημένον· καὶ
 ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
 αὐτῶν, εἶπε τῷ παραλυτι-
 κῷ· θάρσει τέκνον, ἀφεών-
 ται σοι αἱ ἁμαρτίαι σου.
 3 καὶ ἰδού· τινὲς τῶν Γραμμα-
 τεῶν εἶπον ἐν ἑαυτοῖς· ὁ
 4 τοῦ βλάσφημοι· καὶ ἰδὼν ὁ
 Ἰησοῦς τὰς ἐνθυμήσεις αὐ-
 τῶν, εἶπεν· ἵνα τί ὑμεῖς ἐν-
 θυμίσθε πόνηρα ἐν ταῖς καρ-
 5 διαῖς ὑμῶν; τί γὰρ ἐστὶν
 ευκοπώτερον, εἰπεῖν, ἀφεών-
 ται σοι αἱ ἁμαρτίαι, ἢ
 εἰπεῖν, ἐγείρε καὶ περιπατεῖ;
 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν
 ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
 τῆς γῆς ἀφίεναι ἁμαρτίας·
 (τότε λέγει τῷ παραλυτικῷ)
 ἐγέρθεις ἀρον σου τὴν κλινήν,
 7 καὶ ὑπάγε εἰς τὸν οἶκόν σου.
 8 καὶ ἐγέρθεις ἀπῆλθεν εἰς τὸν
 οἶκόν αὐτοῦ. ἰδόντες δὲ οἱ
 ὄχλοι θαυμάσαν, καὶ ἐδόξα-
 σαν τὸν θεόν, τὸν δόντα
 ἐξουσίαν τοιαύτην τοῖς ἀν-
 θρώποις.

way into the town; and told
 the whole story of what had
 happen'd to the devils and
 their demoniacs. whereupon 34
 the city went in a body to
 meet Jesus, and when they
 saw him they desir'd him
 to withdraw out of their
 country.

Being embark'd, he pass'd 1
 over, and came to his own
 town, where they brought 2
 a man on a bed, lying sick
 of the palsy: and Jesus per-
 ceiving their faith, said to
 the paralytic, take courage,
 my son, thy sins are forgiven.
 whereupon certain of the 3
 scribes said within themselves,
 this man blasphemeth. and 4
 Jesus perceiving their re-
 flections, said, why do you
 entertain so bad an opinion?
 for is it not as easy to say, 5
 thy sins are forgiven? as to
 say, arise, and walk? only 6
 it was fit you should know
 that the son of man hath
 power on earth to forgive
 sins: arise, then, said he,
 to the paralytic, take up
 thy bed, and march home.
 and he arose, and returned 7
 to his family. at this the 8
 multitude were amazed, and
 glorified God, for having
 communicated such power to
 men.

9 Καὶ παρὰ τὸν ὃ Ἰησοῦς ἐ-
κειθεν, εἶδεν ἀνθρώπου καθι-
μένου ἐπὶ τὸ τελωνιον, Ματ-
θαιον λεγόμενον· καὶ λέγει
αὐτῷ, ἀκολουθε μοι. καὶ
ἀναστὰς ἠκολούθησεν αὐτῷ.
10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου
ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολ-
λοὶ τελῶναι καὶ ἁμαρτωλοὶ
ἐλθόντες, συνανέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθηταῖς αὐ-
11 του· καὶ ἰδόντες οἱ Φαρισαῖοι,
εἶπον τοῖς μαθηταῖς αὐτοῦ,
διὰ τί μετὰ τῶν τελωνῶν
καὶ ἁμαρτωλῶν ἐσθίει ὁ δι-
12 δασκαλὸς ὑμῶν; ὁ δὲ Ἰη-
σοῦς ἀκούσας εἶπεν αὐτοῖς,
οὐ χρεῖαν ἔχουσιν οἱ ἰσχυροί
τις ἰατροῦ, ἀλλ' οἱ κακῶς
13 ἔχοντες· πορεύθεντες δὲ μα-
θετε τί ἐστίν· Ἐλεὼν θέλω
καὶ οὐ θυσίαν· οὐ γὰρ
ἤθελον καλεῖσαι δικαίους, ἀλλ'
ἁμαρτωλοὺς.

14 Τότε προσέρχονται αὐτῷ
οἱ μαθηταὶ Ἰωαννοῦ, λέγοντες·
διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι
ἠσπεύομεν πολλὰ, οἱ δὲ μαθη-
ται σου οὐ ἠσπεύουσιν;
15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
μὴ δύνανται οἱ υἱοὶ τοῦ
νυμφῶνος πεθεῖν, ἐφ' ὅσον
μετ' αὐτῶν ἐστὶν ὁ νυμφίος;
ἐλευσονται δὲ ἡμέραι ὅταν
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμ-
φίος, καὶ τότε ἠσπεύσου-
16 σιν. οὐδεὶς δὲ ἐπιβάλλει ἐπι-
βλη-

As Jesus left that place, 9
he saw one Matthew by
name, sitting at the custom-
house: and said to him,
follow me. and he rose and
followed him. and while 10
Jesus was at table in Mat-
thew's house, several pub-
licans and these people hap-
pen'd to come in, who sat
down with him and his dis-
ciples. which the Pharisees 11
observing, why, said they to
his disciples, is your master
so familiar with publicans
and such loose people? Je- 12
sus hearing that, said to
them, they that are in health
don't want a physician, but
they that are sick. go then 13
and learn the meaning of
that expression, * "I will
"have mercy and not sa-
"crifice:" for I am not
come to call saints, but sin-
ners.

Then John's disciples came 14
to him and said, why do the
Pharisees, as well as we,
observe so many fasts, and
your disciples keep none?
Jesus answer'd them, can 15
the bride-men mourn, while
the bridegroom is with them?
the day indeed will come,
when the bridegroom shall
be taken from them, and
then will be the time to fast.
new cloth is never patch'd 16
upon

βλημα ῥακούς ἀγναφου ἐπι-
 ἱματίῳ παλαιῷ· αἶρει γαρ
 τὸ πληρωμα αὐτοῦ ἀπο τοῦ
 ἱματίου, καὶ χεῖρον σχισμα
 17 γινεται. οὐδὲ βαλλουσιν οἶ-
 νον νεον εἰς ἀσκούς παλαιούς·
 εἰ δὲ μῆτε, ῥήγνυνται οἱ ἀσ-
 κοί, καὶ ὁ οἶνος ἐκχεῖται,
 καὶ οἱ ἀσκοὶ ἀπολλοῦνται·
 ἀλλὰ βαλλουσιν οἶνον νεον
 εἰς ἀσκούς καινοὺς, καὶ ἀμ-
 φότεροι συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλουντος
 αὐτοῖς, ἰδοὺ, ἀρχῶν ἐκ ἐλ-
 θῶν προσεκυνε αὐτῷ, λε-
 γων· ἡ θυγάτηρ μου ἀρτι
 ἐτελευτήσεν· ἀλλὰ ἐλθὼν,
 ἐπιθες τὴν χεῖρα σου ἐπ' αὐ-
 19 τήν, καὶ ζήσεται. καὶ ἐ-
 γερθεὶς ὁ Ἰησοῦς ἠκολούθη-
 σεν αὐτῷ, καὶ οἱ μαθηταὶ
 αὐτοῦ.

20 Καὶ ἰδοὺ, γυνὴ ἡμορροῦ-
 σα δώδεκα ἐτῆς, προσελθούσα
 ὀπισθεν, ἥψατο τοῦ κρασ-
 σπέδου τοῦ ἱματίου αὐτοῦ.
 21 ἔλεγε γάρ ἐν ἑαυτῇ, εἰ μόνον
 ἀψώμαι τοῦ ἱματίου
 22 αὐτοῦ, σωθήσομαι. ὁ δὲ Ἰη-
 σοῦς ἐπιστράφεις, καὶ ἰδὼν
 αὐτήν, εἶπε, θάρσει θυγάτερ·
 ἡ πίστις σου σεώσκει σε·
 καὶ ἐσώθη ἡ γυνὴ ἀπο τῆς
 ὥρας ἐκείνης.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς
 τὴν οἰκίαν τοῦ ἀρχόντος,
 καὶ ἰδὼν τοὺς αὐλητάς, καὶ
 τὸν ὄχλον βορβουμένον, λε-
 24 γει αὐτοῖς· ἀναχωρεῖτε, οὐ
 γάρ

upon an old garment: for
 the patch will draw the gar-
 ment, and rend it still worse.
 neither do men put new wine 17
 into old skins: if they should,
 the bottles will burst, so that
 the wine will be lost and the
 skins be spoil'd: but they
 put new wine into new
 skins, whereby both are
 preserved.

Whilst he thus entertain'd 18
 them, the ruler of the syna-
 gogue came and made his
 address to him, saying, my
 daughter is upon the point of
 death: but come and lay thy
 hand upon her, and she
 shall live. so Jesus arose, 19
 together with his disciples,
 and follow'd him.

When a woman, who had 20
 been troubled with an hæ-
 morrhage twelve years, came
 behind him, and touch'd the
 hem of his garment. for she 21
 said within her self, if I do
 but touch his garment, I shall
 be cured: but Jesus turned 22
 about, and looking upon her,
 said, daughter lay aside your
 fears, thy faith hath cured
 thee: and the woman was
 cured from that instant.

When Jesus came to the 23
 ruler's house, he found a set
 of flute-players and a crowd
 of people making a lament-
 able cry, and he said to them, 24
 with-

ἄρ' ἀπέθανε τὸ κοράσιον,
ἀλλὰ καθεύδει· καὶ κατέφε-
25 λων αὐτοῦ· ὅτε δὲ ἐξεβλή-
θη ὁ ὄχλος, εἰσελθὼν ἐκρα-
τήσῃ τῆς χειρὸς αὐτῆς· καὶ
26 πῆρεθ' τὸ κοράσιον· καὶ
ἐξῆλθεν ἡ φωνὴ αὕτη εἰς ὅ-
λην τὴν γῆν ἐκείνην.

27 Καὶ παρὰγοντι ἐκεῖθεν τῷ
Ἰησοῦ, ἠκολούθησαν αὐτῷ
δύο τυφλοὶ κραζόντες, καὶ
λεγοντες· ἐλεῖσον ἡμᾶς ὦ
28 Δαβὶδ· ἐλθόντι δὲ εἰς τὴν
οἰκίαν, προσελθὼν αὐτῷ οἱ
τυφλοὶ, καὶ λέγει αὐτοῖς ὁ
Ἰησοῦς· πιστεύετε ὅτι δύ-
ναμαι τοῦτο ποιῆσαι; λέ-
29 γουσιν αὐτῷ· ναὶ Κύριε· το-
τε ἥψατο τῶν ὀφθαλμῶν
αὐτῶν, λέγων· κατὰ τὴν
πίστιν ὑμῶν γένηθ' ὑμῖν.
30 καὶ ἀνεχώρησαν αὐτῶν οἱ
ὀφθαλμοί· καὶ ἐνεβριμῶσατο
αὐτοῖς ὁ Ἰησοῦς, λέγων· ο-
31 ράτε μὴδεὶς γινώσκτω· οἱ δὲ
ἐξελθόντες διεφύμισαν αὐτὸν
ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξέρχομένων, ἱ-
δοὺ, προσήνεκ' αὐτῷ ἀν-
θρώπου κωφὸν δαίμονιζομε-
33 νον· καὶ ἐκβληθέντος τοῦ
δαίμονος, ἐλάλησεν ὁ κωφός·
καὶ ἐθαύμασαν οἱ ὄχλοι, λε-
γοντες· οὐδέποτε ἑώραμ' οὐ-
34 τως ἐν τῷ Ἰσραὴλ· οἱ δὲ
Φαρισαῖοι ἔλεγον· ἐν τῷ ἀρ-
χοῦντι τῶν δαίμονιων ἐκβάλλει
τὰ δαίμονα.

withdraw, for the maid is not
dead, but asleep. and they
treated him with contemp-
tuous laughter. but when the 25
company were turn'd out,
he went in, and grasping her
hand, the maid rose up. the 26
fame whereof was spread o-
ver all the country.

As Jesus departed thence, 27
two blind men followed him,
crying out, son of David,
have mercy on us. and when 28
he was got into the house,
the blind men advanc'd:
and Jesus said to them, do
ye think I am able to effect
this cure? they answer'd,
yes, Lord. then he touch'd 29
their eyes, saying, according
to your faith, be it unto you.
and they had their sight: 30
but Jesus gave them a strict
charge, saying, take care
not to let any man know it;
howbeit when they were 31
gone, they spread abroad his
fame thro' all that country.

At their going out, a de- 32
moniac was brought in, who
was dumb. and when the 33
devil was cast out, the dumb
man came to his speech; at
which the people were a-
mazed, saying, nothing like
this was ever seen in Israel.
but the Pharisees said, he 34
casteth out devils by the au-
thority of the prince of the
devils.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κωμάς, διδασκὼν ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πάνσαν νόσον καὶ πᾶσαν μαλακίαν. ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡς πρόβατα μὴ ἔχοντα ποιμένα· τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶ τὰν τα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰακώβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος, καὶ Βαρθολομαῖος, Θωμᾶς, καὶ Ματθαῖος ὁ τελωνὴς, Ἰακώβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, Σίμων ὁ Κανανιτῆς, καὶ Ἰουδᾶς ὁ Ἀσκαριωτῆς, ὁ καὶ παράδους αὐτοῦ.

And Jesus went about all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing diseases and disorders of every kind. but when he saw how the multitude were fatigued and dispers'd like so many sheep without their Pastors, he was moved with compassion, and said to his disciples, the harvest indeed is plentiful, but the labourers are few: entreat therefore the Lord, of the harvest, to send forth labourers into his harvest.

Jesus having called his twelve disciples, he gave them power to cast out unclean spirits, and to heal diseases and disorders of every kind.

Now the names of the twelve apostles are these; the first is Simon, who is called Peter, then Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Labbeus, whose surname was Thaddeus, Simon the zealot, and Judas Iscariot, who also betrayed him.

5 ΤΟΥΤΟΥΣ ΤΟΥΣ ΔΩΔΕΚΑ Α-
ΠΕΣΤΕΙΛΕΝ Ο ΙΗΣΟΥΣ, ΠΑΡΑΓ-
ΓΕΙΛΑΣ ΑΥΤΟΙΣ, ΛΕΓΩΝ· ΕΙΣ Ο-
ΔΟΝ ΕΘΝΩΝ ΜΗ ΑΠΕΛΘΗΤΕ, ΚΑΙ
ΕΙΣ ΠΟΛΙΝ ΣΑΜΑΡΕΙΤΩΝ ΜΗ ΕΙ-
ΘΕΛΘΗΤΕ· ΠΟΡΕΥΕΣΘΕ ΔΕ ΜΑΛ-
ΛΟΝ ΠΡΟΣ ΤΑ ΠΡΑΒΑΤΑ ΤΑ
ΑΠΟΛΩΛΟΤΑ ΟΙΚΟΥ ΙΣΡΑΗΛ·
7 ΠΟΡΕΥΟΜΕΝΟΙ ΔΕ ΚΗΡΥΣΣΕΤΕ,
ΛΕΓΟΝΤΕΣ, ΟΤΙ ΗΓΓΙΚΕΝ Η ΒΑΣΙ-
8 ΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ· ΑΣΘΕ-
ΝΟΥΝΤΑΣ ΘΕΡΑΠΕΥΕΤΕ, ΛΕΠΡΟΥΣ
ΚΑΘΑΡΙΖΕΤΕ, [ΥΕΚΡΟΥΣ ΕΦΕΙΡΕΤΕ]
ΔΑΙΜΟΝΙΑ ΕΚΒΑΛΛΕΤΕ· ΔΩΡΕΑΝ
ΕΛΑΒΕΤΕ, ΔΩΡΕΑΝ ΔΟΤΕ·
9 ΜΗ ΚΤΗΣΗΣΘΕ ΧΡΥΣΟΝ, ΜΗ-
ΔΕ ΑΡΓΥΡΟΝ, ΜΗΔΕ ΧΑΛΚΟΝ ΕΙΣ
10 ΤΑΣ ΨΩΝΑΣ ΥΜΩΝ· ΜΗ ΠΗΡΑΝ
ΕΙΣ ΟΔΟΝ, ΜΗΔΕ ΔΥΟ ΧΙΤΩΝΑΣ,
ΜΗΔΕ ΥΠΟΔΗΜΑΤΑ, ΜΗΔΕ ΡΑΒ-
ΔΟΥΣ· ΑΞΙΟΣ ΓΑΡ Ο ΕΡΓΑΤΗΣ
ΤΗΣ ΤΡΟΦΗΣ ΑΥΤΟΥ ΕΣΤΙΝ·
11 ΕΙΣ ΗΝ Δ' ΑΝ ΠΟΛΥΝ Η ΚΩΜΗΝ
ΕΙΣΕΛΘΗΤΕ, ΕΞΕΤΑΣΑΤΕ ΤΙΣ
ΕΝ ΑΥΤΗ ΑΞΙΟΣ ΕΣΤΙ· ΚΑΚΕΙ
ΜΕΙΝΑΤΕ ΕΩΣ ΑΝ ΕΞΕΛΘΗΤΕ·
12 ΕΙΣΕΡΧΟΜΕΝΟΙ ΔΕ ΕΙΣ ΤΗΝ
ΟΙΚΙΑΝ, ΑΣΠΑΣΑΣΘΕ ΑΥΤΗΝ·
13 ΚΑΙ ΕΑΝ ΜΕΝ Η Η ΟΙΚΙΑ ΑΞΙΑ,
ΕΛΘΕΤΩ Η ΕΙΡΗΝΗ ΥΜΩΝ ΕΠ' ΑΥ-
ΤΗΝ· ΕΑΝ ΔΕ ΜΗ Η ΑΞΙΑ, Η
ΕΙΡΗΝΗ ΥΜΩΝ ΠΡΟΣ ΥΜΑΣ ΕΠΙΣ-
14 ΤΡΑΦΗΤΩ· ΚΑΙ ΟΣ ΕΑΝ ΜΗ
ΔΞΗΝΤΑΙ ΥΜΑΣ, ΜΗΔΕ ΑΚΟΥΣΗ
ΤΟΥΣ ΛΟΓΟΥΣ ΥΜΩΝ, ΕΞΕΡΧΟΜΕΝΟΙ
ΤΗΣ ΟΙΚΙΑΣ Η ΤΗΣ ΠΟΛΕΩΣ
ΕΚΕΙΝΗΣ, ΕΚΤΙΝΑΨΑΤΕ ΤΟΝ ΚΟ-
ΥΛΟΡΤΟΝ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ·
15 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ, ΑΝΕΚΤΟΤΕ-
ΡΟΝ ΕΣΤΑΙ ΓΗ ΣΟΔΟΜΩΝ ΚΑΙ
ΓΟ-

Jesus made these twelve 9
his missionaries, and gave
them these instructions, don't
go any where among the
Gentiles, nor enter into any
city of the Samaritans. but 6
go rather to the lost sheep of
the house of Israel. and 7
wherever ye go, make this
proclamation: the kingdom
of heaven is nigh. heal the 8
sick, cleanse the lepers, raise
the dead, cast out devils:
what ye have received gra-
tis, give gratis.

Provide neither gold nor 9
silver, nor brags in your
purses: nor scrip for your 10
journey, neither two coats,
nor shoes, nor staves: for the
workman deserves his main-
tenance. whatever city or 11
town ye enter into, find out
some house of repute, and
there lodge till ye leave that
place.

As soon as ye enter into 12
any house, salute the fami-
ly. if the family be worthy, 13
your benediction shall have
its effect; but if it be not
worthy, it shall only redound
to your own advantage. if 14
they should not receive you,
nor mind your instructions:
when ye depart out of that
house, or city, shake off the
pagan dust from your feet.
I declare unto you, the peo- 15
ple of Sodom and Gomorrha
F shall

Γομορρών εν ημερα κρισεως,
η τη πολει εκεινη.

shall find less severity in
the day of judgment, than
that city.

16 Ιδου, εγω αποστελλω υ-
μας ως προβατα εν μεσω
λυκων: γινεσθε ουν φρονιμοι
ως οι οφεις, και ακεραιοι ως

By your mission you will 16
be expos'd like sheep in the
midst of wolves: be then as
circumspect as serpents, and

17 αι περιστεραι: προσεχετε δε
απο των ανθρωπων, παρα-
δωσουσι γαρ υμας εκ συνε-
δρια και εν ταις συναγωγαίς
αυτων μαστιγωσουσιν υμας.

as inoffensive as doves: be 17
upon your guard with such
men, for they will deliver
you up to their tribunals,
and scourge you in their

18 και επι ηγεμονας δε και βα-
σιλεας αχθησεσθε ενεκεν εμου,
εις μαρτυριον αυτοις και τοις

brought before governors and 18
kings upon my account, to bear
testimony of me to them and

19 εθνεσιν. όταν δε παραδι-
δωσιν υμας, μη μεριμνησθε
πως, η τι λαλησητε: δο-
θησεται γαρ υμιν εν εκεινη

the rest of the Gentiles: but 19
when they take you into
custody, be: not solicitous,
how or what ye shall speak,

20 τη ωρα τι λαλησητε: ου γαρ
υμεις εστε οι λαλουντες,
αλλα το πνευμα του πατρος

for at the very instant you 20
shall be inspir'd what to say.
for it is not properly you that

21 υμων το λαλουν εν υμιν. πα-
ραδωσει δε αδελφος αδελ-
φον εις θανατον, και πατηρ
τεκνον; και επαναστησου-
ται τεκνα επι γονεας, και

21 speak, but the spirit of your
father that speaketh by you.
then the brother shall be-
tray his brother to death,

22 θανατωσουσιν αυτους. και
εσεσθε μισουμενοι υπο παν-
των δια το ονομα μου: ο
δε υπομεινας εις τελος, ουτος
σωθησεται.

and the father his child: and 22
children shall rise up against
their parents, and be the
instruments of their death.
and ye shall be hated by all

23 Όταν δε διωκωσιν υμας
εν τη πολει ταυτη, φευγετε
εις την αλλην: αμην γαρ
λεγω υμιν, ου μη τελεσσετε
τας

Then if they persecute you 23
in one city, fly to another:
for I assure you, before you
have preach'd thro' all the
cities

τας πόλεις του Ισραηλ, ἕως
 ανελθῇ ὁ υἱος του ανθρωπου.
 24 ουκ εστι μαθητης ὑπερ του
 διδασκαλου, ουδε δουλος ὑ-
 25 περ του κυριου αυτου. αρκε-
 τον τῷ μαθητῇ ἵνα γενηται
 ὡς ὁ διδασκαλος. αυτου,
 και ὁ δουλος ὡς ὁ κυριος αυ-
 του; εἰ τον οικοδοεσποτην
 Βεελζεβουβ εκαλεσαν, ποσῶ
 26 μαλλον τους οικιακους αυ-
 του; μη ουν φοβηθητε αυ-
 τους; ουδεν γαρ εστι κεκα-
 λυμμενον, ὃ ουκ αποκαλυφ-
 θησεται; και κρυπτον, ὃ ου
 27 γνωσθησεται. ὃ λεγω ὑμιν εν
 τῇ σκοτιᾳ, ειπατε εν τῷ
 φωτι; και ὃ εἰς το ουκ α-
 κουετε, κηρυξατε ἐπὶ των
 28 ὀψματων. και μη φοβηθητε
 απο των αποκτενοντων το
 σωμα, την δε ψυχην μη
 δυναμενων αποκτειναι: φο-
 βηθητε δε μαλλον τον δυνα-
 μενον και ψυχην και σωμα
 29 απολεσαι εν γεενῇ. ουχι
 δυο στρουθια ασσαριου πω-
 λειται; και ἐν ἐξ αυτων ου
 πεσειται ἐπὶ την γην, ανευ
 30 του πατρος ὑμων; ὑμων δε
 και αἱ τριχες της κεφαλῆς
 31 πασαι αριθμημεναι εἰσι. μη
 ουν φοβηθητε; πολλων στρου-
 θιων διαφερετε ὑμεῖς.
 32 Πας ουν ὅστις ὁμολογη-
 σαι εν μοι ἐμπροσθεν των
 ανθρωπων, ὁμολογησω καγω
 εν αὐτῷ ἐμπροσθεν του πα-
 τρος μου του εν ουρανοῖς.
 33 ὅστις δ' αν αρνησηται με
 ἐμ-

*cities of the Jews, the son of
 man will come. the disciple 24
 is not above his master, nor
 the servant above his lord.
 if the disciple fare as well 25
 as his master, and the ser-
 vant as his lord, is not that
 sufficient? if they style the
 master of the house Beelze-
 bub, much more will they
 call his domestics so. fear 26
 them not therefore: for there
 is nothing hid that shall not be
 revealed; or secret that shall
 not be made known. what I 27
 tell you in private, declare
 it in publick: and what is
 whisper'd in the ear, pro-
 claim from the battlements
 of the house. fear not those 28
 who can only kill the body,
 but cannot hurt the soul:
 rather fear him who is able
 to destroy both soul and body
 in* Gehenna. are not two 29
 sparrows sold for a farthing?
 yet not one of them shall
 lose its life independently of
 your father, by whom the 30
 very hairs of your head are
 all numbred: lay aside then 31
 your fears, ye are of a su-
 perior rank to those animals.*

*Whofoever therefore shall 32
 own me before men, him
 will I own likewise before
 my father who is in heaven.
 but whofoever shall renounce 33
 me before men, him will I*

F 2 also

* See Chap. xviii. 8. 9.

34 *ἐμπροσθεν τῶν ἀνθρώπων, ἀρνησθαι αὐτὸν καὶ ἡ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. μὴ νομισπτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μαχαίραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθέρας αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου· οἱ οἰκιακοὶ αὐτοῦ· ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμε, οὐκ ἐστὶ μου ἀξίος· καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος· ὁ ἐϋρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησεν αὐτήν.*
 40 *Ὁ δέχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δέχόμενος, δεχεται τὸν ἀποστείλαντά με· ὁ δέχόμενος προφῆτην ἐκ ὀνόματος προφῆτου, μισθὸν προφῆτου ληψέται· καὶ ὁ δέχόμενος δίκαιον ἐκ ὀνόματος δικαίου, μισθὸν δικαίου ληψέται· καὶ ὁς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηρίον ψυχροῦ μόνον, ἐκ ὀνόματος μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.*

also renounce before my father who is in heaven. don't imagine that I am come to bring peace upon the earth: I came not to bring peace, but war. my coming will occasion discord between the son and his father, between the daughter and her mother, between the daughter in law and her mother in law: even a man's own domestics shall prove his foes. he that loveth father or mother more than me, is unworthy of me: he that loveth son or daughter more than me, is unworthy of me. and he that does not take his cross, and so follow after me, is unworthy of me. he that would preserve his life, shall lose it: and he that exposeth his life for my sake, shall save it.

He that receives you, receives me; and he that receives me, receives him that sent me. he that receives a prophet in quality of a prophet, shall receive a prophet's reward; and he that receives a just man, as such, shall receive the reward of the just. and whosoever shall give only a cup of cold water to the meanest of you, considering him as my disciple, shall most assuredly be far from losing his reward.

Καὶ

When

1 Καὶ ἐγένετο ὅτε ἐτελέσεν
ὁ Ἰησοῦς διατάσσων τοῖς
δώδεκα μαθηταῖς αὐτοῦ, με-
τεβῆν ἐκεῖθεν, τοῦ διδάσκειν
καὶ κηρύσσειν ἐν ταῖς πόλε-
2 σιν αὐτῶν· ὁ δὲ Ἰωάννης
ἀκούσας ἐν τῷ δεσμωτηρίῳ
τὰ ἔργα τοῦ Χριστοῦ, πέμ-
ψας δύο τῶν μαθητῶν αὐ-
3 του, εἶπεν αὐτῷ, σὺ εἶ ὁ
ἐρχόμενος, ἢ ἕτερον προσδο-
4 κωμεν; καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς, εἶπεν αὐτοῖς· πορευ-
θέντες ἀπαγγέilate Ἰωάννῃ ἃ
5 ἀκούετε καὶ βλέπετε· τυφλοὶ
ἀναβλεπουσὶ, καὶ κωλοὶ πε-
ριπατοῦσι, λεπροὶ καθαρίζον-
ται, καὶ κωφοὶ ἀκούουσιν,
νεκροὶ ἐγείρονται, καὶ πτωχοὶ
6 εὐαγγελίζονται· καὶ μακά-
ριος ἐστὶν ὁ ἐὰν μὴ σκανδα-
λισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων,
πῆλτο ὁ Ἰησοῦς λέγειν τοῖς
οχλοῖς περὶ Ἰωάννου· τί ἐξ-
πλήθετε εἰς τὴν ἐρημὸν θεά-
σασθαι; καλάμον ὑπὸ ἀνε-
8 μου σαλευόμενον; ἀλλὰ τί
ἐξπλήθετε ἰδεῖν; ἄνθρωπον ἐν
μαλακοῖς ἱματίοις ἡμφιεσμέ-
νον; ἰδοὺ, οἱ τὰ μαλακά
φορούντες, ἐν τοῖς οἰκοῖς
9 τῶν βασιλέων εἰσιν· ἀλλὰ
τί ἐξπλήθετε ἰδεῖν; προφῆτην;
ναί, λέγω ὑμῖν, καὶ περισσό-
10 τερον προφῆτου. οὗτος γάρ
ἐστι περὶ οὗ γεγραπται·
“ ἰδοὺ, ἐγὼ ἀποστέλλω τὸν
“ αἵ-

When Jesus had made an
end of giving his twelve dis-
ciples their instructions, he
departed thence to go and
preach to the Jews in their
cities· in the mean time
2 John having heard in his
confinement of the actions of
Christ, he sent two of his
disciples to ask him, art thou
3 he that was to come, or
must we expect another?
Jesus answered them, go and
4 relate to John, what you
hear and what you see: the
5 blind recover their sight, the
lame walk, the lepers are
cleansed, the deaf hear, the
dead are raised, and the poor
have the gospel preached to
them. and happy is he who
6 does not stumble at my ap-
pearance.

As they departed, Jesus
7 said to the people, speaking
of John, what did ye go to
see in the desert? a reed
shaken with the wind? what
8 did ye go to see? a man
dress'd in rich apparel?
why, they that are so array'd
belong to the court: or did
9 you go to see a prophet? yes,
and be assured, one superiour
to a prophet. for it is he
10 that is meant in that passage,
* “ behold, I send my mes-
“ senger before thy face,
“ who shall prepare thy way
“ before

“ ἀγγελον μου προ προσω-
 “ που σου, ὃς κατασκευάσει
 “ τὴν ὁδὸν σου ἐμπροσ-
 11 “ θεῶ σου.” ἀμὴν λέγω ὑ-
 μιν, οὐκ ἐξηρτάει ἐν γεννη-
 τοῖς συναϊκῶν μετῶν Ἰωαννοῦ
 τοῦ Βαπτιστοῦ: ὁ δὲ μι-
 κροτερός ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν, μετῶν αὐτοῦ ἐσ-
 12 τιν· ἀπο δὲ τῶν ἡμερῶν Ἰω-
 αννοῦ τοῦ Βαπτιστοῦ ἕως
 ἀρτί, ἡ βασιλεία τῶν οὐ-
 ρανῶν βιάζεται, καὶ βιασ-
 13 ται ἀρπαζοῦσιν αὐτήν· παν-
 τες γὰρ οἱ προφῆται καὶ ὁ
 νόμος ἕως Ἰωαννοῦ προεφῆτευ-
 14 σαν· καὶ εἰ θελετέ δεῖξασθαι,
 αὐτός ἐστιν Ἠλίας ὁ μελλών
 15 εἰσελθεῖν. ὁ ἐχὼν ὠτὰ ἀ-
 16 κούειν, ἀκούετω· τίμι δὲ ὁ
 μοιωσῶ τὴν γενεάν ταυτήν;
 ὅμοια ἐστὶ παιδίοις ἐν ἀ-
 γορᾷ καθημένοις, καὶ προσ-
 φωνοῦσι τοῖς ἐταίροις αὐτῶν,
 17 καὶ λεγούσιν, “ πωλοῦμεν
 “ ὑμῖν, καὶ οὐκ ὠρχήσασ-
 “ θε, ἐθρηνήσασμεν ὑμῖν, καὶ
 18 “ οὐκ ἐκοψάσθε.” πλὴθ γὰρ
 Ἰωαννῆς μὴτε εσθίων, μὴτε
 πίνων, καὶ λεγούσι, δαιμο-
 19 νιον ἐκεῖ· πλὴθ ἐν ὅνι τοῦ
 θανθρώπου εσθίων, καὶ πίνων,
 καὶ λεγούσιν, ἰδοὺ ἄνθρωπος
 φάτος καὶ οἰνοποτής, τελώ-
 νων φίλος καὶ ἁμαρτωλῶν:
 “ καὶ ἐδικαιώθη ἡ σοφία
 “ ἀπὸ τῶν τέκνων αὐτῆς.”

“ before thee.” I declare 11
 unto you, among the whole
 race of prophets, there ne-
 ver appear'd a greater
 than John the Baptist: (not-
 withstanding, he that is
 least in the kingdom of the
 Messiah is greater than he.) 12
 for ever since the appear-
 ance of John the Baptist
 the gospel kingdom is as it
 were invaded, and people of
 the most violent passions en-
 ter into it with zeal. * for 13
 all the prophets and the law
 were your guides, till the com-
 ing of John. and if ye will 14
 believe me, he is the Elias
 that was to come. he that 15
 hath ears to hear, let him
 hear. but to what shall I 16
 compare this generation? they
 are like children sitting in the
 markets, and calling out to
 their fellows, “ if we play, 17
 “ a merry tune, you are
 “ not for dancing; if we
 “ aet a mournful part,
 “ you are not in the bu-
 “ mour.” so John came 18
 with fasting and abstinence,
 and they say, he is mad.
 the son of man does not ab- 19
 stain from eating and drink-
 ing, and they cry there's a
 glutton, and a sot, a friend
 of publicans and sinners:
 “ but wisdom is justified by
 “ her children.”

ΤΟΤΕ

Then

* John i. 17. Heb. i. 1.

20 ΤΟΤΕ ΠΡῒΞΑΤΟ ΟΥΕΙΔΙΞΕΙΝ ΤΑΣ
ΠΟΛΕΙΣ ΕΝ Αἴς ΕΓΕΝΟΝΤΟ Αἰ
ΠΛΕΙΣΤΑΙ ΔΥΝΑΜΕΙΣ ΑΥΤΟΥ.
21 ΟΤΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ. ΟΥΑΙ ΣΟΙ
ΧΟΡΑΖΙΝ, ΟΥΑΙ ΣΟΙ ΒΗΘΣΑΙ-
ΔΑ, ΟΤΙ ΕΙ ΕΝ ΤΥΡΩ ΚΑΙ ΣΙ-
ΔΩΝΙ ΕΓΕΝΟΝΤΟ Αἰ ΔΥΝΑΜΕΙΣ Αἰ
ΓΕΝΟΜΕΝΑΙ ΕΝ ὙΜΙΝ, ΠΑΛΑΙ ΑΝ
ΕΝ ΣΑΚΚῳ ΚΑΙ ΣΠΟΔῳ ΜΕ-
22 ΤΕΝΟΗΣΑΝ. ΠΛΗΝ ΛΕΓΩ ὙΜΙΝ,
ΤΥΡΩ ΚΑΙ ΣΙΔΩΝΙ ΑΝΕΚΤΟΤΕ-
ΡΟΝ ΕΣΤΑΙ ΕΝ ἡμέρᾳ ΚΡΙΣΕΩΣ,
23 ἢ ὙΜΙΝ. ΚΑΙ ΣΥ ΚΑΠΕΡΝΑΟΥΜ,
ἢ ἕως ΤΟΥ ΟΥΡΑΝΟΥ ὕψωθεί-
σα, ἕως ΑἰΔΟΥ ΚΑΤΑΒΙΒΑΣ-
ΘΗΣΗ: ΟΤΙ ΕΙ ΕΝ ΣΟΔΟΜΟΙΣ
ΕΓΕΝΟΝΤΟ Αἰ ΔΥΝΑΜΕΙΣ Αἰ ΓΕΝΟ-
ΜΕΝΑΙ ΕΝ ΣΟΙ, ΕΜΕΙΝΑΝ ΑΝ ΜΕ-
24 ΧΕΙ ΤΗΣ ΣΗΜΕΡΑΝ. ΠΛΗΝ ΛΕ-
ΓΩ ὙΜΙΝ, ΟΤΙ Γῆ ΣΟΔΟΜΩΝ
ΑΝΕΚΤΟΤΕΡΟΝ ΕΣΤΑΙ ΕΝ ἡμέρᾳ
ΚΡΙΣΕΩΣ, ἢ ΣΟΙ.

25 ΕΝ ΕΚΕΙΝῳ Τῳ ΚΑΙΡῳ ΑΠΟ-
ΚΡΙΘΕΙΣ ὁ Ἰησοῦς, ΕΙΠΕΝ, "ΕΞΟ-
" ΜΟΛΟΓΟΥΜΑΙ ΣΟΙ, ΠΑΤΕΡ,
" ΚΥΡΙΕ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ
" ΤΗΣ Γῆς, ΟΤΙ ΑΠΕΚΡΥΨΑΣ
" ΤΑΥΤΑ ΑΠΟ ΣΟΦΩΝ ΚΑΙ
" ΣΥΝΕΤῶΝ, ΚΑΙ ΑΠΕΚΑΛΥΨΑΣ
26 " ΑΥΤΑ ΥΠΗΛΙΟΙΣ. ΝΑΙ ὁ ΠΑ-
" ΤΗΡ, ΟΤΙ Οὕτως ΕΓΕΝΕΤΟ ΕΥ-
27 " ΔΟΚΙΑ ΕΜΠΡΟΣΘΕΝ ΣΟΥ. ΠΑΝ-
" ΤΑ ΜΟΙ ΠΑΡΕΔΟΘΗ ὙΠΟ ΤΟΥ
" ΠΑΤΡΟΣ ΜΟΥ: ΚΑΙ ΟΥΔΕΙΣ
" ΕΠΙΓΙΝΩΣΚΕΙ ΤΟΝ ΥΙΟΝ, ΕΙ
" ΜΗ ὁ ΠΑΤΗΡ: ΟΥΔΕ ΤΟΥ
ΠΑ-

Then he began to upbraid 20
the towns where most of his
miracles were wrought, for
their not being converts. wo 21
unto thee, Chorazin, & wo
unto thee, Bethsaida: for if
the miracles which were
done among you, had been
done in Tyre and Sidon, they
would have repented long
ago in sackcloth and ashes.
I declare unto you, Tyre and 22
Sidon shall be treated with
less severity at the day of
judgment than you. and thou, 23
Capernaum, which art ex-
alted to heaven, shalt be
brought to destruction: for
if the miracles which have
been done in thee, had been
done in Sodom, it would have
subsisted even to this day.
I tell you likewise, that in 24
the day of judgment, Sodom
shall be treated with less se-
verity than you.

At the same time Jesus, 25
continuing his discourses, said,
" I thank thee, O father,
" Lord of heaven and earth,
" for having revealed unto
" babes what thou hast hid
" from the wise and prudent.
" even so it is, father, for 26
" such has been thy will.
" my father has instructed 27
" me in every thing: and
" no one knoweth the son,
" except the father: nor
" does any one know the
" father,

“ΠΑΤΕΡΑ ΤΙΣ ΕΓΓΙΝΩΣΚΕΙ,
 “ΕΙ ΜΗ ὁ ΥΙΟΣ, ΚΑΙ ὃ ΕΑΝ
 “ΒΟΥΛΗΤΑΙ ὁ ΥΙΟΣ ΑΠΟΚΑ-
 “ΛΥΨΑΙ.”

“father, except the son,
 “and he to whom the son
 “is pleased to reveal him.”

28 ΔΕΥΤΕ ΠΡΟΣ ΜΕ ΠΑΝΤΕΣ ΟΙ
 ΚΟΠΙΩΝΤΕΣ ΚΑΙ ΠΕΦΟΡΤΙΣΜΕΝΟΙ,
 29 ΚΑΤΩ ΑΝΑΠΑΥΣΩ ὙΜΑΣ· ΑΡΑ-
 ΤΕ ΤΟΝ ΎΓΟΝ ΜΟΥ ΕΦ' ὙΜΑΣ,
 ΚΑΙ ΜΑΘΕΤΕ ΑΠ' ΕΜΟΥ· ὍΤΙ
 ΠΡΑΟΣ ΕΙΜΙ, ΚΑΙ ΤΑΠΕΙΝΟΣ Τῇ
 ΚΑΡΔΙΑ· ΚΑΙ ΕΥΡΗΣΕΤΕ ΑΝΑ-
 ΠΑΥΣΙΝ ΤΑΙΣ ΨΥΧΑΙΣ ὙΜΩΝ.
 30 Ὁ ΓΑΡ ΎΓΟΣ ΜΟΥ ΧΡΗΣΤΟΣ,
 ΚΑΙ ΤΟ ΦΟΡΤΙΟΝ ΜΟΥ ΕΛΑ-
 ΦΡΟΝ ΕΣΤΙΝ.

Believe in me, all ye that 28
 labour under oppression, and
 I will give you relief. take 29
 my yoke upon you, and learn
 to be meek like me, and of
 an humble temper : and ye
 shall enjoy tranquillity of
 mind. for my yoke is easy, 30
 and my burden is light.

1 ΕΝ ΕΚΕΙΝῳ Τῳ ΚΑΙΡῳ ΕΠΟ-
 ΡΕΥΘΗ Ὁ ΙΗΣΟΥΣ ΤΟΙΣ ΣΑΒΒΑΣΙ
 ΔΙΑ ΤΩΝ ΣΠΟΡΙΜΩΝ· Αἱ ΔΕ ΜΑ-
 ΘΗΤΑΙ ΑΥΤΟΥ ΕΠΕΙΝΑΣΑΝ, ΚΑΙ
 ΠΡῶΑΝΤΟ ΤΙΛΛΕΙΝ ΣΤΑΧΥΑΣ,
 2 ΚΑΙ ΕΣΘΙΕΙΝ· Οἱ ΔΕ ΦΑΡΙΣΑΙΟΙ
 ΙΔΟΝΤΕΣ, ΕΙΠΟΝ ΑΥΤῳ· ΙΔΟΥ, Αἱ
 ΜΑΘΗΤΑΙ ΣΟΥ ΠΟΙΟΥΣΙΝ ὍΣΟΚ
 ἘΞΕΣΤΙ ΠΟΙΕΙΝ ΕΝ ΣΑΒΒΑΤῳ·
 3 Ὁ ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ, ΟΥΚ ΑΝΕΓ-
 ΝΩΤΕ ΤΙ ΕΠΟΙΗΣΕ ΔΑΒΙΔ, ὅΤΕ
 ΕΠΕΙΝΑΣΕΝ ΚΑΙ Οἱ ΜΕΤ' ΑΥΤΟΥ,
 4 Πῶς ΕΙΣΗΛΘΕΝ ΕΚ ΤΟΥ ΟΙΚΟΝ
 ΤΟΥ ΘΕΟΥ, ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ
 ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΦΑΓΕΝ, ὅΚ
 ΟΥΚ ἘΞΟΝ ἮΝ ΑΥΤῳ ΦΑΓΕΙΝ, ΟΥ-
 ΔΕ ΤΟΙΣ ΜΕΤ' ΑΥΤΟΥ, ΕΙ ΜΗ
 5 ΤΟΙΣ ΙΕΡΕΥΣΙ ΜΟΝΟΚ; ἢ ΟΥΚ
 ΑΝΕΓΝΩΤΕ ΕΝ Τῳ ΝΟΜῳ, ὍΤΙ
 ΤΟΙΣ ΣΑΒΒΑΣΙΝ Οἱ ΙΕΡΕΙΣ
 ΕΝ Τῳ ΙΕΡῳ ΤΟ ΣΑΒΒΑ-
 ΤΟΝ ΒΕΒΗΛΟΥΣΙ, ΚΑΙ ΑΝΑΙ-
 6 ΤΙΟΙ ΕΙΣΙ; ΛΕΓῳ ΔΕ ὙΜΙΝ
 ὍΤΙ ΤΟΥ ΙΕΡΟΥ ΜΕΙΖΟΝ ΕΣΤΙΝ
 ὡΔΕ.

At that time as Jesus pass'd 1
 through the corn on the sab-
 bath day, his disciples being
 hungry, pluck'd the ears of
 corn, and fell to eating. the 2
 Pharisees seeing that, said
 to him, see, your disciples
 are doing what is unlawful
 to do on the sabbath-day.
 he answer'd them, * have 3
 ye not read what David and
 the rest of the company did
 when they were hungry, how 4
 he entred into the house of
 God, and did eat the shew-
 bread, which it was not law-
 ful either for him or his com-
 pany to eat, but only for the
 priests? or have ye not ob- 5
 served in the law, what a
 work the priests made in the
 temple on the sabbath-day,
 without being blamed? now 6
 I tell you, that the work
 now

7 ὥδε. εἰ δὲ ἐφύωκετε τι ἐστιν, “ἐλεον θέλω καὶ οὐ
“θυσίαν,” οὐκ ἂν κατε-
δικάσατε τοὺς ἀναίτιους.
8 Κύριος γὰρ ἐστὶ τοῦ σαβ-
βάτου ὁ υἱὸς τοῦ ἀνθρώ-
που.

now in band, is of greater conse-
quence than that of the temple.
if ye had known the mean- 7
ing of that expression, “I
“will have mercy and not
“sacrifice,” * ye would not
have condemned the guiltless.
for the sabbath is subservient 8
to men.

9 Καὶ μεταβάς ἐκεῖθεν, πη-
θὲν εἰς τὴν συναγωγὴν αὐ-
10 τῶν. καὶ ἰδοὺ, ἄνθρωπος
πνὴν τὴν χεῖρα ἐκώϊν ἔπραν·
καὶ ἐπηρώτησαν αὐτόν, λε-
γόντες, εἰ ἐξέστι τοῖς σαβ-
βάσι θεραπεύειν; ἵνα κατή-
11 γορησωσιν αὐτοῦ. ὁ δὲ εἶπεν
αὐτοῖς, τίς ἐστὶ ἐξ ὑμῶν
ἄνθρωπος, ὃς ἔξει πρόβατον
ἐν, καὶ εἰν ἐμπεσῇ τοῦτο
τοῖς σαββάσι εἰς βοθρὸν,
οὐκὶ κρατήσει αὐτὸ καὶ ἐφε-
12 ρεῖ; πόσω οὖν διαφέρει ἄν-
θρώπος πρόβατον; ὥστε
ἐξέστι, τοῖς σαββάσι καλῶς
13 ποιεῖν; τότε λέγει τῷ ἄν-
θρώπῳ· ἐκτεινον τὴν χεῖρα
σου; καὶ ἐξέτεινε, καὶ ἀπο-
κατεστάθη ὕψους, ὡς ἡ ἄλ-
λη.

At his departure thence, 9
he went into their synagogue.
where they brought a man 10
with a withered hand: and
asked him this insinuating
question, is it lawful to heal
on the sabbath-day? and he 11
answer'd, which of you all
that should have one of his
sheep fall into a pit on the
sabbath-day, would not be-
stir himself, and lift it out?
is not a man of much greater 12
consequence than a sheep?
how lawful then is it to do
good offices on the sabbath-
day? then saith he to the 13
man, stretch out thy hand:
and he stretched it out;
and it was made as sound
as the other.

14 Οἱ δὲ Φαρισαῖοι συμβου-
λίον ἐλάβον κατ' αὐτοῦ ἐξελ-
θόντες, ὅπως αὐτὸν ἀπολε-
15 σωσιν. ὁ δὲ Ἰησοῦς γινούς
ἀνεχώρησεν ἐκεῖθεν, καὶ πκο-
λουθῆσαν αὐτῷ ὄχλοι πολ-
λοι, καὶ ἐθεράπευσεν αὐτοὺς
16 πάντας. καὶ ἐπετίμησεν αὐ-
τοῖς, ἵνα μὴ φανερον αὐτὸν
ποιή-

Upon this the Pharisees 14
went out of the synagogue,
and form'd a conspiracy a-
gainst his life. but Jesus per- 15
ceiving their design, with-
drew himself thence, accom-
pany'd by great multitudes,
and he healed all their sick,
charging them not to disco. 16

G

ver

17 ποιησωσιν. ὅπως πληρωθῇ
το ῥῆθρον δια Ησαιου του
18 προφητου, λεγοντος: " ἰδου
" ὁ παῖς μου, ὃν ἡρέτισα, ὃ
" ἀγαπητός μου, εἰς ὃν εὐ-
" δοκῆσεν ἡ ψυχὴ μου:
" θήσω τὸ πνεῦμα μου ἐπ'
" αὐτόν, καὶ κρίσιν τοῖς
19 " ἔθνεσιν ἀπαγγελεῖ. οὐκ
" ἐρίσει, οὐδὲ κραυγασεῖ, οὐ-
" δὲ ἀκουσεῖ τις ἐν ταῖς
" πλατείαις τὴν φωνὴν αὐ-
20 " του. καλαμὸν συντετριμ-
" μένον οὐ κατῆξαι, καὶ
" λινὸν τυφομένου οὐ σβεσσεῖ,
" ἕως ἀν ἐκβάλῃ εἰς νίκην
21 " τὴν κρίσιν. καὶ ἐν τῷ ὄνο-
" ματι αὐτοῦ ἐθνελεπίουσι."

22 Τότε προσπνεύχθη αὐτῷ
δαίμονιζόμενος, τυφλὸς καὶ
κωφός: καὶ ἐθεράπευσεν αὐ-
τόν, ὥστε τὸν τυφλὸν καὶ
κωφὸν καὶ λαλεῖν καὶ βλέ-
23 πειν. καὶ ἐξίσταντο πάντες
οἱ ὄχλοι, καὶ ἔλεγον, " Μὴτι
" οὗτος ἐστὶν ὁ υἱὸς Δαβὶδ;"
24 ἢ δὲ Φαρισαῖοι ἀκουσάντες,
εἶπον, οὗτος οὐκ ἐκβάλλει τὰ
δαίμονια, εἰ μὴ ἐν τῷ Βεελζε-
βουλ ἀρχοῦντι τῶν δαιμο-
νίων.

25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐν-
θυμησεις αὐτῶν, εἶπεν αὐτοῖς,
πᾶσα βασιλεία μερισθεῖσα
καθ' ἑαυτῆς, ἐρημύεται, καὶ
πᾶσα πόλις ἢ οἰκία μερισθει-
σα καθ' ἑαυτῆς, οὐ σταθί-
26 σεται. καὶ εἰ ὁ σατανᾶς τὸν
σα-

ver him. so that what was 17
said by * Esaias the prophet,
was fulfill'd; " behold, my 18
" servant whom I have
" chosen, my beloved in
" whom my soul is well
" pleased: I will put my
" spirit upon him, and he
" shall shew justice to the
" nations. he shall not strive, 19
" nor cry, neither shall any
" man hear his voice in the
" streets. a bruised reed 20
" shall he not break, and
" smocking flax shall he not
" quench, till he hath made
" justice victorious. and in 21
" his name shall the Gen-
" tiles trust."

Then they brought to him 22
a demoniac, who was both
blind and dumb: and he cu-
red him so effectually, that
he recovered both his speech
and his sight; which made 23
the people cry out with a-
mazement, " Is not this the
" son of David?" but the 24
Pharisees upon bearing this
said, he exorcizes devils, by
virtue only of Beelzebub the
prince of the devils.

Jesus perceiving what they 25
surmized, said to them, any
kingdom once divided against
itself will soon be desolate:
nor can any city or house di-
vided against itself, long sub-
sist. if satan expels satan, 26
he

- σαταναν εκβαλλει, εφ' αυτον εμερισθη, πως ουν σταθισεται η βασιλεια αυτου?
- 27 και ει εγω εν Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι υμων εν τινι εκβαλλουσι? δια τουτο αυτοι υμων εσονται κριται. ει δε εγω εν πνευματι Θεου εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας η βασιλεια του Θεου. η πως δυναται τις εισελθειν εις την οικιαν του ισχυρου, και τα σκευη αυτου διαρπασαι, εαν μη πρωτον δηση τον ισχυρον, και τοτε την οικιαν αυτου διαρπασει?
- 30 "Ο μη ων μετ' εμου, κατ' εμου εστι: και ο μη συναγων μετ' εμου, σκορπισει." δια τουτο λεγω υμιν, πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις; η δε του πνευματος βλασφημια ουκ αφεθησεται τοις ανθρωποις. και ος ανειπη λογον κατα του υιου του ανθρωπου, αφεθησεται αυτω ος δ' ανειπη κατα του πνευματος του αγιου, ουκ αφεθησεται αυτω ουτε εν τω νυν αιωγι, ουτε εν τω μελλοντι.
- 33 Η ποιησατε το δένδρον καλον, και τον καρπον αυτου καλον; η ποιησατε το δένδρον σαπρον, και τον καρπον αυτου σαπρον: εκ γαρ του καρπου το δένδρον γινωσκεται. γενηματα εχιδωνων, πως
- 34 ται. γενηματα εχιδωνων, πως

he is divided against himself; how then shall his kingdom last? and if I by Beelzebub exorcize devils, by whom do your children exorcize them? wherefore even they shall be your judges. but if I exorcize devils by the spirit of God, then the kingdom of God is set up among you. besides, how could any one enter into the house of a man of might to rob him of his goods, except he first master the strong man? and then indeed he might plunder his house.

"He that is not for me, is against me: and he that is not active for me, is a Deforter." wherefore I declare to you, all manner of sin and blasphemy shall be forgiven men; but blaspheming the holy Spirit shall not be forgiven them. and if any one speaks against the son of man, it may be forgiven him: but if any one speaks against the holy spirit, it shall not be forgiven him, neither in this age, nor in that to come.

Either allow the tree to be good, and its fruit good; or else say the tree is corrupt, and its fruit corrupt: for a tree is distinguished by its fruit. O degenerate race, how can ye, wicked as ye are,

- δυνασθε αγαθα λαλειν, ποι-
 ητοι οντες? εκ γαρ "του
 "περισσευματος της καρδιας
 35 "το στομα λαλει." ο αγα-
 θος ανθρωπος εκ του αγαθου
 θησαυρου εκβαλλει τα αγαθα:
 και ο ποιητος ανθρωπος εκ
 του ποιητου θησαυρου εκβαλ-
 36 λει ποιηρα. λεγω δε υμιν οτι
 παν ρημα αρρον, ο εαν λα-
 λησωσιν οι ανθρωποι, απο-
 δωσουσι: περι αυτου λογον
 37 εν ημερα κρισεως. εκ γαρ των
 λογων σου δικαιοθησῃ, και
 εκ των λογων σου κατα-
 δικασθησῃ.
 38 Τότε απεκριθησαν τινες
 των Γραμματεων και Φαρι-
 σαιων, λεγοντες, διδασκαλε,
 θελομεν απο σου σημειον ιδειν.
 39 ο δε αποκριθεις, ειπεν αυτοις,
 γενα ποιηρα και μοιχαλς ση-
 μειον επιζηται; και σημειον
 ου δοθησεται αυτη, ει μη το
 σημειον Ιωνα του προφητου.
 40 ωσπερ γαρ ην Ιωνας εν τη
 κοιλια του κητους τρεις ημε-
 ρας και τρεις νυκτας: ουτως
 εσται ο υιος του ανθρωπου
 εν τη καρδια της γης τρεις η-
 41 μερας και τρεις νυκτας. αν-
 δρες Νινευιται αναστησυν-
 ται εν τη κρισει μετα της
 γενεας ταυτης, και κατακρι-
 νουσιν αυτην: οτι μετενοη-
 σαν εις το κηρυγμα Ιωνα;
 και ιδου, πλειον Ιωνα ωδε.
 42 βασιλισσα νοτου εφερθησε-
 ται εν τη κρισει μετα της
 γενεας ταυτης, και κατα-
 κρινει

are, utter any thing that is
 good? for "tis the over-
 "flowing of the heart that
 "the mouth dischargeth."
 a good man out of the good
 treasure produces good things:
 and an evil man, out of the
 evil treasure, produces evil
 things. but I declare unto
 you, that men shall give an
 account 'at the day of judg-
 ment, of every scandalous
 expression they utter. for by
 thy words thou shalt be justi-
 fied, and by thy words thou
 shalt be condemned.

Then certain of the Scribes
 and of the Pharisees said,
 master, we should be glad
 you would shew us some mira-
 cle. but he answered them,
 this wicked degenerate race
 demand a miracle; but no o-
 ther miracle shall they have,
 except that of the prophet
 Jonas. for as Jonas was 40
 three days and three nights in
 the whale's belly: so shall
 the son of man be three days
 and three nights in the heart
 of the earth. the men of 41
 Nineveh shall rise in judg-
 ment against this generation,
 and shall condemn it, because
 they were converted at the
 preaching of Jonas, and now
 there is one superiour to Jo-
 nas here. the queen of the 42
 south shall rise up at the day
 of judgement against this ge-
 neration.

κρίνει αὐτήν : ὅτι παθεν ἐκ
τῶν περατῶν τῆς γῆς ἀκούσθαι
τὴν σοφίαν Σολομῶντος :
καὶ ἰδοὺ πλεῖον Σολομῶντος
ᾧδε.

neration, and shall condemn
it : for she came from the re-
mote parts of the earth to
hear the wisdom of Solomon,
and now a greater than So-
lomon is here.

43 Ὅταν δὲ τὸ ἀκαθάρτον
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-
θρώπου, διερχεται δι' ἀνθρώπων
τοπῶν, ἵπνουν ἀναπαυσίν,
44 καὶ οὐκ εὐρίσκει· τότε λέ-
γει· ἐπιστρέψω εἰς τὸν οἶ-
κόν μου, ὅθεν ἐξῆλθον : καὶ
ελθόν, εὐρίσκει σκολαζόντα,
σεσαρῶμενον, καὶ κεκοσμη-
45 μένον· τότε πορεύεται, καὶ
παραλαμβάνει μεθ' ἑαυτοῦ
ἑπτὰ ἕτερα πνεύματα· πονη-
ρότερα ἑαυτοῦ, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ : καὶ γί-
νεται τὰ ἐσχάτα τοῦ ἀν-
θρώπου ἐκείνου χειρόνα τῶν
πρωτῶν· οὕτως ἐστὶ καὶ
τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ·
46 Ἐτι δὲ αὐτοῦ λαλοῦντος
τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ ἕστηκει-
σαν ἔξω, ἠπουντες αὐτῷ
47 λαλῆσαι· εἶπε δὲ τις αὐτῷ,
ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀ-
δελφοὶ σου ἔξω ἕστηκασιν·
48 ἠπουντες σοὶ λαλῆσαι· ὁ δὲ
ἀποκριθεὶς, εἶπε τῷ εἰπόντι
αὐτῷ : τίς ἐστὶν ἡ μήτηρ
μου, καὶ τινες εἰσὶν οἱ ἀδελ-
49 φοὶ μου ; καὶ ἐκτεινας τὴν
χεῖρα αὐτοῦ ἐπὶ τοὺς μα-
θητάς αὐτοῦ, εἶπεν, ἰδοὺ ἡ
μήτηρ μου, καὶ οἱ ἀδελφοὶ
50 μου· ὅστις γὰρ ἀν ποιῇ τὸ

When an unclean spirit is
gone out of a man, he roams
about the deserts, seeking rest,
and findeth none. I will re-
44 turn then, says he, into my
house, which I have quitted ;
and when he is come, he find-
eth it empty, swept, and gar-
nished. then he goes and
45 takes seven other spirits be-
sides himself, but more mis-
chievous than himself, and
they all enter in and lodge
there : so that the last state
of that man is worse than
the first. just so shall it like-
wise fare with this wicked ge-
neration.

Now while he was talking
46 to the people, his mother and
his brothers stood without,
desiring to speak with him.
then some body said to him, 47
your mother and your bro-
thers are without, and desire
to speak with you. but Je- 48
sus answered the man that
told him, who is my mother ?
and who are my brothers ?
and holding out his hand 49
towards his disciples, see
there, said he, my mother,
and my brothers. for who- 50
soever shall do the will of my
father,

το θελημα του πατρος μου
του εν ουρανοις, αυτος μου
αδελφος, και αδελφη, και
μητηρ εστιν.

father, who is in heaven, he
is my brother, and sister, and
mother.

1 Εν δε τη ημερα εκεινη εξελ-
θων ο Ιησους απο της οικιας,
εκαθηντο παρα την θαλασ-
2 σαν. και συνηχθησαν προς
αυτον οχλοι πολλοι, ωστε
αυτον εις το πλοιον εμβαν-
τα καθισθαι: και πας ο
οχλος επι τον αιγιαλον ειση-
κει.

The same day went Jesus 1
out of the house, and sat by
the sea-side. and there was 2
so great a croud of people got
about him, that he was ob-
lig'd to go into a bark, where
he sat, while the people all
stood on the shore.

3 Και ελαλησεν αυτοις πολ-
λα εν παραβολαις, λεγων,
ιδου, εξηλθεν ο σπειρων του
4 σπειρειν. και εν τω σπειρειν
αυτου, α μεν επεσε παρα
την οδον: και πηθε τα πε-
τεινα, και κατεφαγεν αυτα.
5 αλλα δε επεσεν επι τα πε-
τρωδη, οπου ουκ ειχε γην
πολλην: και ευθεως εξανε-
τειλε, δια το μη εχειν βα-
6 θος γης: πλιου δε ανατειλαν-
τος εκαυματισθη, και δια
το μη εχειν ριζαν, εξηρανθη.
7 αλλα δε επεσεν επι τας α-
καθιας, και ανεβησαν αι
ακαθιαι, και απεπνηξαν αυ-
8 τα. αλλα δε επεσεν επι
την γην την καλην, και εδι-
δου καρπον, ο μεν εκατον,
ο δε εξηκοντα, ο δε τρια-
9 κοντα. ο εχων ωτα ακουειν,
ακουετω.

Then he talk'd to them 3
much in parables, and said,
a sower went out to sow.
and in sowing, part of the 4
grain fell in the high-way,
and the fowls light and peck'd
them up: another part fell 5
upon stony places, where it
had not much earth: and it
soon sprung up, because the
soil was shallow: so that as 6
the sun arose it was scorch-
ed, and for want of root,
withered away. another 7
part fell among thorns: and
the thorns grew up and cho-
ked it. but another part fal- 8
ling upon good soil, became
fruitful, some grains yielding
an hundred, some sixty, and
some thirty. he that hath 9
ears to hear, let him hear.

10 Και προσελθοντες οι μα-
θηται, ειπον αυτω: διατι
εν παραβολαις λαλει αυ-
11 τοις? ο δε αποκριθεις, ειπεν
αυ-

And the disciples came, and 10
said to him, why do you
speak to them in parables?
to whom he answered, be- 11
cause

αὐτοῖς: ὅτι ὑμῶν δεδοταί
 γινῶναι τὰ μυστήρια τῆς βα-
 σιλείας τῶν οὐρανῶν, ἐκεῖνοις
 12 δὲ οὐ δεδοταί. ὅστις γάρ
 ἔχει δοθήσεται αὐτῷ, καὶ
 περισσευθήσεται; ὅστις δὲ
 οὐκ ἔχει, καὶ ὁ ἔχει, ἀρθη-
 13 σεται ἀπ' αὐτοῦ. διὰ τοῦ-
 το ἐν παραβολαῖς αὐτοῖς
 λαλῶ, ὅτι βλέποντες οὐ βλέ-
 πουσιν, καὶ ἀκούοντες οὐκ ἀ-
 14 κούουσιν, οὐδὲ συνιούσι. καὶ
 ἀναπληροῦνται αὐτοῖς ἡ προ-
 φητεία Ἡσαίου, ἡ λεγούσα,
 “ ἀκοῇ ἀκούσετε, καὶ οὐ
 “ μὴ συνήτε: καὶ βλέπον-
 “ τες βλέψετε, καὶ οὐ μὴ
 15 “ ἰδῆτε. ἐπακυνθῇ γάρ ἡ
 “ καρδία τοῦ λαοῦ τούτου,
 “ καὶ τοῖς ὠσιν βαρεῶς π-
 “ κούσαν, καὶ τοὺς ὀφθαλ-
 “ μούς αὐτῶν ἐκαμμύσαν,
 “ μὴ ποτε ἰδῶσι τοῖς ὀφθαλ-
 “ μοῖς, καὶ τοῖς ὠσιν ἀκου-
 “ σῶσι, καὶ τῇ καρδίᾳ συ-
 “ νῶσι, καὶ ἐπιστρέψῶσι,
 “ καὶ ἰασώμαι αὐτοὺς.”
 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλ-
 μοί, ὅτι βλέπουσιν: καὶ τὰ
 17 ὥτα ὑμῶν, ὅτι ἀκούει. ἀ-
 μὴν γάρ λεγώ ὑμῖν, ὅτι πολ-
 λοι προφῆται καὶ δίκαιοι
 ἐπεθυμήσαν ἰδεῖν ἃ βλέπετε,
 καὶ οὐκ εἶδον: καὶ ἀκουσαὶ
 ἃ ἀκούετε, καὶ οὐκ ἠκού-
 σα.

cause you are allowed to know
 the mysteries of the gospel-
 dispensation, but to them it
 is not allowed. for to him 12
 that uses what he has, shall
 be given, and he shall have
 abundantly: but from him
 that uses it not, shall be ta-
 ken away, even what he
 hath. therefore speak I to 13
 them in parables: because
 they over-look what they see:
 and are inattentive to what
 they hear, neither will they
 comprehend. and in them is 14
 fulfilled that prophecy of E-
 saias, * “ by hearing ye shall
 “ hear, and shall not under-
 “ stand: and seeing ye shall
 “ see, and shall not perceive.
 “ for the heart of this peo- 15
 “ ple is waxed gross, and
 “ their ears are dull of hear-
 “ ing, and their eyes they
 “ have closed; lest at any
 “ time they should see with
 “ their eyes, and hear with
 “ their ears; and under-
 “ stand with their heart,
 “ and should be converted,
 “ and I should heal them.”
 but happy are you that your 16
 eyes have sight; and that
 your ears have their hearing.
 for I declare unto you, that 17
 many prophets and just men
 have desired to see what ye
 see, and have not seen it:
 and to hear what ye hear,
 and have not heard it.

18. Τίμεκ οὖν ἀκούσατε τὴν
παραβολὴν τοῦ σπειροντος.

19. Πάντος ἀκουόντος τοῦ λόγου
τῆς βασιλείας, καὶ μὴ συνι-
έντος, ἐρχεται ὁ πονηρὸς, καὶ
ἄρπάζει τὸ ἐσπαρμένον ἐν τῇ
καρδίᾳ αὐτοῦ: οὗτος ἐστὶν
ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

20. ὁ δὲ ἐπὶ τὰ πετρώδη σπα-
ρεῖς, οὗτος ἐστὶν ὁ τὸν λό-
γον ἀκούων, καὶ εὐθὺς μετὰ
χαρᾶς λαμβάνων αὐτόν:

21. οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ,
ἀλλὰ προσκαιρὸς ἐστὶ: γε-
νομένης δὲ θλίψεως ἢ διωγμοῦ
διὰ τὸν λόγον, εὐθὺς σκαν-

22. δαλιζέται. ὁ δὲ εἰς τὰς
ἀκαθάρτας σπαρεῖς, οὗτος ἐστὶν
ὁ τὸν λόγον ἀκούων: καὶ ἡ
μεριμνὰ τοῦ αἰῶνος τούτου,
καὶ ἡ ἀπάτη τοῦ πλοῦτου
συμπνίγει τὸν λόγον, καὶ ἀ-

23. καρπὸς γίνεταί. ὁ δὲ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρεῖς, οὗ-
τος ἐστὶν ὁ τὸν λόγον ἀκου-
ων καὶ συνίων: ὃς ὅττι καρ-
ποφορεῖ, καὶ ποιεῖ, ὁ μὲν ὅ-
κατον, ὁ δὲ ἑξήκοντα, ὁ δὲ
τριακόντα.

24. Ἄλλην παραβολὴν παρε-
θήκεν αὐτοῖς, λέγων. ὥμοι-
ωθὴ ἡ βασιλεία τῶν οὐρα-
νῶν ἀνθρώπῳ σπειρόντι κα-
λὸν σπέρμα ἐν τῷ ἀγρῷ αὐ-

25. τοῦ. ἐν δὲ τῷ καθευδεῖν τοὺς
ἀνθρώπους, ἦλθεν αὐτοῦ ὁ
ἐχθρὸς,

Hear then the meaning of 18
this parable of the sower.

when any one heareth the 19
doctrine of the gospel, and
considers it not, then comes
the wicked one, and catches
away what was sown in his
heart: he is the person meant
by the high-way, where
some of the seed was sown:
but the stony ground, where 20
other seed fell, denotes the
man that heareth the word,
and at first receives it with
pleasure: but having no 21
root in him he has only an oc-
casional faith: for as soon
as any oppression or persecu-
tion arises upon account of
the gospel, he presently re-
lapses. he that is meant by 22
the thorny ground, where o-
ther seed fell, is one that
heareth the word: which by
cares of this life, and the
deceitful love of riches, is soon
stified, and becomes unfruit-
ful: but the ground that 23
received the grain, represents
those, who hear the word,
and consider it, who all be-
come fruitful, some in one
degree, and some in another.

Another parable he pro- 24
pos'd to them in these words.
the state of the gospel in this
world may be compar'd to
a man who sowed good grain
in his field: but while the 25
people slept, his enemy came
and

εχθρος, και εσπειρε ζιζανια
 ανα μεσον του σιτου, και
 26 απηλθεν. οτε δε εβλαστη-
 σεν ο χορτος, και καρπον
 εποισσε, τοτε εφανη και τα
 27 ζιζανια. προσελθοντες δε α
 δουλοι του οικοδεσποτου, ει-
 πον αυτω, Κυριε ουχι κα-
 λον σπερμα εσπειρας εν τω
 σω αγρω? ποθεν ουν εχει τα
 28 ζιζανια? ο δε εφη αυτοις,
 εχθρος ανθρωπος τουτο εποieh-
 σεν. οι δε δουλοι ειπον αυ-
 τω, θελεις ουν απελθοντες
 29 συλλεξωμεν αυτα? ο δε εφη,
 ου, μηποτε συλλεγοντες τα
 ζιζανια, εκριζωσητε αμα αυ-
 30 τοις τον σιτον. αφετε συν-
 αυξανεσθαι αμφοτερα μεχρι
 του θερισμου: και εν τω και-
 ρω του θερισμου ερω τοις
 θερισταις: συλλεξατε πρω-
 τον τα ζιζανια, και δησα-
 τε αυτα εις δεσμας, προς το
 κατακαυσαι αυτα: τον δε
 σιτον συναγαγετε εις την
 αποθηκην μου.
 31 Αλλην παραβολην παρε-
 θηκεν αυτοις; λεγων, ομοια
 εστιν η βασιλεια των ου-
 ρανων κοκκω σιναπεως, ον
 λαβων ανθρωπος εσπειρεν εν
 32 τω αγρω αυτου. ο μικρο-
 τερον μεν εστι παντων των
 σπερματων, όταν δε αυξηθη,
 μειζον των λαχανων εστι:
 και ριζεται δένδρον, ωστε ελ-
 θειν τα πετεινα του ουρανου,
 και κατασκηνοουν εν τοις
 κλαδοις αυτου.

and sowed tares among the
 wheat, and went his way.
 but when the blade was 26
 sprung up, and bore grain, the
 tares appeared too. so the 27
 servants of the yeoman came
 and said, Sir, did not you
 sow your field with good
 grain: how comes it then to
 have tares? 'tis some ene- 28
 my, said he, has done this.
 the servants replied, shall we
 go then and pull them up?
 no, said he, lest in pulling up 29
 the tares, you should root
 up the wheat with them. 30
 let both grow together till
 the harvest: and in the
 time of harvest I will thus
 direct the reapers, first of
 all gather the tares, and
 bind them in bundles to burn
 them: then lodge the wheat
 in my barn.

He propos'd another pa- 31
 rable to them, which was
 this; the gospel-state is
 like a grain of mustard-
 seed which a man took to
 sow in his field. 'tis one in- 32
 deed of the smallest grains:
 but when it is grown, it is
 the largest of the pulse kind,
 and becomes a tree: so that
 the birds of the air come and
 lodge in its branches.

33 ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ; ὉΜΟΙΑ ΕΣΤΙΝ ἡ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ὡς ἡ ΛΑΒΟΥΣΑ ΣΥΝ ΕΝΕΚΡΥΨΕΝ ΕΙΣ ΑΛΕΥΡΟΥ ΣΑΤΑ ΤΡΙΑ, ἕως οὗ ἐζυμώθη ὅλον.

34 ΤΑΥΤΑ ΠΑΝΤΑ ΕΛΑΛΗΣΕΝ ὁ Ἰησοῦς ἐν ΠΑΡΑΒΟΛΑΙΣ ΤΟΙΣ ΟΧΛΟΙΣ, ΚΑΙ ΧΩΡΙΣ ΠΑΡΑΒΟΛΗΣ

35 ΟΥΚ ΕΛΑΛΕΙ ΑΥΤΟΙΣ. ὍΤΩΣ ΠΛΗΡΩΘΗ ΤΟ ῬΗΘΕΝ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ, ΛΕΓΟΝΤΟΣ, "ΑΝΟΙΞΩ
" ἐν ΠΑΡΑΒΟΛΑΙΣ ΤΟ ΣΤΟΜΑ
" ΜΟΥ, ΕΡΕΥΞΟΜΑΙ ΚΕΚΡΥΜ-
" ΜΕΝΑ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣ-
" ΜΟΥ."

36 ΤΟΤΕ ΑΦΕΙΣ ΤΟΥΣ ΟΧΛΟΥΣ, ΠΛΗΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ὁ Ἰησοῦς, ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤῷ οἱ ΜΑΘΗΤΑΙ ΑΥΤΟΥ, ΛΕΓΟΝΤΕΣ, ΦΡΑΣΟΝ ἡΜΙΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΩΝ

37 ἙΛΞΑΝΩΝ ΤΟΥ ΑΓΡΟΥ. Ὁ ΔΕ ΑΠΟΚΡΙΘΕΙΣ, ΕΙΠΕΝ ΑΥΤΟΙΣ: Ὁ ΣΠΕΙΡΩΝ ΤΟ ΚΑΛΟΝ ΣΠΕΡΜΑ, ΕΣΤΙΝ ὁ ΥἱΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ.

38 Ὁ ΔΕ ΑΓΡΟΣ ΕΣΤΙΝ ὁ ΚΟΣΜΟΣ: ΤΟ ΔΕ ΚΑΛΟΝ ΣΠΕΡΜΑ, ΟὗΤΟΙ ΕΙΣΙΝ οἱ ΥἱΟΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ: ΤΑ ΔΕ ἙΛΞΑΝΙΑ, ΕΙΣΙΝ οἱ ΥἱΟΙ

39 ΤΟΥ ΠΟΝΗΡΟΥ: Ὁ ΔΕ ΕΧΘΡΟΣ ὁ ΣΠΕΙΡΑΣ ΑΥΤΑ, ΕΣΤΙΝ ὁ ΔΙΑΒΟΛΟΣ: Ὁ ΔΕ ΘΕΡΙΣΜΟΣ, ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ ΕΣΤΙΝ: οἱ ΔΕ ΘΕΡΙΣΤΑΙ, ΑΓΓΕΛΟΙ ΕΙΣΙΝ.

40 ὩΣΠΕΡ ΟὖΝ ΣΥΛΛΕΓΕΤΑΙ ΤΑ ἙΛΞΑΝΙΑ, ΚΑΙ ΠΥΡΙ ΚΑΙΕΤΑΙ, Οὕτως ἔσται ἐν τῇ ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ.

41 ΑΠΟΣΤΕΛΕΙ ὁ ΥἱΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ

Another of his parables 33 was this; the gospel-state is like unto leaven, which a woman took and mixt with three measures of meal, till the whole was leavened.

All these things spake Je- 34 sus to the multitude in parables, and did not discourse to them without some parable. so that this saying of the pro- 35 phet was fulfilled, " I will " talk in parables, I will " utter what has been kept " secret from the foundation " of the world."

Then Jesus leaving the 36 multitude, went into the house: and his disciples coming to him, said, explain to us the parable of the tares of the field. he answered them, 37 be that soweth the good seed, is the son of man: the field 38 is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one: the enemy that sowed them is 39 the devil: the harvest is the conclusion of the age: and the reapers are the angels. as then the tares are gathered 40 and burnt in the fire; so shall it be at the conclusion of the age. the son of man shall 41 send forth his angels, and they shall gather out of his kingdom all that make others offend,

θρώπου τοὺς ἀγγέλους αὐτοῦ,
καὶ συλλέξουσιν ἐκ τῆς βα-
σιλείας αὐτοῦ πάντα τὰ
σκανδάλα, καὶ τοὺς ποιοῦν-
42 τας τὴν ανομίαν· καὶ βα-
λυσὶν αὐτοὺς ἐκ τῆν καμι-
νον τοῦ πυρός· ἐκεῖ ἐστὶν ὁ
κλαυθμός καὶ ὁ βρυγμός τῶν
43 ὀδόντων· τότε οἱ δίκαιοι ἐκ-
λαμπύσουσιν ὡς ὁ ἥλιος, ἐν τῇ
βασιλείᾳ τοῦ πατρὸς αὐτῶν.
ὁ ἐκὼν ὡτὰ ἀκούειν, ἀκουέτω.

44 Πάλιν ὁμοία ἐστὶν ἡ βα-
σιλεία τῶν οὐρανῶν θησαυ-
ρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν
εὗρων ἀνθρώπος ἐκρύψε, καὶ
ἀπὸ τῆς καρπίας αὐτοῦ ὑπά-
γει, καὶ πάντα ὅσα ἐχει, πω-
λεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
45 ἐκεῖνον.

Πάλιν ὁμοία ἐστὶν ἡ βασι-
λεία τῶν οὐρανῶν ἀνθρώπῳ
46 ἐμπορῷ, ζητοῦντι καλοὺς
μαργαρίτας· ὃς εὗρων ἓνα
πολυτίμον μαργαρίτην, ἀ-
πέλθων πέπρακε πάντα ὅσα
47 εἶχε, καὶ ᾠόρασεν αὐτόν.

Πάλιν ὁμοία ἐστὶν ἡ βα-
σιλεία τῶν οὐρανῶν σάγηνῃ
βληθείσῃ ἐς τὴν θαλάσσαν,
48 καὶ ἐκ παντός γενούς συνα-
γαρῶσῃ· ἥν, ὅτε ἐπληρω-
θῇ, ἀναβιβασάντες ἐπὶ τοῦ
αἰγιαλοῦ, καὶ καθίσαντες,
συνελεῶσιν τὰ καλά ἐκ αἱ-
49 ρείας, τὰ δὲ σαπρὰ ἔξω ἐ-
βάλον· οὕτως ἐστὶν ἐν τῇ
συντελείᾳ τοῦ αἰῶνος· ἐξε-
λεύσονται οἱ ἀγγελοὶ, καὶ
ἀφο-

send, and those who do ini-
quity; and shall cast them 42
into a furnace of fire: there
shall be wailing and gnashing
of teeth. then shall the just 43
shine out like the sun, in the
kingdom of their father. he
that hath ears to hear, let
him hear.

Again, the kingdom of hea- 44
ven is like a treasure hid in
a field: a man finds this trea-
sure and buries it again, then
goes in great joy, sells all that
he hath, and purchases that
field.

Again, the heavenly king- 45
dom is like a merchant-man,
who is in quest of curious
pearls: and meeting with one 46
of great value, presently sells
all that he has to make the
purchase.

Again, the gospel-kingdom 47
is like a net that is cast
into the sea, and draws
all sorts of fish: when it 48
is full, they drag it to
shore, then sit down, and
pick out the good to lay
by, but throw the bad away.
so it shall be at the end 49
of the world: the angels
shall come forth, and af-
ter they have separated
H 2 the

αφοριουσι τους πονηρους εκ
50 μεσου των δικαίων, και βα-
λουσιν αυτους εις την κα-
μινον του πυρος· εκει εσται
ὁ κλαυθμος και ὁ βρυγμος των
οδοντων·

51 Λεγει αυτοις ὁ Ἰησους,
συνηκατε ταυτα παντα?
λεγουσιν αυτω, ναι Κυριε.

52 ὁ δὲ εἶπεν αυτοις, δια τουτο
πας γραμματεус μαθητευθεις
εις την βασιλειαν των ου-
ρανων, ὁμοιος εστιν ανθρω-
πω οἰκοδεσποτη, ὅστις εκ-
βαλλει εκ του θησαυρου αυ-
του και να και παλαια·

53 Και εγενετο, ὅτι ετελεσεν
ὁ Ἰησους τας παραβολας

54 ταυτας, μετρηεν εκειθεν, και
ελθων εκ την πατριδα αυτου,
εδιδασκεν αυτους εν τη συ-
ναγωγη αυτων· ὥστε εκ-
πληττεσθαι αυτους, και
λεγειν, ποθεν τουτω ἡ σο-
φια αὐτη, και αἱ δυναμεις?

55 ουκ οὗτος εστιν ὁ του τεκ-
τονος υἱος? ουχι ἡ μητηρ
αυτου λεγεται Μαριαμ, και
οἱ ἀδελφοι αυτου Ἰακωβος,
και Ἰωσης, και Σιμων, και

56 Ἰουδας? και αἱ ἀδελφαι
αυτου ουχι πασαι προς ἡ-
μας εισι? ποθεν οὖν τουτω

57 ταυτα παντα? και εσκαν-
δαλιζοντο εν αυτω· ὁ δὲ Ἰη-
σους εἶπεν αυτοις, ουκ εστι
προφητης ατιμος, ει μη εν τη
πατριδι αυτου, και εν τη

58 οικια αυτου· και ουκ εποιησεν
εκει δυναμεις πολλας, δια την
απιστιαν αυτων. Εν

the wicked from the just, 50
they shall cast the wicked
into the furnace of fire:
there shall be wailing and
gnashing of teeth.

Then Jesus said to them, 51
have ye understood all this?
they reply'd, yes, Lord. then 52
said he to them, thus every
teacher who is instructed in
the doctrine of the gospel,
is like the master of a family,
who taketh out of his trea-
sure things new and old.

When Jesus had finished 53
these parables, he departed
thence, and when he was come 54
into his native country, he
taught them in their synagogue,
in such a manner that they
cry'd out with astonishment,
how came this man by all
this wisdom, and extraordi-
nary power? is not this the 55
carpenter's son? is not Mary
his mother? and James, and
Joses, and Simon, and Ju-
das, are they not his bro-
thers? and his sisters, don't 56
they live just by us? how
came he then by all this?
and they were scandaliz'd at 57
him. but Jesus said to them,
a prophet is not without bo-
nour, except in his own coun-
try and in his own family.
and he did not many miracles 58
there, because of their incre-
dulity. At

1 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΠΗΚΟΥ-
 2 ΣΕΝ ΗΡΩΔΗΣ Ο ΤΕΤΡΑΡΧΗΣ ΤΗΣ
 3 ΑΚΟΝΗΣ ΙΗΣΟΥ, ΚΑΙ ΕΠΕΤΡΟΚ
 4 ΠΑΙΣΙΝ ΑΥΤΟΥ: ΟΥΤΟΣ ΕΣΤΙΝ
 5 ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΣΤΗΣ, ΑΥ-
 6 ΤΟΣ ΠΕΡΘΗ ΑΠΟ ΤΩΝ ΝΕΚΡΩΝ,
 7 ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΑΙ ΔΥΝΑΜΕΙΣ
 8 ΕΝΕΡΓΟΥΣΙΝ ΕΝ ΑΥΤΩ. Ο ΓΑΡ
 9 ΗΡΩΔΗΣ ΚΡΑΤΗΣΑΣ ΤΟΝ ΙΩ-
 10 ΑΝΝΗΝ, ΕΘΙΣΕΝ ΑΥΤΟΝ, ΚΑΙ
 11 ΕΒΕΤΟ ΕΝ ΦΥΛΑΚΗ, ΔΙΑ ΗΡΩ-
 12 ΔΙΑΔΑ ΤΗΝ ΓΥΝΑΙΚΑ ΦΙΛΙΠΠΟΥ
 13 ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ. ΕΛΕΓΕ
 14 ΓΑΡ ΑΥΤΩ Ο ΙΩΑΝΝΗΣ, ΟΥΚ
 15 ΕΞΕΣΤΙ ΣΟΙ ΕΧΕΙΝ ΑΥΤΗΝ. ΚΑΙ
 16 ΘΕΛΩΝ ΑΥΤΟΝ ΑΠΟΚΤΕΙΝΑΙ, Ε-
 17 ΦΟΒΗΘΗ ΤΟΝ ΟΧΛΟΝ, ΟΤΙ ΩΣ
 18 ΠΡΟΦΗΤΗΝ ΑΥΤΟΥ ΕΙΧΟΝ. ΓΕΓΕ-
 19 ΝΗΣΙΩΝ ΔΕ ΑΓΟΜΕΝΩΝ ΤΟΥ ΗΡΩ-
 20 ΔΟΥ, ΩΡΧΗΣΑΤΟ Η ΘΥΡΑΤΗΡ ΤΗΣ
 21 ΗΡΩΔΙΑΔΟΣ ΕΝ ΤΩ ΜΕΣΩ, ΚΑΙ
 22 ΠΡΕΣΕ ΤΩ ΗΡΩΔΗ. ΘΕΝ ΜΕΘ'
 23 ΟΡΚΟΥ ΩΜΟΛΟΓΗΣΕΝ ΑΥΤΗ ΔΟΥ-
 24 ΝΑΙ Ο ΕΑΝ ΑΙΤΗΣΕΤΑΙ. Η ΔΕ,
 25 ΠΡΟΒΙΒΑΣΘΕΙΣΑ ΥΠΟ ΤΗΣ ΜΗ-
 26 ΤΡΟΣ ΑΥΤΗΣ: ΔΟΣ ΜΟΙ, ΦΗΣΙΝ,
 27 ΩΔΕ ΕΠΙ ΠΙΝΑΚΙ ΤΗΝ ΚΕΦΑΛΗΝ
 28 ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ. ΚΑΙ
 29 ΕΛΥΤΗΘΗ Ο ΒΑΣΙΛΕΥΣ, ΔΙΑ ΔΕ
 30 ΤΟΥΣ ΟΡΚΟΥΣ, ΚΑΙ ΤΟΥΣ ΣΥΝΑ-
 31 ΝΑΚΕΙΜΕΝΟΥΣ, ΕΚΕΛΕΥΣΕ ΔΟΘΗΝΑΙ.
 32 ΚΑΙ ΠΕΜΨΑΣ ΑΠΕΚΕΦΑΛΙΣΕ
 33 ΤΟΝ ΙΩΑΝΝΗΝ ΕΝ ΤΗ ΦΥΛΑΚΗ.
 34 ΚΑΙ ΠΝΕΧΘΗ Η ΚΕΦΑΛΗ ΑΥ-
 35 ΤΟΥ ΕΠΙ ΠΙΝΑΚΙ, ΚΑΙ ΕΔΟΘΗ
 36 ΤΩ ΚΟΡΑΣΙΩ, ΚΑΙ ΠΝΕΓΚΕ ΤΗ
 37 ΜΗΤΡΙ ΑΥΤΗΣ. ΚΑΙ ΠΡΟ-
 38 ΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥ-
 39 ΤΟΥ, ΠΡΑΝ ΤΟ ΣΩΜΑ, ΚΑΙ
 40 ΕΒΑΨΑΝ ΑΥΤΟ, ΚΑΙ ΕΛ-
 41 ΘΟΝΤΕΣ

At that time Herod the tetrarch heard of the fame
 of Jesus, and said to his
 servants, this is John the
 baptist, he is risen from the
 dead, and consequently is in-
 vested with miraculous power.
 for Herod having secur'd
 John, bound him, and put
 him in prison to please He-
 rodias, his brother Philip's
 wife. for John had said to
 him, it is not lawful for
 thee to have her. he would
 have put him to death, but
 for fear of the people, who
 reckoned him a prophet. but
 when Herod's birth-day was
 kept, the daughter of Hero-
 dias danced in publick, and
 made such an impression upon
 Herod, that he promised
 her upon oath, to give what-
 ever she should ask; who
 being before instructed by her
 mother, pray, said she, or-
 der John Baptist's head to
 be brought here in a charger.
 and the king relented: ne-
 vertheless out of regard to
 the oath, and to those who sat
 with him at table, he com-
 manded it to be brought to her.
 and pursuant to order, John
 was beheaded in the prison,
 whence his head was brought
 in a charger, and given to
 the young lady, who carried
 it to her mother. upon which,
 his disciples came to take a-
 way

ΘΟΝΤΕΣ ΑΠΗΓΓΕΩΣΑΝ Τῷ ΙΗΣΟΥ.

way the body, and having buried it, they went to tell Jesus what had happened.

13 ΚΑΙ ΑΚΟΥΣΑΣ ὁ ΙΗΣΟΥΣ, ΑΝΕΧΩΡΗΣΕΝ ΕΚΕΙΘΕΝ ΕΝ ΠΛΟΙῳ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΚΑΤ' ΙΔΙΑΝ· ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ οἱ ΟΧΛΟΙ, ΠΚΟΛΟΥΘΗΣΑΝ ΑΥΤῳ ΠΕΖῃ

When Jesus heard that, 13 he embark'd, to retire privately to a desert place: of which the people being inform'd, they followed him on foot out of the cities. as Je- 14

14 ΑΠΟ ΤΩΝ ΠΟΛΕΩΝ· ΚΑΙ ΕΞΕΛΘΩΝ ὁ ΙΗΣΟΥΣ, ΕΙΔΕ ΠΟΛΥΝ ΟΧΛΟΝ· ΚΑΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΠ' ΑΥΤΟΥΣ, ΚΑΙ ΕΘΕΡΑΠΕΥΣΕ ΤΟΥΣ ΑΡΡΩΣΤΟΥΣ ΑΥΤΩΝ.

sus landed; he saw a great multitude, and was touch'd with compassion towards them, and healed their sick. At evening his disciples 15

15 ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ, ΠΡΟΣΤΛΘΟΝ ΑΥΤῳ οἱ ΜΑΘΗΤΑΙ ΑΥΤΟΥ· ΛΕΓΟΝΤΕΣ, ΕΡΗΜΟΣ ΕΣΤΙΝ ὁ ΤΟΠΟΣ, ΚΑΙ ἡ ὥΡΑ Πῃ ΠΑΡΗΛΘΕΝ· ΑΠΟΛΥΣΟΝ ΤΟΥΣ ΟΧΛΟΥΣ, ΙΝΑ ΑΠΕΛΘΟΝΤΕΣ ΕΙΣ ΤΑΣ ΚΩΜΑΣ, ΑΓΟΡΑΣΩΣΙΝ ἑΑΥΤΟΙΣ

but Jesus said to them, that's 16 needfuls, let them eat what you have. we have nothing 17

16 ΒΡΩΜΑΤΑ· ὁ ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ, ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΑΠΕΛΘΕΙΝ, ΔΟΤΕ ΑΥΤΟΙΣ

here, said they, but five loaves, and two fishes. bring 18

17 ὙΜΕΙΣ ΦΑΓΕΙΝ· οἱ ΔΕ ΛΕΓΟΥΣΙΝ ΑΥΤῳ, ΟΥΚ ΕΧΟΜΕΝ ὡΔΕ ΕΙ ΜΗ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΔΥΟ ΙΧΘΥΑΣ·

them hither, said he. then 19 giving orders for the company to sit down on the grass, he took

18 ὁ ΔΕ ΕΙΠΕ, ΦΕΡΕΤΕ ΜΟΙ ΑΥΤΟΥΣ

19 ὡΔΕ· ΚΑΙ ΚΕΛΕΥΣΑΣ ΤΟΥΣ ΟΧΛΟΥΣ ΑΝΑΚΛΙΘΗΝΑΙ ΕΠΙ ΤΟΥΣ ΧΟΡΤΟΥΣ, ΛΑΒΩΝ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΙΧΘΥΑΣ, ΑΝΑΒΛΕΨΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ, ΕΥΛΟΓΗΣΕ· ΚΑΙ ΚΛΑΣΑΣ, ΕΔΩΚΕ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΤΟΥΣ ΑΡΤΟΥΣ, οἱ ΔΕ ΜΑΘΗΤΑΙ ΤΟΙΣ

the five loaves, and the two fishes, and looking up to heaven, he gave thanks; then breaking the loaves into pieces, he gave them to his disciples, and the disciples to the company: who all of them eat, 20 and were filled: and they carried away twelve baskets full of fragments that were left.

20 ΟΧΛΟΙΣ· ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ, ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ· ΚΑΙ ΠΡΑΝ ΤΟ ΠΕΡΙΣΣΕΥΟΝ ΤΩΝ ΚΛΑΣΜΑΤΩΝ,

21 ΤΩΝ, ΔΩΔΕΚΑ ΚΟΦΙΝΟΥΚ ΠΛΗ-
 21 ΡΕΙΣ· ΟΙ ΔΕ ΕΣΘΙΟΝΤΕΣ ΠΣΑΝ
 ανδρες ωσει πεντακισχιλιοι,
 χωρις γυναικων και παιδιων.
 22 Και ευθεως ηναγκασεν ο
 Ιησους τουκ μαθητας εμ-
 βνναι εις το πλοιον, και
 προαγειν αυτον εις το περαν,
 εως ου απολυση τουκ οχλους.
 23 και απολυσας τουκ οχλους,
 ανεβη εις το ορος κατ' ιδιαν
 προσευξασθαι, οψιας δε γε-
 24 νομενκ, μονος ην εκει. το
 δε πλοιον ηδη μεσον της θα-
 λασσης ην, βασανιζομενον
 υπο των κυματων, ην γαρ
 25 εναντιος ο ανεμος. τεταρτη
 δε φυλακη της νυκτος α-
 πηλθε προς αυτους ο Ιησους,
 περιπατων επι της θαλασ-
 26 σης. και ιδοντες αυτον οι
 μαθηται επι την θαλασσαν
 περιπατουντα εταραχθησαν,
 λεγοντες, οτι φαντασμα εσ-
 τι; και απο του φοβου ε-
 27 κραξαν. ευθεως δε ελαλησεν
 αυτοις ο Ιησους, λεγων, θαρ-
 σειτε, εγω ειμι, μη φοβεισθε.
 28 αποκριθεις δε αυτω ο Πε-
 τρος, ειπε, Κυριε, ει συ ει,
 κελευσον με προς σε ελθειν
 29 επι τα υδατα. ο δε ειπεν,
 ελθε, και καταβας απο του
 πλοιου ο Πητρος, περιπα-
 τησεν επι τα υδατα, ελθειν
 30 προς τον Ιησουν. Βλεπων
 δε τον ανεμον ισχυρον, εφο-
 βηθη. και αρξαμενος κατα-
 ποντιζεσθαι, εκραξε, λεγων,
 31 Κυριε, σωσον με. ευθεως δε ο
 Ιησους

left. now they that had 21
 eaten, were about five thou-
 sand men, beside women and
 children.

Presently after Jesus ob- 22
 liged his disciples to embark,
 and cross over to the other
 side before him, whilst he
 dismiss'd the people. and 23
 when he had dismiss'd them,
 he retired by himself to a
 mountain to pray: where
 he stay'd all alone till the
 latter part of the evening.
 by this time the vessel 24
 was half sea over, violent-
 ly toss'd with the waves,
 for the wind was contrary.
 at the dawn of day, Je- 25
 sus came to them walking on
 the sea. the disciples seeing 26
 him walking on the sea, cry'd
 out in a fright, an appari-
 tion; and they scream'd for
 fear. but Jesus immediately 27
 call'd to them, take courage,
 said he, it is I, don't be
 afraid. Peter answered, 28
 Lord, said he, if it be you,
 bid me come upon the water
 to you. Jesus said, come. 29
 and Peter getting out of the
 ship, walk'd on the water to
 go to Jesus. but finding the 30
 wind boisterous, he was a-
 fraid: and beginning to sink,
 cried out, Lord, save me.
 immediately Jesus stretched 31
 out his hand, and caught him,
 diffident man, said he, why
 were

Ἰησοῦς ἐκτείνας τὴν χεῖρα· ἡ
 πελαγετο αὐτοῦ, καὶ ἄφηκε
 αὐτῷ, ὁμοφρονῶντες εἰς τὴν
 32 ἐδίστασας· καὶ ἐμβάντων
 αὐτῶν εἰς τὸ πλοῖον, ἔκο-
 33 πασεν ὁ ἀνεμος· οἱ δὲ ἐν τῷ
 πλοίῳ, ἐλθόντες προσεκύνη-
 σαν αὐτῷ, λέγοντες, ἀλη-
 θὺς Θεοῦ υἱός εἰ.

34 Καὶ διαπεράσαντες, πη-
 θον εἰς τὴν γῆν Γεννησαρετ.
 35 καὶ ἐπιγινόντες αὐτὸν οἱ ἀν-
 ὄρες τοῦ τόπου ἐκείνου· ἀ-
 πέστειλαν εἰς ὅλην τὴν πε-
 ριχώρον ἐκεῖνην, καὶ προση-
 νεγκαν αὐτῷ πάντας τοὺς
 36 κἀκῶς ἐχόντας, καὶ παρεκα-
 λουν αὐτὸν, ἵνα μονὸν ἄψων-
 ται τοῦ κρασπέδου τοῦ ἱμα-
 τίου αὐτοῦ· καὶ ὅσοι ἠψάν-
 το, διεσωθήσαν.

1 Τότε προσέρχονται τῷ
 Ἰησοῦ οἱ ἀπὸ Ἱερουσαλὴμ
 Γραμματεῖς καὶ Φαρισαῖοι,
 2 λέγοντες, διὰ τί οἱ μαθηταί
 σου παραβαίνουν τὴν παρα-
 δόσιν τῶν πρεσβυτέρων;
 οὐ γὰρ νίπτονται τὰς χεῖρας
 αὐτῶν, ὅταν ἄρτον ἐσθίω-
 3 σιν· ὁ δὲ ἀποκριθεὶς, εἶπεν
 αὐτοῖς, διὰ τί καὶ ὑμεῖς πα-
 ραβαίνετε τὴν ἐντολὴν τοῦ
 Θεοῦ, διὰ τὴν παραδόσιν
 4 ὑμῶν; ὁ γὰρ Θεὸς ἐνετεί-
 λατο, λέγων, “τίμα τὸν
 “πατέρα καὶ τὴν μητέρα;
 “καὶ ὁ κακολογῶν πατέρα
 “ἢ μητέρα, θανάτῳ τελευ-
 5 “τάτω.” ὑμεῖς δὲ λέγετε,
 ὅς ἂν εἴπῃ τῷ πατρί, ἢ τῇ

μη-

were you in suspense?
 and when they were come into 32
 the ship, the wind ceased.
 then they that were in the 33
 ship, came and worshipped
 him, saying, of a truth thou
 art the son of God.

When they were over, they 34
 came into the territory of
 Gennesaret. where being 35
 known by the people of that
 place, they sent about all
 that country, and presented
 to him all that were diseased,
 praying him to let them only 36
 touch the hem of his gar-
 ment: and as many as
 touch'd it were made perfect-
 ly whole.

Then the Scribes and Pha- 1
 risees, who were of Jerusa-
 lem, came to him and said,
 why do your disciples violate 2
 the tradition of our ances-
 tors, in not washing their
 hands when they eat bread?
 but he answered them, why 3
 do you violate the law of
 God to follow your tradition?
 for this is a commandment of 4
 God, * “honour thy father
 “and mother; and, † he
 “that curses father or mo-
 “ther, let him be punish’d
 “with death.” but your 5
 doctrine is this, if any man
 declares to his father or mo-
 ther, that whatever he has to

give

μητρὶς· Δωρον, ὃ εἰαν ἐξ ἐ-
μου ὠφελήσῃς· καὶ σὺ μὴ
τιμώσῃ τὸν πατέρα αὐτοῦ,
6 ἢ τὴν μητέρα αὐτοῦ· καὶ
ἡκυρώσατε τὴν ἐντολὴν τοῦ
Θεοῦ διὰ τὴν παραδόσιν ὑμῶν.
7 ὑποκριταί, καλῶς προεφάνευ-
σε περὶ ὑμῶν Ἡσαΐας, λέγων,
8 “ ἐγγίξει μοι ὁ λαὸς οὗτος
“ τοῖς χεῖλεσι με τιμᾶ· ἢ δὲ
“ καρδία αὐτῶν πόρρω ἀπέ-
9 “ χεῖ ἀπ’ ἐμοῦ· ματὴν δὲ
“ σεβονται με, διδάσκοντες
“ διδασκαλίας, ἐνταλματα
“ ἀνθρώπων.”

10 Καὶ προσκαλεσάμενος τὸν
ὄχλον, εἶπεν αὐτοῖς, ἀκούε-
11 τε καὶ συνίετε· οὐ τὸ εἰ-
σερχόμενον εἰς τὸ στόμα
κοῖνει τὸν ἄνθρωπον· ἀλλὰ
τὸ ἐκπορεύομενον ἐκ τοῦ στο-
μάτος, τοῦτο κοῖνει τὸν
ἄνθρωπον.

12 Τότε προσελθόντες οἱ μα-
θηταὶ αὐτοῦ, εἶπον αὐτῷ,
οἶδās, ὅτι οἱ Φαρισαῖοι ἀκου-
σαντες τὸν λόγον, ἐσκάνδα-
13 λισθήσαν; ὁ δὲ ἀποκριθεὶς,
εἶπε, πᾶσα φυτεία, ἣν οὐκ
ἐφύτευσεν ὁ πατήρ μου ὁ
14 οὐράνιος, ἐκρίζωθήσεται· ἀφε-
τε αὐτοὺς· ὁδῆγοι εἰσι τυ-
φλοὶ τυφλῶν. τυφλὸς δὲ
τυφλὸν εἰαν ὁδηγῇ, ἀμφοτε-
ροι εἰς βόθυνον πέσουνται·
15 ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν
αὐτῷ, Φράσον ἡμῖν τὴν πα-
ράβω-

give for their relief is dedi-
cated to the temple; he is not
oblig'd to regard his father
or his mother. thus have 6
ye disannull'd the command-
ment of God by your tradi-
tion. the prophecy of E- 7
saïas exactly suits such by-
pocrites as you; * “ this peo- 8
ple, says he, draw nigh to
“ me, they honour me with
“ their lips: while their
“ hearts are far from me.
“ but in vain they worship 9
“ me, teaching for doctrines
“ the institutions of men.”

Then he called the mul- 10
titude and said to them,
hear and understand. that 11
which entereth by the
mouth is not what defiles a
man: but what defiles the
man is that which is dis-
charged by the mouth.

Thereupon his disciples 12
drawing nigh, said, did you
observe, how the Pharisees
were scandalized at your
discourse? but he answer- 13
ed, every plantation which
my heavenly father hath not
planted shall be rooted up.
let them alone: they are 14
blind leaders of the blind.
now if the blind lead the
blind, both shall fall into
the ditch. then Peter said 15
to him, tell us the meaning
I of

16 βραβωλὴν ταυτὴν. ὁ δὲ Ἰη-
 σους εἶπεν, ἀκμὴν καὶ ὕμεις
 17 ἀσυνετοὶ ἐστέ; οὐπω νοεῖτε,
 ὅτι παντὶ τοῦ εἰσπορευομένου
 εἰς τὸ στόμα, εἰς τὴν κοιλίαν
 χωρεῖ, καὶ εἰς ἀβυσσὸν ἐκ-
 18 βάλλεται; τὰ δὲ ἐκπορευο-
 μένα ἐκ τοῦ στόματος, ἐκ
 τῆς καρδίας ἐξέρχεται, κα-
 κεύνα κοῖνοι τὸν ἀνθρώπον.
 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται
 διαλογισμοὶ πονηροὶ, φονοί,
 μοιχεῖαι, πορνεῖαι, κλοπαί,
 ψευδομαρτυρίαι, βλασφη-
 20 μίαι. ταῦτα ἐστὶ τὰ κοῖ-
 νοῦντα τὸν ἀνθρώπον: τὸ
 δὲ ἀνιπτοῖς χερσὶ φαγεῖν, οὐ
 κοῖνοι τὸν ἀνθρώπον.
 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰη-
 σους, ἀνεχώρησεν εἰς τὰ με-
 22 ρῆ Τυροῦ καὶ Σιδωνός. καὶ
 ἰδοὺ, γυνὴ Χανααnica ἀπο-
 τῶν ὁρίων ἐκεῖνων ἐξελθού-
 σα, ἐκράυγασεν, αὐτῷ λε-
 γούσα, ἐλεῆσον με Κύριε,
 υἱὲ Δαβὶδ, ἡ θυγατὴρ μου
 23 κακῶς δαιμονίζεται. ὁ δὲ
 οὐκ ἀπεκρίθη αὐτῇ λόγον,
 καὶ προσελθόντες οἱ μαθηταὶ
 αὐτοῦ, πρῶτων αὐτοῦ, λε-
 γόντες; ἀπολύσον αὐτήν.
 24 ὅτι κράζει ὀπίσθεν ἡμῶν. ὁ
 δὲ ἀποκριθεὶς, εἶπεν, οὐκ ἀ-
 πεσταλὴν εἰ μὴ εἰς τὰ προ-
 βὰτα τὰ ἀπολωλὸτα οἴκου
 25 Ἰσραὴλ. ἡ δὲ ἐλθούσα προσ-
 ἐκύνησεν αὐτῷ, λέγουσα:
 26 Κύριε, βοήθει μοι. ὁ δὲ ἀ-
 ποκριθεὶς, εἶπεν, οὐκ ἐστὶ
 καλὸν λαβεῖν τὸν ἄρτον
 τῶν

of that expression. and Je-
 sus said, are ye also yet
 without understanding? do
 not ye yet conceive, that
 whatever enters at the mouth,
 passes to the belly, and is
 discharged downwards? but
 what proceeds out of the
 mouth, is deriv'd from the
 heart, and that defiles the
 man. out of the heart pro-
 ceed evil designs, murders,
 adulteries, fornications, thefts,
 false testimony, slanders.
 these are the things which
 defile a man: but to eat
 without washing one's hands,
 that does not defile a man.

Then Jesus went thence, and
 retir'd towards the
 district of Tyre and Sidon.
 and there came a woman of
 Canaan from those quarters,
 and cried out to him, have
 mercy on me, O Lord, thou
 son of David; my daughter
 is grievously tormented by
 a demon. but Jesus not mak-
 ing her any answer, his dis-
 ciples came and entreated
 him to grant her request;
 for, said they, she is very
 importunate with us. but
 he answered, my commission
 was only to the lost sheep of
 the house of Israel. how-
 ever she advanc'd, and
 throwing her self at his feet,
 cried, O Lord, assist me.
 but he answered, it is not
 just

ΤΩΝ ΤΕΚΝΩΝ, ΚΑΙ ΒΑΛΕΙΝ ΤΟΙΣ
 27 ΚΥΝΑΡΙΟΙΣ. ἢ ΔΕ ΕΙΠΕ, ΝΑΙ
 ΚΥΡΙΕ, ΚΑΙ ΓΑΡ ΤΑ ΚΥΝΑΡΙΑ
 ΕΣΘΙΕΙ ΑΠΟ ΤΩΝ ΨΙΧΙΩΝ ΤΩΝ
 ΠΙΠΤΟΝΤΩΝ ΑΠΟ ΤΗΣ ΤΡΑ-
 ΠΕΛΗΣ ΤΩΝ ΚΥΡΙΩΝ ΑΥΤΩΝ.
 28 ΤΟΤΕ ΑΠΟΚΡΙΘΕΙΣ Ὁ ΙΗΣΟΥΣ, ΕΙ-
 ΠΕΝ ΑΥΤῃ, Ω ΓΥΝΑΙ, ΜΕΓΑΛΗ
 ΣΟΥ Ἡ ΠΙΣΤΙΣ: ΓΕΝΗΘΗΤΩ ΣΟΙ
 ὍΣ ΘΕΛΕΙΣ. ΚΑΙ ΙΑΘΗ Ἡ ΘΥΓΑΤΗΡ
 ΑΥΤΗΣ ΑΠΟ ΤΗΣ ὥΡΑΣ ΕΚΕΙΝΗΣ.
 29 ΚΑΙ ΜΕΤΑΒΑΣ ΕΚΕΙΘΕΝ Ὁ ΙΗ-
 ΣΟΥΣ, ΠΛΗΘΕ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣ-
 ΣΑΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ: ΚΑΙ Α-
 ΝΑΒΑΣ ΕΙΣ ΤΟ ΟΡΟΣ, ΕΚΑΘΗΓΟ
 30 ΕΚΕΙ. ΚΑΙ ΠΡΟΣΠΛΗΘΟΝ ΑΥΤῷ
 ΟΧΛΟΙ ΠΟΛΛΟΙ, ΕΧΟΝΤΕΣ ΜΕΘ'
 ἑΑΥΤΩΝ ΧΩΛΟΥΣ, ΤΥΦΛΟΥΣ,
 ΚΩΦΟΥΣ, ΚΥΛΛΟΥΣ, ΚΑΙ ἑΤΕΡΟΥΣ
 ΠΟΛΛΟΥΣ: ΚΑΙ ΕΡΡΙΨΑΝ ΑΥΤΟΥΣ
 ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΤΟΥ ΙΗΣΟΥ,
 ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ:
 31 ὩΣΤΕ ΤΟΥΣ ΟΧΛΟΥΣ ΘΑΥ-
 ΜΑΣΑΙ, ΒΛΕΠΟΝΤΑΣ ΚΩΦΟΥΣ
 ΛΑΛΟΥΝΤΑΣ, ΚΥΛΛΟΥΣ ὕγι-
 ΕΙΣ, ΧΩΛΟΥΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ,
 ΚΑΙ ΤΥΦΛΟΥΣ ΒΛΕΠΟΝΤΑΣ:
 ΚΑΙ ΕΔΟΞΑΣΑΝ ΤΟΝ ΘΕΟΝ ΙΣ-
 ΡΑΗΛ.
 32 Ο ΔΕ ΙΗΣΟΥΣ ΠΡΟΚΑΛΕΣΑ-
 ΜΕΝΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ,
 ΕΙΠΕ, ΣΠΛΑΓΧΝΙΖΟΜΑΙ ΕΠΙ
 ΤΟΝ ΟΧΛΟΝ, ὅΤΙ ΝΟῆ ἡΜΕΡΑΣ
 ΤΡΕΙΣ ΠΡΟΣΜΕΝΟΥΣΙ ΜΟΙ, ΚΑΙ
 ΟΥΚ ΕΧΟΥΣΙ ΤΙ ΦΑΓΩΣΙ, ΚΑΙ
 ΑΠΟΛΥΣΑΙ ΑΥΤΟΥΣ ΥΠΟΣΤΕΙΣ ΟΥ
 ΘΕΛΩ, ΜΗΠΟΤΕ ΕΚΛΥΘΩΣΙΝ ΕΝ
 33 Τῇ ὁδῷ. ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥ-
 Τῷ Αἱ ΜΑΘΗΤΑΙ ΑΥΤΟΥ, ΠΟ-
 ΘΕΥ

just to take the childrens
 bread, and throw it to pup-
 pies. 'tis true, Lord, said 27
 she: yet even puppies eat of
 the crumbs which fall from
 their master's table. then 28
 Jesus answered her, O wo-
 man, great is thy faith: as
 you desire, be it done. and
 her daughter was healed
 from that very hour.

Jesus having left that 29
 place, drew nigh to the sea
 of Galilee, and went up a
 mountain, where he sat
 down. there a great crowd 30
 of people came to him, bring-
 ing with them the lame,
 blind, dumb, maimed, and
 many others, and laid them
 down at Jesus feet, and he
 healed them: insomuch that 31
 the people wondered when
 they perceived the dumb to
 speak, the maimed to be
 heal'd, the lame to walk,
 and the blind to see: and
 they glorified the God of
 Israel.

Then Jesus called his dis- 32
 ciples, and said to them, I
 am concern'd for this peo-
 ple: they have attended me
 now three days, without
 eating: I will not send them
 away fasting, lest they faint
 by the way. but his disciples
 said to him, how can we 33
 get bread enough in the de-
 sert

34 θεν ἡμιν ἐν ἐρημίᾳ ἄρτοι το-
 σουτοι, ὥστε χορτάσαι οχ-
 λον τοσούτον; καὶ λέγει
 αὐτοῖς ὁ Ἰησοῦς, ποσους
 ἄρτους ἐχετε; οἱ δὲ εἶπον,
 ἑπτὰ, καὶ ὀλίγα ἰχθυῖδια.
 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀνα-
 36 βῆναι ἐπὶ τὴν γῆν. καὶ λα-
 βὼν τοὺς ἑπτὰ ἄρτους καὶ
 τοὺς ἰχθυῖδας, εὐχαριστήσας,
 ἐκλάσας, καὶ ἔδωκε τοῖς μα-
 θηταῖς αὐτοῦ: οἱ δὲ μαθη-
 37 ται τῷ ὄχλῳ. καὶ ἔφαγον
 πάντες, καὶ ἐχορτάσθησαν:
 καὶ ἦσαν τοῦ περισσεύοντων
 κλάσματα, ἑπτὰ σφυρίδας
 38 πληρεῖς. οἱ δὲ ἐσθιοντες ἦ-
 σαν τετρακισχίλιοι ἄνδρες,
 χωρὶς γυναικῶν καὶ παιδίων.
 39 καὶ ἀπολύσας τοὺς ὄχλους,
 ἐνέβη εἰς τὸ πλοῖον, καὶ
 πᾶθεν εἰς τὰ ὄρια Μαγαδάν.
 1 Καὶ προσελθόντες αἱ Φα-
 ρισαῖοι καὶ Σαδδουκαῖοι, πει-
 ράζοντες ἐπηρώτησαν αὐτὸν
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
 2 δεῖξαι αὐτοῖς. ὁ δὲ ἀποκρι-
 θεὶς, εἶπεν αὐτοῖς; (οὐσίας
 γενομένης λέγετε, εὐδία: πυρ-
 3 ρᾶζει γὰρ ὁ οὐρανός. καὶ
 πρῶν, σήμερον χειμῶν: πυρ-
 ρᾶζει γὰρ στυγναλῶν ὁ οὐ-
 ρανός. ὑποκρίται, τὸ μὲν
 πρόσωπον τοῦ οὐρανοῦ γι-
 νώσκετε διακρίνειν, τὰ δὲ ση-
 4 μεῖα τῶν καιρῶν οὐ δύνασθε;)
 γενεὰ πονηρὰ καὶ μοιχαλὶς
 σημεῖον ἐπιζητεῖ; καὶ ση-
 μεῖον οὐ δοθήσεται αὐτῇ,

sert to satisfy such a multi-
 tude? Jesus asked, how 34
 many loaves have ye? they
 reply'd, seven, and a few
 small fish. and he bid the peo- 35
 ple sit down on the ground.
 then taking the seven loaves, 36
 and the fish, he gave thanks,
 and distributed them, by
 pieces, to his disciples, and
 the disciples to the multitude.
 so that they all eat, and 37
 were satiated: the super-
 fluous fragments they carried
 off, amounting to seven bas-
 kets full: though the guests 38
 were to the number of four
 thousand men, beside women
 and children. then dismiss- 39
 ing the multitude, he em-
 bark'd, and came to the
 coast of Magada.

Then the Pharisees and the 1
 Sadducees came, with a
 captious design, and desired
 him to show them some mira-
 cle in the sky. but he an- 2
 swered them, in the evening
 you foretel fair weather:
 when the sky is of a bright
 red. and in the morning, 3
 a foul day: when the sky
 is of a dusky red. hypo-
 crites, can ye judge of the
 appearance of the sky, and
 yet not discern the signs of
 these times? a wicked 4
 degenerate race demand a
 miracle; but no miracle
 shall

α μη το σημειον Ιωνα του
προφητου· και καταλιπων
αυτους, απηλθε.

- 5 Και ελθοντες οι μαθηται
αυτου εις το περαν, επελα-
6 θοντο αρτους λαβειν· ο δε
Ιησους ειπεν αυτοις· ορατε
και προσεχετε απο της ζυ-
μης των Φαρισαιων και Σαδ-
7 δουκαιων· οι δε διαλογιζον-
το εν εαυτοις, λεγοντες· οτι
8 αρτους ουκ ελαβομεν· ρηους
δε ο Ιησους, ειπεν αυτοις,
τι διαλογισθε εν εαυτοις,
ολιγοπιστοι, οτι αρτους ουκ
9 ελαβετε? ουπω νοειτε, ου-
δε μνημονευετε τους πεντε
αρτους των πεντακισχιλιων,
και ποσους κοφινους ελαβε-
10 τε? ουδε τους επτα αρ-
τους των τετρακισχιλιων,
και ποσας σφυριδας ελα-
11 βετε? πως ου νοειτε, οτι
ου περι αρτου ειπον υμιν,
προσεχειν απο της ζυμης
των Φαρισαιων και Σαδ-
12 δουκαιων? τοτε συνηκαν
οτι ουκ ειπε προσεχειν
απο της ζυμης του αρτου,
αλλ' απο της διδαχης των
Φαρισαιων και Σαδδου-
καιων.

- 13 Ελθων δε ο Ιησους εις
τα μερη Καισαρειας της Φι-
λιππου, πρωτα τους μαθη-
τας αυτου, λεγων, τινα με
λεγουσιν οι ανθρωποι ειναι?
14 του υιου του ανθρωπου? οι
δε

*shall they have beside that of
the prophet Jonas. and so
leaving them, he went away.*

Now at their departure to 5
go to the other side, his dis-
ciples had forgot to take bread.
and Jesus said to them, have 6
a care of the leaven of the
*Pharisees, and of the Sad-
ducees. upon which they 7
said to one another, this
comes from our not taking
any bread. which Jesus per- 8
ceiving, he said, distrustful
men, why do ye trouble your
heads about forgetting the
bread? where's your under- 9
standing? don't you remem-
ber the five loaves among five
thousand and how many bas-
kets ye took away? nor the 10
seven loaves among the four
thousand, and how many
baskets ye carried away? 11
why, can't you perceive, that
in cautioning you to beware of
the leaven of the Pharisees,
and of the Sadducees, I did
not speak of bread? then they 12
perceived, he did not caution
them against the leaven of
bread, but against the * Pha-
risaick and Sadducean doc-
trine.

As Jesus was going to the 13
district of Cesarea Philippi,
he asked his disciples, what
do people say of me? that
I am a common man? they 14
replied, some think you are
John

56 ΕΙΠΟΝ· ΟΙ ΜΕΝ· ΙΩΑΝΝΗ
 ΤΟΝ ΒΑΠΤΙΣΤΗΝ· ΑΛΛΟΙ ΔΕ,
 ΗΛΙΑΝ· ΕΤΕΡΟΙ ΔΕ, ΙΕΡΕΜΙΑΝ·
 157 ἢ ἓνα τῶν προφητῶν. λέγει
 αὐτοῖς· ὑμεῖς δὲ τίνα με λέ-
 16γετε εἶναι; ἀποκρίθεις δὲ Σι-
 μων Πέτρος, εἶπε· σὺ εἶ ὁ
 Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ
 17ζωῦτος· καὶ ἀποκρίθεις ὁ
 Ἰησοῦς, εἶπεν αὐτῷ· μακά-
 ριος εἶ Σίμων βαρ Ἰωάν, ὅτι
 σαρὲ καὶ αἷμα οὐκ ἀπεκα-
 λυψε σοί, ἀλλ' ὁ πατήρ
 18μου, ὁ ἐν τοῖς οὐρανοῖς. καί-
 ρω δὲ σοὶ λέγω, ὅτι σὺ εἶ
 Πέτρος, καὶ ἐπὶ ταύτῃ τῇ
 πέτρᾳ οἰκοδομήσω μου τὴν
 ἐκκλησίαν, καὶ πύλαι ᾧδου
 οὐ κατισχυσοῦσιν αὐτῆς·
 19καὶ ὧσω σοὶ τὰς κλεῖς τῆς
 βασιλείας τῶν οὐρανῶν· καὶ
 ὃ ἐὰν ῥησῇς ἐπὶ τῆς γῆς,
 ἔσται δεδεμένον ἐν τοῖς οὐ-
 ρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ
 τῆς γῆς, ἔσται λελυμένον ἐν
 τοῖς οὐρανοῖς·
 20Τότε διέστειλα τοὺς μα-
 θηταῖς αὐτοῦ, ἵνα μὴδὲν
 εἰπῶσιν, ὅτι αὐτὸς ἐστὶν ὁ
 21Χριστὸς. ἀπο τότε ᾤξατο ὁ
 Ἰησοῦς δεικνύειν τοῖς μαθη-
 ταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν
 ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ
 πολλὰ παθεῖν ἀπὸ τῶν πρεσ-
 βυτέρων καὶ ἀρχιερέων, καὶ
 γραμματέων, καὶ ἀποκταν-
 θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ
 22ἐγερθῆναι· καὶ προσλαβο-
 μένος

*John the Baptist, some Elias,
 and others Jeremias, or one
 of the prophets. but what, 15
 said he, do you take me to
 be? Simon Peter made an- 16
 swer, thou art Christ the son
 of the living God. to whom 17
 Jesus reply'd, blessed art
 thou Simon, son of Jona:
 for 'tis not man that hath
 revealed this unto thee, but
 my father who is in hea-
 ven, and I tell thee like- 18
 wise, that thou art Peter,
 and upon this rock I will
 hereafter build my * church:
 and † death shall not prevail
 against it. and I will give 19
 you the keys of the gospel-
 kingdom: and whatsoever
 thou shalt bind on earth,
 shall be bound in heaven:
 and whatsoever thou shalt
 loose on earth, shall be loos-
 ed in heaven.*

*Then he charged his dis- 20
 ciples not to tell any man
 that he was the Christ.
 from that time began Jesus 21
 to let his disciples know that
 he should go to Jerusalem,
 there suffer many indignities
 from the senators, chief
 priests, and scribes, be put to
 death, and be raised again the
 third day. then Peter tak- 22
 ing him aside, began to ex-
 postulate*

* Eph. ii. 20. Ye are built upon the foundation of the Apostles, &c.
 Rev. xxi. 14. † Job xxxviii. 17. Isa. xxxviii. 10. Wild. xvi. 13. Rev. i. 18.

μενος αὐτον ὁ Πέτρος, πρᾶτο
ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλε-
ως σοι Κύριε· οὐ μὴ ἔσται σοι
23 τούτο· ὁ δὲ στραφεὶς, εἶπε
τῷ Πέτρῳ, ὑπάγε ὀπισω
μου σατανα, σκανδαλον μου
εἰ· ὅτι οὐ φρονεῖς τὰ τοῦ
Θεοῦ, ἀλλὰ τὰ τοῦ ἀνθρώ-
πων.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς
μαθηταῖς αὐτοῦ, εἰ τις θε-
λει ὀπισω μου εἰσεῖν, ἀπαρ-
νησάσθω ἑαυτόν, καὶ ἀρα-
τῷ τὸν σταυρὸν αὐτοῦ, καὶ

25 ἀκολουθήτω μοι· ὃς γὰρ ἀν-
θελῇ τὴν ψυχὴν αὐτοῦ σω-
σάι, ἀπολέσει αὐτήν· ὃς δ' ἀν-
ἀπολέσῃ τὴν ψυχὴν αὐ-
τοῦ ἐν ἐμοί, ἔσται αὐ-

26 τῇ. τί γὰρ ὠφελεῖται ἀν-
θρώπος, εἰς τὸν κόσμον ὅλον
κερῶσθαι, τὴν δὲ ψυχὴν αὐ-
τοῦ ζημιώσθαι; ἢ τί δώσει
ἄνθρωπος ἀνταλλάγμα τῆς

27 ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ
υἱὸς τοῦ ἀνθρώπου εἰσεῖν
ἐν τῇ δόξῃ τοῦ πατρὸς αὐ-
τοῦ, μετὰ τῶν ἀγγέλων
αὐτοῦ· καὶ τότε ἀποδώ-
σει ἕκαστῳ, κατὰ τὴν πράξ-

28 ἰν αὐτοῦ· ἀμὴν λέγω ὑμῖν,
εἰσι τινες τῶν ὧδε ἑστῶ-
τες, οἵτινες οὐ μὴ γευσῶν-
ται θανάτου, ἕως ἃν ἰδῶσι
τοῦ υἱοῦ τοῦ ἀνθρώπου ἐρχο-
μένου ἐν τῇ βασιλείᾳ αὐτοῦ.

¶ Καὶ μετ' ἡμέρας ἕξ πα-
ραλαμβάνει ὁ Ἰησοῦς τὸν Πέ-
τρον, καὶ Ἰακώβον, καὶ Ἰω-
άννην τὸν ἀδελφὸν αὐτοῦ·
καὶ

postulate with him, saying,
God forbid, Sir, this should
ever happen to you. but he 23
frown'd upon Peter; and
said, out of my sight, perni-
cious obstacle to my designs;
your views are all worldly,
regardless of what is di-
vine.

Then addressing himself to 24
his disciples, if any man, said
he, would follow me, let him
renounce himself, take up his
cross, and so follow me. for 25
whosoever will save himself,
shall be a loser: and who-
soever shall suffer loss for my
sake, shall be a gainer.
what advantage is it to a 26
man to gain the whole
world at the price of his
life? or what would not
a man pay down to pre-
serve his life? for the son 27
of man shall come in the
glory of his father, with his
angels; and then shall he
make retribution to every
man according to his works.
I declare unto you, some 28
are here present, who shall
not die, till they have seen the
son of man enter into his
kingdom.

After six days, Jesus took 1
Peter, James, and John
his brother, in private to
the top of a high mountain.
and

και αναφερει αυτους εις ορος
 2 υψηλον κατ' ιδιαν· και με-
 τεμορφωθη εμπροσθεν αυτων,
 και ελαμψε το προσωπον
 αυτου ως ο ηλιος : τα δε
 3 ιματια αυτου εγενετο λευκα
 ως το φως· και ιδου, ωφ-
 θησαν αυτοις Μωσης και Η-
 λιας, μετ' αυτου συλλα-
 4 λουντες· αποκριθεις δε ο Πε-
 τρος, ειπε τω Ιησου : Κυριε,
 καλον εστιν ημας ωδε ειναι :
 ει θελεις, ποιησωμεν ωδε τρεις
 σκηνας, σοι μιαν, και Μω-
 5 ση μιαν, και μιαν Ηλια·
 ετι αυτου λαλουντος· ι-
 δου, νεφελη φωτεινη επεσ-
 κιασεν αυτους : και ιδου,
 6 φωνη εκ της νεφελης, λεγου-
 σα, " ουτος εστιν ο υιος μου
 " ο αγαπητος, εν ω ευδοκησα :
 7 " αυτου ακουετε·" και ακου-
 σαντες οι μαθηται, επεσπον
 επι προσωπον αυτων, και
 8 εφοβηθησαν σφοδρα· και
 προσελθων ο Ιησους, ηψατο
 αυτων, και ειπεν, εφευγητε, και
 9 μη φοβεισθε· επαραντες δε τους
 οφθαλμους αυτων, ουδενα ει-
 δον, ει μη τον Ιησουν μονον·
 10 και καταβαινοντων αυ-
 των απο του ορους, ενετει-
 λατο αυτοις ο Ιησους, λε-
 γων, μηδενι ειπτε το ορα-
 μα, εως ου ο υιος του αν-
 11 θρωπου εκ νεκρων αναστη-
 θηται αυτου, λεγοντες, τι ουν
 οι Γραμματεεις λεγουσιν, οτι
 12 Ηλιαν δει ελθειν πρωτον ? ο δε
 Ιησους

and was transfigured before 2
 them ; his face did shine as
 the sun, and his raiment was
 white as the light. and pre- 3
 sently they saw Moses and
 Elias conversing with him.
 then Peter address'd him- 4
 self to Jesus, Lord, said
 he, it is good for us to stay
 here : if you please, let us
 make three tabernacles here ;
 one for you, one for Moses,
 and one for Elias. while he 5
 was speaking, a bright cloud
 surrounded them : and sud-
 denly a voice broke out of the
 cloud, saying, " this is my
 " beloved son, in whom I
 " am well pleased ; bear ye
 " him." and when the 6
 disciples heard it, they fell
 on their face, and were in a
 terrible fright. but Jesus 7
 came and touched them, and
 said, arise, be not afraid.
 and when they had lift 8
 up their eyes, they saw
 Jesus all alone.

As they went down the 9
 mountain, Jesus gave them
 this charge, don't speak of
 the vision, said he, to any
 body, till the son of man
 be risen again from the dead :
 but his disciples asked him, 10
 why then do the Scribes
 say, that Elias must first
 come ? Jesus answered, 'tis 11
 true

Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐ-
 τοῖς, Ἠλίας μὲν ἐρχεται
 πρῶτον, καὶ ἀποκαταστή-
 12 σει πάντα. λέγω δὲ ὑμῖν,
 ὅτι Ἠλίας ἤδη ἦκε, καὶ οὐκ
 ἐπεγνώσαν αὐτόν, ἀλλ' ἐ-
 ποιήσαν αὐτῷ ὅσα πῶλε-
 σαν· οὕτως καὶ ὁ υἱὸς τοῦ
 ἀνθρώπου μέλλει πασχεῖν
 13 ὑπ' αὐτῶν. τότε συνήκαν
 οἱ μαθηταί, ὅτι περὶ Ἰωάννου
 τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
 14 Καὶ ἐλθόντων αὐτῶν πρὸς
 τοὺς ὄχλους, προσέβηεν αὐτῷ
 ἄνθρωπος, γονυπετῶν αὐτῷ,
 15 καὶ λέγων, Κύριε, ἐλεησόν
 μου τοὺς υἱόν, ὅτι σεληνιάζε-
 ται, καὶ κακῶς πασχεῖ· πολ-
 λακίς γάρ πίπτει εἰς τὸ πῦρ,
 καὶ πολλακίς εἰς τὸ ὕδωρ.
 16 καὶ προσπνεύσας αὐτόν τοῖς
 μαθηταῖς σου, καὶ οὐκ ἠ-
 δύνηθησαν αὐτόν θεραπεύσαι.
 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν,
 ὦ γενεὰ ἀπίστος καὶ διε-
 στραμμένη, ἕως ποτε εἰσομαι
 μεθ' ὑμῶν; ἕως ποτε ἀνέχο-
 μαι ὑμῶν; φερετέ μοι αὐτόν
 18 ἵδτε. καὶ ἐπετίμησεν αὐτῷ
 ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ'
 αὐτοῦ τὸ δαίμονιον, καὶ θε-
 ραπεύθη ὁ παῖς ἀπὸ τῆς ὥ-
 19 ρας ἐκείνης. τότε προσελ-
 θόντες αἱ μαθηταὶ τῷ Ἰησοῦ
 κατ' ἰδίαν, εἶπον, διὰ τί ἡ-
 μεῖς οὐκ ἠδυνήθημεν ἐκβάλλειν
 20 αὐτόν; ὁ δὲ Ἰησοῦς εἶπεν
 αὐτοῖς, διὰ τὴν ἀπιστίαν
 ὑμῶν· ἀμὴν γάρ λέγω ὑμῖν,
 εἰ ἔχετε πίστιν ὡς κόκκον

*true, Elias was to come first
 and set all things right. but I
 tell you, that Elias is al-
 ready come, tho' they knew
 him not, but treated him in
 an arbitrary manner; with
 such usage as the son of man
 shall likewise suffer at their
 hands. then the disciples
 perceiv'd, that what he
 said was meant of John the
 Baptist.*

*And when they were come
 to the multitude, a man
 came kneeling to him, and
 cry'd, Lord, have mercy
 on my son, for he is grievous-
 ly afflicted with the epilepsy;
 he often falls into the fire,
 and frequently into the wa-
 ter. I presented him to
 your disciples, but they could
 not cure him. upon which
 Jesus answered, incredulous
 and perverse generation, how
 long shall I be with you?
 how long shall I suffer you?
 bring him hither to me. and
 Jesus rebuked the demon,
 and he departed out of him:
 so that the child was cured
 from that very hour. then
 came the disciples to Jesus in
 private, and said, why
 could not we cast him out?
 because of your incredulity,
 said Jesus: for I tell you
 truly, if ye had ever so lit-
 tle faith, ye might say to
 this mountain, remove hence*

σιναπεως, ερειτε τω ορει του
 τω μεταβηθι εκτευθεν εκει,
 και μεταβησεται; και ουδεν
 21 αδυνατησει υμων. (τουτο δε
 το γενοσ ουκ εκπορευεται, ει
 μη εν προσευχη και νηστεια.)
 22 Αναστρεφομενων δε αυτων
 εν τη Γαλιλαια, ειπεν αυ-
 τοις ο Ιησους, μελλει ο υιος
 του ανθρωπου παραδιδωσθαι
 23 εις χειρας ανθρωπων: και α-
 ποκτενουςιν αυτον, και τη
 τριτη ημερα εφερθησεται και
 ελυπηθησαν σφοδρα.
 24 Ελθοντων δε αυτων εις
 Καπερναουμ, προσηλθον οι
 τα διδραχμα λαμβανοντες
 τω Πητρω, και ειπον, ο δι-
 δασκαλες υμων ου τελει τα
 25 διδραχμα? λεγει, ναι. και
 οτε εισηλθεν εις την οικιαν,
 προεφθασεν αυτον ο Ιησους,
 λεγων, τι σοι δοκει, Σιμων?
 οι βασιλει της γης απο
 τινων λαμβανουσι τελη, η
 κηνσον? απο των υιων αυτων,
 26 η απο των αλλοτριων? λε-
 γει αυτω ο Πητρος, απο των
 αλλοτριων. Εφη αυτω ο Ιη-
 σους, αραγε ελευθεροι εισιν οι
 27 υιοι. Ινα δε μη σκανδαλι-
 σωμεν αυτους, πορευθει εις
 την θαλασσαν, βαλε αγκισ-
 τρον, και τον αναβαντα πρω-
 τον ιχθυον αρων, και ανοιξ-
 ας το στομα αυτου, ευρησεις
 στατхра, εκεινον λαβων,δος
 αυτοις αντι εμου και σου.

to yonder place, and it should
 remove; and nothing would
 be too difficult for you. how- 21
 ever, such a distemper is
 not to be removed but by
 prayer and fasting.

Some time after, while 22
 they were in Galilee, Jesus
 said to them, the son of man
 will be betrayed into the
 hands of men: they will 23
 kill him, but the third day he
 shall be raised again. at which
 they were exceeding sorry.

And when they were come 24
 to Capernaum, they that re-
 ceived tribute for the tem-
 ple came to Peter, and said,
 does not your master pay
 tribute? he said, yes. and 25
 when he was come into the
 house, Jesus prevented him,
 saying, what think you Si-
 mon? of whom do the kings
 of the earth take custom or
 tribute? of their own chil-
 dren, or of others? Peter 26
 said, of others. Jesus an-
 swered, then are the children
 free. however, lest we should 27
 give offence, go you to the
 sea, throw in a book, and
 take the first fish that
 strikes: then open its jaws,
 and you will find a piece
 of money: that take, and
 give it to them for me and
 thee.

1 ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΠΡΟΣΗΛ-
 ΘΟΝ ΟΙ ΜΑΘΗΤΑΙ ΤΩ ΙΗΣΟΥ,
 ΛΕΓΟΝΤΕΣ, ΤΙΣ ΑΡΑ ΜΕΙΖΩΝ ΕΣ-
 ΤΙΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥ-
 2 ΡΑΝΩΝ; ΚΑΙ ΠΡΟΣΚΑΛΕΣΑ-
 ΜΕΝΟΣ Ο ΙΗΣΟΥΣ ΠΑΙΔΙΟΝ, ΕΣΤΗ-
 ΣΕΝ ΑΥΤΟ ΕΝ ΜΕΣΩ ΑΥΤΩΝ,
 3 ΚΑΙ ΕΙΠΕΝ, ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ,
 ΕΑΝ ΜΗ ΣΤΡΑΦΗΤΕ, ΚΑΙ ΓΕ-
 ΝΗΣΘΕ ὡς ΤΑ ΠΑΙΔΙΑ, ΟΥ ΜΗ
 ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
 4 ΤΩΝ ΟΥΡΑΝΩΝ. ὍΣΤΙΣ ΟΥΝ ΤΑ-
 ΠΕΙΝΩΣΗ ἑΑΥΤΟΝ ὡς ΤΟ ΠΑΙ-
 ΔΙΟΝ ΤΟΥΤΟ, ΟΥΤΟΣ ΕΣΤΙΝ ὁ
 ΜΕΙΖΩΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ
 5 ΟΥΡΑΝΩΝ. ΚΑΙ ὍΣ ΕΑΝ ΔΕΞΗ-
 ΤΑΙ ΠΑΙΔΙΟΝ ΤΟΙΟΥΤΟΝ ἘΝ ΕΠΙ-
 Τῷ ΟΝΟΜΑΤΙ ΜΟΥ, ΕΜΕ ΔΕΧΕ-
 ΤΑΙ.

6 ΟΣ Δ' ΑΝ ΣΚΑΝΔΑΛΙΣΗ ἑΝΑ
 ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ, ΤΩΝ ΠΙ-
 ΣΤΕΥΟΝΤΩΝ ΕΙΣ ΕΜΕ, ΣΥΜΦΕΡΕΙ
 ΑΥΤῷ, ἵΝΑ ΚΡΕΜΑΣΘΗ ΜΗΛΟΣ
 ΟΙΚΟΣ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥ-
 ΤΟΥ, ΚΑΙ ΚΑΤΑΠΟΝΤΙΣΘΗ ΕΝ
 Τῷ ΠΕΛΑΓΕΙ ΤΗΣ ΘΑΛΑΣΣΗΣ.
 7 ΟΥΑΙ Τῷ ΚΟΣΜῳ ΑΠΟ ΤΩΝ
 ΣΚΑΝΔΑΛΩΝ, ΑΝΑΓΚΗ ΓΑΡ ΕΣΤΙΝ
 ΣΤΕΙΝ ΤΑ ΣΚΑΝΔΑΛΑ, ΠΛΗΝ
 ΟΥΑΙ Τῷ ΑΝΘΡΩΠῳ ΕΚΕΙΝῳ ΔΕ
 Οὐ ΤΟ ΣΚΑΝΔΑΛΟΝ ΕΡΧΕΤΑΙ·
 8 ΕΙ ΔΕ ἢ ΧΕΙΡ ΣΟΥ, ἢ ὁ
 ΠΟΥΣ ΣΟΥ ΣΚΑΝΔΑΛΙΖΕΙ ΣΕ,
 ΕΚΚΑΨΟΝ ΑΥΤΑ, ΚΑΙ ΒΑΛΕ
 ΑΠΟ ΣΟΥ: ΚΑΛΟΝ ΣΟΙ ΕΣ-
 ΤΙΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΖΩΝΗ
 ΧΩΛΟΝ ἢ ΚΥΛΛΟΝ, ἢ ΔΥΟ ΧΕΙ-
 ΡΑΣ ἢ ΔΥΟ ΠΟΔΑΣ ΕΧΟΝ-
 ΤΑ ΒΛΗΘΗΝΑΙ ΕΙΣ ΤΟ ΠΥΡ ΤΟ
 ΑΙΩ·

*At the same time came
 the disciples to Jesus, saying,
 who is to be the greatest in
 the kingdom of the Messiah?
 and Jesus called a child to
 him, set him in the midst of
 them, and said, I declare
 to you, except ye lay aside
 your ambition, and become
 as children, ye shall not en-
 ter into the kingdom of the
 Messiah. he therefore who
 shall become as void of am-
 bition as this child, he shall
 be greatest in the kingdom of
 the Messiah. and whoever
 shall receive one that is like
 such a child, in my name,
 receiveth me.*

*But whoever shall occasion
 such a humble believer to
 fall off from the faith, it
 were better for him that a
 mill-stone were hang'd about
 his neck, and that he were
 plung'd to the bottom of the
 sea. wo unto the world, be-
 cause of such scandals: tho'
 it cannot be, but that such
 occasions of relapsing should
 happen: yet wo to that man
 by whom the scandal cometh.
 wherefore if thy hand or thy
 foot occasions thee to relapse,
 lop them off, and cast them
 away: it is better for thee
 to enter into life halt or
 maimed, rather than having
 two hands or two feet, to
 be*

9 αἰώνιον· καὶ εἰ ὁ ὀφθαλ-
 μος σου σκανδαλίζει σε, ἐξέλε
 αὐτόν, καὶ βάλε ἀπο σου·
 καλὸν σοι· ἐστὶ μονοφθαλμον
 εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο
 ὀφθαλμοὺς ἔχοντα βληθῆναι
 εἰς τὴν * γέενναν τοῦ πυρός.
 10 ὁρατε μὴ καταφρονησῆτε ἑνὸς
 τῶν μικρῶν τούτων· λέγω
 γὰρ ὑμῖν, ὅτι αἱ ἀγγελοὶ αὐ-
 τῶν ἐν οὐρανοῖς διὰ παντός
 βλέπουσι τὸ πρόσωπον τοῦ
 πατρὸς μου, τοῦ ἐν οὐρα-
 νοῖς. πλὴν γὰρ ὁ υἱὸς τοῦ
 ἀνθρώπου σωσαὶ τὸ ἀπολω-
 λός.

12 Τί ὑμῖν δοκεῖ, εἰς γένηται
 τινὶ ἀνθρώπῳ ἑκατὸν προβα-
 τὰ, καὶ πλανηθῇ ἓν ἐξ αυ-
 τῶν, οὐχὶ ἀφείκει τὰ ἐνενήκον
 τὰ ἐννέα, ἐπὶ τὰ ὄρη πορεύθεις,
 13 ζητεῖ τὸ πλανώμενον; καὶ
 εἰς γένηται εὗρεν αὐτό, ἀμὴν
 λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ
 μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκον
 τὰ ἐννέα, τοῖς μὴ πεπλανη-
 14 μένοις. οὕτως οὐκ ἐστὶ θέλη-
 μα ἐμπροσθεν τοῦ πατρὸς
 ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα
 ἀπολητῇ εἰς τὴν μικρῶν τού-
 των.

15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σε ὁ
 ἀδελφός σου, ὑπάγε, καὶ
 ἐκτρεφὲν αὐτόν μεταξὺ σου
 καὶ αὐτοῦ μονοῦ· εἰς σου ἀ-
 κουσῇ,

be cast into everlasting fire.
 and if thine eye occasions 9
 thee to relapse, pluck it out,
 and cast it from thee: it is
 better for thee to enter into
 life with one eye, rather
 than having two to be cast
 into hell-fire. take care not 10
 to despise one of such an
 humble disposition: for I
 tell you, that in heaven their
 angels are continually at-
 tending the presence of my
 father who is in heaven:
 from whence the son of man 11
 is come, in order to save those
 that were lost.

If a man has an hundred 12
 sheep, and one of them should
 go astray, do you think he
 would not leave the ninety
 and nine in the mountains,
 and go in search for that
 which was gone astray? 13
 and if he happen to find it,
 you may be sure he is more
 affected with that one, than
 with the ninety and nine
 which went not astray. in 14
 like manner your heavenly fa-
 ther would not that any person
 of such humility should be lost.

Now in case such a bro- 15
 ther do you an injury, go
 and expostulate with him in
 private: if he repents, thou
 hast

* Gehenna is derived from the Hebrew *Gi hinnom*. Jer. vii. 31. They have built the high places of Tophet, which is in the valley of the Son of Hinnom, to burn their sons and their daughters in the fire. the Jews made use of the expression to signify Hell. Mat. v. 29, 30. Isa. xxxiii. 14.

κουση, ἐκερδῆσας τὸν ἀδελ-
 16 φον σου. εἰν δὲ μὴ ἀκουση,
 παραλαβε μετὰ σου ἐπὶ ἓνα
 ἢ δύο, ἵνα ἐπὶ στόματος δύο
 μαρτυρῶν ἢ τριῶν σταθῇ
 17 πᾶν ῥῆμα. εἰν δὲ παρακου-
 σῇ αὐτῶν, εἰπε τῇ ἐκκλησίᾳ,
 εἰν δὲ καὶ τῆς ἐκκλησίας πα-
 ρακουση, ἐστω σοὶ ὡσπερ
 ὁ ἐθνικὸς καὶ ὁ τελωνὴς.
 18 ἀμὴν λέγω ὑμῖν, "ὅσα εἰν
 " ὀνησθε ἐπὶ τῆς γῆς, ἐστὶν
 " δεδεμένα ἐν τῷ οὐρανῷ,
 " καὶ ὅσα εἰν λυσθε ἐπὶ
 " τῆς γῆς, ἐστὶν λελυμένα
 " ἐν τῷ οὐρανῷ."

19 Πάλιν λέγω ὑμῖν, ὅτι
 εἰν δύο ὑμῶν συμφωνήσω-
 σιν ἐπὶ τῆς γῆς περὶ παντός
 πράγματος, οὐ εἰν αἰτησῶν-
 ται, γένησται αὐτοῖς παρὰ
 τοῦ πατρὸς μου, τοῦ ἐν
 20 οὐρανοῖς. οὐ γάρ εἰσι δύο ἢ
 τρεῖς συνηγμένοι εἰς τὸ ἐμὸν
 ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
 21 Τότε προσελθὼν αὐτῷ ὁ
 Πέτρος, εἰπε, Κύριε, πόσα-
 κὶς ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελ-
 φός μου, καὶ ἀφήσω αὐτῷ;
 22 ἕως ἑπτακίς; λέγει αὐτῷ ὁ
 Ἰησοῦς· οὐ λέγω σοί, ἕως
 ἑπτακίς· ἀλλ' ἕως ἑβδομη-
 κοντακίς ἑπτά.

23 Διὰ τοῦτο ὡμοιωθῇ ἡ βα-
 σιλεία τῶν οὐρανῶν ἀνθρώπῳ
 βασιλεῖ, ὃς θέλησεν συναρ-
 λοῦν μετὰ τῶν δούλων αὐ-
 24 τοῦ. ἀρξάμενου δὲ αὐτοῦ
 συναρῆν, προσήνεχθη αὐτῷ

hast saved thy brother. but 16
 if he will not hear thee, then
 take with thee one or two
 more, that the remonstran-
 ces of two or three persons
 may have its effect. if he 17
 does not relent, tell it to the
 church: but if he is not
 moved by the church, show
 him no more regard than you
 would to a pagan or a publi-
 can. I declare unto you, 18
 " whatever things ye disallow
 " on earth, are disallow'd by
 " heaven: and whatever
 " ye authorize on earth, are
 " authoriz'd by heaven."

I assure you, that if two 19
 of you shall live in agreement
 together, whatever they ask
 shall be granted to them by
 my heavenly father. for 20
 where two or three are
 assembled in my name,
 there am I in the midst of
 them.

Then Peter advancing 20 21
 him, said, Lord, if my bro-
 ther injures me, how many
 injuries must I forgive him?
 must I forgive him seven?
 Jesus answered, I tell thee 22
 not only seven: but seventy
 times seven.

In this respect the gospel- 23
 kingdom may be represented
 by that of a temporal prince,
 who had a mind to call his
 servants to account. when 24
 he had begun to reckon, one
 was

25 ΕΙΣ ΟΦΕΙΛΕΤΗΣ ΜΥΡΙΩΝ ΤΑΛΑΝ-
 25 ΤΩΝ. ΜΗ ΕΧΟΝΤΟΣ ΔΕ ΑΥΤΟΥ
 ΑΠΟΔΟΥΝΑΙ, ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΝ
 Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΠΡΑΘΗΝΑΙ, ΚΑΙ
 ΤΗΝ ΣΥΝΑΙΚΑ ΑΥΤΟΥ, ΚΑΙ ΤΑ
 ΤΕΚΝΑ, ΚΑΙ ΠΑΝΤΑ ὅσα ΕΙΧΕ,
 26 ΚΑΙ ΑΠΟΔΟΘΗΝΑΙ. ΠΕΣΩΝ ΟΥΝ
 Ο ΔΟΥΛΟΣ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤῳ
 ΛΕΓΩΝ, ΚΥΡΙΕ, ΜΑΚΡΟΒΥΜΠΣΟΝ
 ΕΠ' ΕΜΟΙ, ΚΑΙ ΠΑΝΤΑ ΣΟΙ ΑΠΟ-
 27 ΔΩΣΩ. ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΔΕ Ο
 ΚΥΡΙΟΣ ΤΟΥ ΔΟΥΛΟΥ ΕΚΕΙΝΟΥ, Α-
 ΠΕΛΥΣΕΝ ΑΥΤΟΝ, ΚΑΙ ΤΟ ΔΑ-
 28 ΝΕΙΟΝ ΑΦΗΚΕΝ ΑΥΤῳ. ΕΞΕΛΘΩΝ
 ΔΕ Ο ΔΟΥΛΟΣ ΕΚΕΙΝΟΣ, ΕΥΡΕΝ ἕνα
 ΤΟΥ ΣΥΝΔΟΥΛΩΝ ΑΥΤΟΥ, ὃς
 ὠΦΕΙΛΕΝ ΑΥΤῳ ἑκατόν δηνά-
 ρια: ΚΑΙ ΚΡΑΤΗΣΑΣ ΑΥΤΟΝ
 ΕΠΗΓΕ, ΛΕΓΩΝ, ΑΠΟΔΟΣ ΜΟΙ,
 29 ΕΙ ΤΙ ΟΦΕΙΛΕΙ. ΠΕΣΩΝ ΟΥΝ Ο
 ΣΥΝΔΟΥΛΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟΥΣ ΠΟ-
 ΔΑΣ ΑΥΤΟΥ, ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ,
 ΛΕΓΩΝ, ΜΑΚΡΟΒΥΜΠΣΟΝ ΕΠ'
 ΕΜΟΙ, ΚΑΙ ΠΑΝΤΑ ΑΠΟΔΩΣΩ
 30 ΣΟΙ. Ο ΔΕ ΟΥΚ ΠΘΙΕΛΕΝ: ΑΛΛ'
 ΑΠΕΛΘΩΝ, ΕΒΑΛΕΝ ΑΥΤΟΝ ΕΙΣ
 ΦΥΛΑΚΗΝ, ἕως ὅτου ΑΠΟΔῶ ΤΟ
 31 ΟΦΕΙΛΟΜΕΝΟΝ. ΙΔΟΝΤΕΣ ΔΕ ΟΙ
 ΣΥΝΔΟΥΛΟΙ ΑΥΤΟΥ ΤΑ ΓΕΝΟ-
 ΜΕΝΑ, ΕΛΥΠΤΗΘΗΣΑΝ ΣΦΟΔΡΑ:
 ΚΑΙ ΕΛΘΟΝΤΕΣ, ΔΙΕΣΑΦΗΣΑΝ Τῳ
 ΚΥΡΙῳ ΑΥΤΩΝ ΠΑΝΤΑ ΤΑ ΓΕΝΟ-
 32 ΜΕΝΑ. ΤΟΤΕ ΠΡΟΣΚΑΛΕΣΑ-
 ΜΕΝΟΣ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ,
 ΛΕΓΕΙ ΑΥΤῳ, ΔΟΥΛΕ ΠΟΝΗΡΕ,
 ΠΑΣΑΝ ΤΗΝ ΟΦΕΙΛΗΝ ΕΚΕΙΝΗΝ
 ΑΦΗΚΑ ΣΟΙ, ΕΠΕΙ ΠΑΡΕΚΑΛΕ-
 33 ΣΑΣ ΜΕ: ΟΥΚ ΕΔΕΙ ΚΑΙ ΣΕ
 ΕΛΕΗΣΑΙ ΤΟΝ ΣΥΝΔΟΥΛΟΝ ΣΟΥ,
 ὡς ΚΑΙ ΕΓΩ ΣΕ ΠΛΗΣΙΟΝ?

ΚΑΙ

was brought to him indebted
 the sum of ten thousand ta-
 lents. but being insolvent, 25
 his lord gave orders that he,
 with his wife, and children,
 and all that he had, should
 be sold for payment. the 26
 servant therefore fell prostrate
 before him, and cry'd out,
 Lord, allow me but time
 and I will pay the whole.
 upon which the lord of that 27
 vassal, touch'd with compas-
 sion, gave him his liberty,
 and discharged him of the
 debt. but this very servant 28
 presently after met with one
 of his fellow-servants, who
 owed him an hundred pence:
 and violently seizing him,
 said, pay me the debt. and 29
 his fellow-servant fell at his
 feet, and embraced him, say-
 ing, allow me time, and I
 will pay thee all. which he 30
 would not allow: but im-
 mediately threw him into
 prison, till he should pay
 the debt. his fellow-servants 31
 upon seeing this were very
 much concern'd, and went
 to acquaint their master with
 what had pass'd. then his 32
 lord order'd him to be call'd,
 and said to him, O thou
 wicked slave, I forgave thee
 all thy debt, upon your re-
 quest: should not you then 33
 have had the like compassion
 for thy fellow servant as I
 had

34 και ορισθεις ο κυριος αυτου
παρεδωκεν αυτον τοις βα-
σανισταις, εως ου αποδω-
παν το οφειλομενον αυτω.
35 ουτω και ο πατηρ μου ο
επουραμιος ποιησει υμιν, εαν
μη αφητε εκαστος τω αδελφω
αυτου απο των καρδιων υμων
τα παραπτωματα αυτων.
1 .. Και εγενετο οτε ετελεσεν
ο Ιησους τους λογους του-
τους, μετρηεν απο της Γαλι-
λαιας, και ηλθεν εις τα ορια
της Ιουδαίας, περαν του
2 Ιορδανου: και ηκολουθησαν
αυτω οχλοι πολλοι: και
εθεραπευσεν αυτους εκει.
3 Και προσηλθον αυτω οι
Φαρισαιοι, περαζοντες αυ-
τον, και λεγοντες, ει εξεστιν
ανθρωπω απολυσαι την γυ-
ναικα αυτου κατα πασαν
4 αιτιαν? ο δε αποκριθεις,
ειπεν αυτοις, ουκ ανεγνωτε,
οτι ο ποιησας απ' αρχης,
αρσεν και θηλυ επoiησεν αυ-
5 τους? και ειπεν, "ενεκεν
" τουτου καταλειψει αν-
"θρωπος τον πατερα και
" την μητερα, και προσκολ-
"ληθησεται τη γυναικι
" αυτου, και εσονται οι
6 " δυο εις σαρκα μιαν". ωστε
ουκετι εισι δυο, αλλα σαρξ
μια. ο ουν ο Θεος συνελευξεν,
7 ανθρωπος μη χωριζεται. λε-
γουσιν αυτω, τι ουν Μωσης
ενετειλατο δουναι βιβλιον α-
ποστασιου, και απολυσαι
8 αυτην? λεγει αυτοις, οτι
Μωσης

had for thee? so that his 34
lord in great displeasure de-
livered him to the jailer till
he should pay the whole debt.
in the same manner will my 35
heavenly father likewise treat
you, if ye do not sincerely
forgive every one the trespass-
ses of his brother.

When Jesus had finished 1
these discourses, he departed
from Galilee, and came into
the confines of Judea, on
the other side Jordan: 2
where multitudes of people
followed him, and he healed
their sick.

The Pharisees likewise 3
came to him, and maliciously
propo'd this question, may a
man lawfully put away his
wife at discretion? and 4
he answered them, have ye
not read, that when the
creator, at the beginning,
made male and female, he 5
said, "for this cause shall
" a man leave father and
" mother, and be attach'd
" to his wife: and they two
" shall be one flesh?" so 6
that they are not now two,
but one. what therefore
God hath joined together,
let not man put asunder.
why then, said they, did 7
Moses permit to give a writ
of divorce to repudiate the
wife? he answer'd them, 8
'twas because of your per-
verse

- Μωσης προς την σκληροκαρ-
 διαν υμων· επετρεψεν υμιν
 απολυσαι τας γυναικας υμων·
 απ' αρχης δε ου γεγονεν ουτω·
 9 λεγω δε υμιν, οτι ος αν απο- 9
 λυση την γυναικα αυτου,
 μη επι πορνεια, και γαμψη
 αλλην, μοιχεται : και ο
 απολελυμενην γαμψας, μοι-
 10 χεται· λεγουσιν αυτω οι 10
 μαθηται αυτου : ει ουτως
 εστιν η αιτια του ανθρωπου
 μετα της γυναικος, ου συμ-
 11 φerei γαμψαι· ο δε ειπεν 11
 αυτοις, ου παντες χωρουσι
 τον λογον τουτον, αλλ' ος
 12 δεδοται· εισι γαρ ευνουχοι· 12
 οτινες εκ κοιλιας μητρος εγεν-
 νηθησαν ουτω : και εισιν
 ευνουχοι, οτινες ευνουχισθη-
 σαν υπο των ανθρωπων :
 και εισιν ευνουχοι, οτινες
 ευνουχισαν εαυτους δια την
 βασιλειαν των ουρανων·
 ο δυναμενος χωρειν, χω-
 ρειτω·
 13 Τότε προσηνεχθη αυτω 13
 παιδια, ινα τας χειρας επι-
 θη αυτοις, και προσευχεται :
 οι δε μαθηται επετιμησαν
 14 αυτοις· ο δε Ιησους ειπεν, 14
 αφετε τα παιδια, και μη
 κωλυετε αυτα ελθειν προς με :
 των γαρ τοιουτων εστιν η
 15 βασιλεια των ουρανων· και 15
 επιθεis αυτοις τας χειρας,
 ε πορευθη εκειθεν·

Και

Im-

verse temper that Moses suf-
 fered you to repudiate your
 wives : but from the begin-
 ning this was not in practice.
 and I tell you, that who- 9
 ever shall put away his wife,
 except it be for adultery, and
 shall marry another, he com-
 mitteth adultery : and whofo
 marieth her that is put a-
 way, causeth her to commit
 adultery. thereupon his dis- 10
 ciples said, if the case be-
 tween man and wife be such,
 it is best not to marry. but 11
 he reply'd, 'tis not every
 man can live single, but
 only such as have the gift
 of continency. as there are 12
 some eunuchs, who were
 such from their very birth :
 and others who were made
 such by men : so there are
 some who have made them-
 selves eunuchs for the sake
 of religion. he that can
 bear the state of celibacy,
 let him bear it.

Then they brought chil- 13
 dren to him in order to have
 his blessing : and the disci-
 ples rebuked them. but Je- 14
 sus said, let the children a-
 lone, and don't hinder them
 from coming to me : for of
 such does the gospel-kingdom
 consist. and he laid his 15
 hands upon them, and de-
 parted thence.

16 Καὶ ἰδοὺ, εἷς προσελθὼν,
εἶπεν αὐτῷ, διδάσκαλε ἀ-
γαθε, τί ἀγαθὸν ποιήσω, ἵνα
17 ἔχω ζωὴν αἰωνίον; ὁ δὲ εἶ-
πεν αὐτῷ, τί με λέγεις ἀγα-
θόν; οὐδεὶς ἀγαθός, εἰ μὲν εἷς,
ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν
εἰς τὴν ζωὴν, τηρήσον τὰς
18 ἐντολάς. λέγει αὐτῷ, ποι-
ας; ὁ δὲ Ἰησοῦς εἶπε, το-
“οὐ φονεύσεις, οὐ μοιχεύ-
“σεις, οὐ κλέψεις, οὐ ψευ-
19 “δομαρτυρήσεις, τίμα τὸν
“πατέρα σου, καὶ τὴν μη-
“τέρα, (καὶ ἀγαπήσεις τὸν
“πλησίον σου ὡς σεαυτὸν.”)
20 λέγει αὐτῷ ὁ νεανίσκος, πάν-
τα ταῦτα ἐφύλαξα μὲν ἐκ
νεότητος μου, τί ἐτι ὕστε-
21 ρω; ἐφ’ αὐτῷ ὁ Ἰησοῦς, εἰ
θέλεις τέλειος εἶναι, ὑπάγε,
πώλησον σου τὰ ὑπάρχοντα,
καὶ δός πτωχοῖς· καὶ ἔξεις
θησαυρὸν ἐν οὐρανῷ. καὶ δεύ-
22 ρο, ἀκολουθεῖ μοι. ἀκούσας
δὲ ὁ νεανίσκος τὸν λόγον, ἀ-
πηλθε λυπούμενος· ἦν γάρ
23 ἔχων κτήματα πολλὰ. ὁ δὲ
Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐ-
τοῦ, ἀμὲν λέγω ὑμῖν, ὅτι
δυσκολὸς πλούσιος εἰσελεύσε-
ται εἰς τὴν βασιλείαν τῶν
24 οὐρανῶν. πάλιν δὲ λέγω ὑ-
μῖν, εὐκοπώτερον ἐστὶ κάμη-
λον διὰ τρυπήματος ῥαφίδος
διελθεῖν, ἢ πλούσιον εἰς τὴν
25 βασιλείαν τοῦ Θεοῦ εἰσελ-
θεῖν. ἀκούσαντες δὲ ὁ ἅμα-
ληται αὐτοῦ, ἐξέπλησσοντο
σφο-

Immediately one came near 16
him, saying, good master, what
good shall I do, to obtain eter-
nal life? and he said to him, 17
why do you stile me good? there
is but one that is good, that
is God. but if you would enter
into life, keep the command-
ments. he reply'd, which? 18
Jesus said, “thou shalt do no
“murder, thou shalt not com-
“mit adultery, thou shalt
“not steal, thou shalt not
“bear false witness, honour 19
“thy father and thy mother :
“and, thou shalt love thy
“neighbour as thyself.” the 20
young man answer'd, all these
things have I practis'd from
my youth : what is it that is
further required? Jesus said, 21
if thou wilt be perfect, go sell
your estate, give the value to
the poor, and you shall have
treasure in heaven : then come
and follow me. but when the 22
young man heard that, he went
away dejected : for he had
great possessions. then said Je- 23
sus to his disciples, I declare
unto you, it will be difficult
for a rich man to enter into
the gospel kingdom. I tell 24
you again, it is easier for a
cable to go through the eye
of a needle, than for a rich
man to enter into the di-
vine kingdom. when his dis- 25
ciples heard this, they were
L ex-

σφοδρα, λεγοντες, τις αρα
26 δυναται σωθηναι? εμ-
βλεψεις δε ο ιησους, ειπεν
αυτοις, παρα ανθρωποις του-
το αδυνατον εστι, παρα δε
θεω παντα δυνατα εστι.

27 Τότε αποκριθεις ο πετρος,
ειπεν αυτω, ιδου, ημεεις αφη-
καμεν παντα, και ηκολουθη-
σαμεν σοι, τι αρα εσται η-

28 μιν? ο δε ιησους ειπεν αυ-
τοις, αμην λεγω υμιν, οτι
υμεεις οι ακολουθησαντες μοι
εν τη παλιγγενεσια, οταν κα-
θιση ο υιος του ανθρωπου
επι θρονου δοξης αυτου, κα-
θισεσθε και υμεεις επι δωδεκα
θρονους, κρινοντες τας δωδε-

29 κα φυλας του ισραηλ. και
πας ος αφηκεν οικιαν, η αδελ-
φους, η αδελφας, η πατερα,
η ματερα, η συναικα, η τεκ-
να, η αγρους, ενεκεν του ο-
νοματος μου, εκατονταπλα-
σιονα ληψεται, και ζωναι-

30 ωμιον κληρονομησει. πολλοι
δε εσονται πρωτοι, εσχατοι
και εσχατοι, πρωτοι.

1 Ομοια γαρ εστιν η βασιλεια
των ουρανων ανθρωπω οικο-
δεσποτη, οστις εξηλθεν αμα
πρωι μισθωσασθαι εργατας
εις τον αμπελωνα αυτου.

2 συμφωνησας δε μετα των ερ-
γατων εκ οπναριου την ημε-
ραν, απεστειλεν αυτους εις τον

3 αμπελωνα αυτου. και εξελ-
θων περι την τριτην ωραν,
ειδεν αλλους εστωτας εν τη

4 αγορά αργους. κακεινοι ειπεν,
υπα-

exceedingly amazed, saying,
who then can be saved? but 26
Jesus looking at them, said,
however impracticable this
is to men, all things are pos-
sible to God.

Then said Peter, but we, 27
who have left every thing to
follow thee; what advantage
shall we get by it? Jesus 28
reply'd, I declare unto you,
that in the new age, when
the son of man shall sit in
the throne of his glory, ye
that have followed me shall
likewise sit upon twelve
thrones, judging the twelve
tribes of Israel. and every 29
one that abandons his fami-
ly, his brothers, or sisters,
or father, or mother, or
wife, or children, or lands
for my sake, shall receive in
that age an hundred times the
value, and shall inherit here-
after everlasting life. but ma- 30
ny that are first shall be last;
and the last shall be first.

For the kingdom of the 1
Messiah is like a family, the
master whereof went out ear-
ly in the morning to hire la-
bourers for his vineyard. ha- 2
ving agreed with them for
a penny a day, he sent them
to his vineyard. he went 3
out about the third hour,
and saw others standing
idle in the market - place,
and said to them, go ye like- 4
wise

ὑΠΑΓΕΤΕ ΚΑΙ ὙΜΕΙΣ ΕΙΣ Τὸν ἀμ-
 πελωνα, καὶ ὁ ἕαν ἡ δικαίον·
 5 ὁ δὲ ἔδωκε ὑμῖν· οἱ δὲ ἀπῆλθον·
 παλιν ἐξελθὼν περὶ ἑκτὴν καὶ
 ἑννατὴν ὥραν, ἐποίησεν ὡσαύ-
 6 τως· περὶ δὲ τὴν ἑνδεκάτην
 ὥραν ἐξελθὼν, εὗρεν ἀλλοὺς
 ἑστῶτας ἀργοὺς, καὶ λέγει αὐ-
 τοῖς, τί ὥδε ἐστῆκατε ὅλην
 7 τὴν ἡμέραν ἀργοὶ; λέγουσιν
 αὐτῷ, ὅτι οὐδεὶς ἡμᾶς ἐμισθώ-
 σατο· λέγει αὐτοῖς, ὑπάγε-
 τε καὶ ὙΜΕΙΣ ΕΙΣ Τὸν ἀμπελωνα,
 καὶ ὁ ἕαν ἡ δικαίον, ληψέσθε·
 8 ὡφίας δὲ γενομένης, λέγει ὁ κυ-
 ρίος τοῦ ἀμπελωνος τῷ ἐπι-
 τροπῷ αὐτοῦ, καλέσον τοὺς
 ἐργάτας, καὶ ἀπόδος αὐτοῖς
 τὸν μισθόν, ἀρχάμενος ἀπο-
 τῶν ἐσχάτων, ἕως τῶν πρω-
 9 τῶν· καὶ ἐλθόντες οἱ περὶ τὴν
 ἑνδεκάτην ὥραν, ἐλάβον ἀνα-
 10 ἄναρτον· ἐλθόντες δὲ οἱ πρω-
 τοὶ, ἐνομίσαν ὅτι πλεονα-
 λήψονται, καὶ ἐλάβον καὶ
 11 αὐτοὶ ἀνα ἄναρτον· λαβόν-
 τες δὲ ἐφογγίζον κατὰ τοῦ οἰ-
 12 κοδέσποτου, λέγοντες, ὅτι
 οὗτοι οἱ ἐσχατοὶ μίαν ὥραν
 ἐποίησαν, καὶ ἰσοὺς ἡμῖν αὐ-
 τοὺς ἐποίησας, τοῖς βασιτα-
 σασι τὸ βάρος τῆς ἡμέρας, καὶ
 13 τὸν καυσῶνα· ὁ δὲ ἀποκρι-
 θεὶς, εἶπεν ἐνὶ αὐτῶν, ἑταῖρε,
 οὐκ ἀδίκω σε, οὐκί ἄναρτον
 14 συνεφώνησας μοι; ἀρον τὸ
 σόν, καὶ ὑπάγε, θέλω δὲ του-
 τῷ τῷ ἐσχατῷ δοῦναι ὥς καὶ
 15 σοί· ἢ οὐκ ἐξέστι μοι ποιη-
 σαι ὁ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ
 οφθαλ-

wise to my vineyard, and
 I will give you what is
 reasonable: accordingly they
 went thither. about the sixth 5
 and ninth hour he went out
 again, and gave the like di-
 rections. at last, about the 6
 eleventh hour he went out,
 and found others standing idle,
 and said to them, why do
 you stand idling thus all day
 long? they answer'd him, be- 7
 cause we are not hired; go
 work then, said he, in my vine-
 yard, and I will give you
 what's reasonable. so when e- 8
 ven was come, the master of
 the vineyard said to his stew-
 ard, call the labourers, and
 give them their hire, begin-
 ning from the last to the first.
 they then that were hired a- 9
 bout the eleventh hour, came
 and received every man his
 penny. last of all they came 10
 who were hired first, expect-
 ing to have received more, but
 they had only a penny a man, 11
 who upon the receipt of it fell a
 murmuring against the master,
 and cry'd, these last have 12
 work'd but an hour, and you
 put them upon the level with
 us, who have born the whole
 fatigue and heat of the day.
 but he answered one of them, 13
 friend, I do thee no wrong:
 did not you agree for a penny
 a day? take your due, and be 14
 gone: I will give the last the
 same

16 ὁφθαλμος σου πονηρος ἐστίν· ὅτι ἐγὼ ἀγαθος εἰμι· οὕτως ἐσονται οἱ ἐσχάτοι, πρῶτοι· καὶ οἱ πρῶτοι, ἐσχάτοι· πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσαλὴμα, παρέλαβε τοὺς δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν
18 αὐτοῖς, ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσαλὴμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ Γραμματεῦσι, καὶ κατακρινουσιν
19 αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι, καὶ μαστιγῶσαι, καὶ ὀστραυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα, καὶ αἰτούσα τι
21 παρ' αὐτοῦ· ὁ δὲ εἶπεν αὐτῇ, τί θέλεις; λέγει αὐτῷ, εἶπε ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐνωπυμῶν, ἐν
22 τῇ βασιλείᾳ σου· ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν, οὐκ οἰδάτε τί αἰτεῖσθε· δύνασθε πίνειν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν (καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι); λέγουσιν αὐτῷ,
23 ὅτι οὐκ ἔχομεν. καὶ λέγει αὐτοῖς, τὸ μὲν ποτήριον μου πῖνετε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπ-

sume I give you. can't I do 15 what I will with my own? because I am bountiful, are you invidious? thus the last 16 shall be first, and the first last: for though many are invited, few have precedence.

As Jesus was on the way 17 to Jerusalem, he took the twelve disciples in private, and said to them, we are 18 now going to Jerusalem, where the son of man will be betrayed to the chief priests, and to the Scribes, who will condemn him to die, and deliver him up 19 to the Gentiles, to be insulted, scourged, and crucified: but the third day he shall rise again.

Then the mother of Zebe- 20 dee's children, with her two sons, came and threw herself at his feet, desiring a favour of him. and he 21 said to her, what would you have? grant, said she, when you are upon the throne, that these my two sons may sit, the one on thy right hand, and the other on the left. but Jesus answered 22 them, ye know not what ye ask. can ye bear to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they said to him, we can. he replied, 23 ye

βαπτίζομαι, βαπτισθήσεσθε·
το δε καθισαι εκ δεξιων
μου και εξ ευωνυμων μου,
ουκ εστιν εμον δουναι, αλλ'
ως ποιμασται υπο του
24 πατρος μου. και ακουσαν-
τες οι δεκα, ησανακτησαν περι
25 των δυο αδελφων. ο δε Ιη-
σους προσκαλεσαμενος αυ-
τους, ειπεν, οιδατε οτι οι
αρχοντες των εθνων κατακυ-
ριευουσιν αυτων, και οι μεγα-
λοι κατεξουσιαζουσιν αυτων.
26 ουχ ουτως δε εσται εν υμιν·
αλλ' ος εαν θελη εν υμιν με-
γας γενεσθαι, εστω υμων
27 διακονος. και ος εαν θελη
εν υμιν ειναι πρωτος, εστω
28 υμων δουλος. ωσπερ ο υιος
του ανθρωπου ουκ ηλθε
διακονηθηναι, αλλα δια-
κονησαι, και δουναι την
ψυχην αυτου λυτρον αντι
πολλων.

29 Και εκπορευομενων αυτων
απο Ιεριχω, ηκολουθησεν αυ-
30 τω οχλος πολυς. και ιδου,
δυο τυφλοι καθημενοι παρα
την οδον, ακουσαντες οτι
Ιησους παραγει, εκραξαν, λε-
γοντες, "ελεησον ημας Κυ-
31 ριε, υιος Δαβιδ." ο δε οχλος
επετιμησεν αυτοις, ινα σιω-
πησωσιν· οι δε μειζον εκρα-
ζον, λεγοντες, ελεησον ημας
32 Κυριε, υιος Δαβιδ. και στας
ο Ιησους εφωγησεν αυτους, και

ye shall indeed drink of my
cup, and be baptized with the
baptism that I am baptized
with· but to sit on my right
hand, and on my left, I can-
not grant to any but those
whom my father has de-
stin'd thereto. upon hear-24
ing this, the other ten disci-
ples were moved with in-
dignation against the two
brothers. but Jesus calling25
them to him, said, ye know
that the princes of the Gen-
tiles exercise arbitrary domi-
nion over them, and they that
are great exercise their autho-
rity. but it must not be so a-26
mong you· on the contrary,
whoever would rise among
you, let him be your minister.
and whoever would be chief27
among you, let him be your
servant. as the son of man28
came not to be ministred unto,
but to minister, and to give
his life a ransom for all.

At their departure from29
Jericho, a great multitude
followed him. and there were30
two blind men sitting by the
way-side, who hearing that
Jesus was passing by, cried
out, "have mercy on us, O
"Lord, thou son of David."
and the people reprimanded31
them, to make them hold
their tongue· but they bawld
out the more, have mercy on
us, O Lord, thou son of
David.

ΕΙΠΕ, ΤΙ ΘΕΛΕΤΕ ΠΟΙΗΣΩ ὑμῖν ?
 33 ΛΕΓΟΥΣΙΝ ΑΥΤῷ, ΚΥΡΙΕ, ἵνα
 ανοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.
 34 ΣΠΛΑΓΧΙΣΘΕΙΣ ΔΕ ὁ Ἰησοῦς,
 ᾤψατο τῶν ὀφθαλμῶν αυ-
 τῶν : καὶ εὐθὺς ἀνεβλεψαν
 αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκο-
 ῶσιν αὐτῷ.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱερο-
 σολύμα, καὶ παθόν εἰς Βηθ-
 φαγή πρὸς τὸ ὄρος τῶν ἐλαι-
 ῶν, τότε ὁ Ἰησοῦς ἀπεστείλε
 2 δύο μαθητάς, λέγων αὐτοῖς,
 πορεύθητε εἰς τὴν κωμὴν τὴν
 ἀπεναντί ὑμῶν, καὶ εὐθὺς
 εὑρήσετε οὐν δεδεμένην, καὶ
 πῶλον μετ' αὐτῆς : λυσαν-
 3 τές ἀγάζετε μοι· καὶ εἰάν
 τις ὑμῖν εἴπῃ τί, εἰρεῖτε, ὅτι
 ὁ Κύριος αὐτῶν χρεῖαν ἔχει,
 εὐθὺς δὲ ἀποστελεῖ αὐτοῦς.
 4 ΤΟΥΤΟ ΔΕ ὅλον γέγονεν, ἵνα
 πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ
 5 προφήτου, λέγοντος, " εἰ-
 " πατε τὴ θυγατρὶ Σιών,
 " ἰδοὺ, ὁ βασιλεὺς σου ἐρχε-
 " ται σοι πρακ, καὶ ἐπι-
 " βέβηκώς ἐπὶ οὐν, καὶ
 " πῶλον υἱὸν ὑποζυγίου."
 6 πορευθέντες δὲ οἱ μαθηταί,
 καὶ ποιήσαντες καθὼς προσέ-
 7 ταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγα-
 γον τὴν οὐν καὶ τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπάνω αὐτῶν
 τὰ ἱματῖα αὐτῶν, καὶ ἐπε-
 8 καθίσεν ἐπάνω αὐτῶν. ὁ δὲ
 πᾶσιςτος ὄχλος ἐστρώσαν
 ἑαυτῶν

David. then Jesus stood 32
 still, and calling them, said,
 what would ye have me do
 for you ? they said to him, 33
 grant Lord that we may have
 sight. Jesus then having com- 34
 passion on them, touched their
 eyes : and immediately they
 had their sight, and they fol-
 lowed him.

When they drew nigh to 1
 Jerusalem, and were come
 to Bethphage, to the mount
 of Olives, Jesus dispatched
 two disciples, saying, go to 2
 yonder village, and you will
 immediately find an ass tied,
 and a colt with her : loose 2
 them, and bring them to me.
 if any man oppose you, say, 3
 the Lord wants them ; and
 then he will send them. all 4
 this was done, that it might
 be fulfilled which was spo-
 ken by the prophet, saying, 5
 " * tell ye the daughter of
 " Sion, behold, thy king
 " cometh unto thee, meek,
 " and sitting on an ass, even
 " a colt, the foal of an ass."
 and the disciples went, and 6
 having done as Jesus com-
 manded them, they brought 7
 the ass with the colt, threw
 their clothes on them, and
 mounted him thereon : a 8
 bundance of people spread
 their garments upon the
 ground ; others lop'd down
 branches

- ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ·
 ἄλλοι δὲ ἐκοπτον κλάδους
 ἀπο τῶν δένδρων, καὶ ἐσ-
 9 τρωννυσον ἐν τῇ ὁδῷ· οἱ δὲ
 ὄχλοι οἱ προαγόντες καὶ οἱ
 ἀκολουθούντες, ἐκραζον, λε-
 γόντες, “Ὡσαννα τῷ υἱῷ
 “Δαβὶδ· εὐλογημένος ὁ
 “ἐρχόμενος ἐν ὀνόματι Κυ-
 “ρίου, Ὡσαννα ἐν τοῖς ὑψι-
 10 “στοῖς.” καὶ εἰσελθόντος
 αὐτοῦ ἐκ Ἱερουσολύμας, ἐσείσ-
 θη πᾶσα ἡ πόλις, λέγουσα,
 11 τίς ἐστὶν οὗτος; οἱ δὲ ὄχ-
 λοι ἐλέγον· οὗτος ἐστὶν Ἰη-
 σους ὁ προφήτης, ὁ ἀπὸ Να-
 ζαρετ τῆς Γαλιλαίας.
 12 Καὶ εἰσπλῆθεν ὁ Ἰησοῦς ἐκ
 τοῦ ἱεροῦ (τοῦ Θεοῦ), καὶ
 ἐξέβαλε πάντας τοὺς πω-
 λούντας καὶ ἀγοράζοντας ἐν
 τῷ ἱερῷ, καὶ τὰς τραπέζας
 τῶν κολλυβιστῶν κατεστρεψ-
 ψε, καὶ τὰς καθέδρας τῶν
 πωλούντων τὰς περισσότερας·
 13 καὶ λέγει αὐτοῖς, γεγραπται,
 “ὁ οἶκος μου, οἶκος προσευ-
 “χῆς κληθήσεται, ὑμεῖς δὲ
 “αὐτὸν ἐποίησατε σπη-
 “λαιον ληστῶν.”
 14 Καὶ προσπλῆθον αὐτῷ τυ-
 φλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ,
 15 καὶ ἐθεράπευσεν αὐτοὺς· ἰδόν-
 τες δὲ οἱ ἀρχιερεῖς καὶ οἱ Γραμ-
 ματεῖς τὰ θαύμασια ἃ ἐ-
 ποίησε, καὶ τοὺς παῖδας
 κραζόντας ἐν τῷ ἱερῷ, καὶ
 λέγοντας, “Ὡσαννα τῷ υἱῷ
 16 “Δαβὶδ;” ἠγανακτήσαν, καὶ
 εἶπον

branches from the trees, and
 strewed them in the way·
 while the crowd that were
 9 marching before, and behind,
 cried out, “Hosanna to the
 “son of David· blessed is
 “he that cometh in the name
 “of the Lord, Hosanna,
 “Hosanna.” and when he 10
 was come into Jerusalem, all
 the city was in an uproar,
 saying, who is this? and 11
 the crowd said, ‘tis Jesus
 the prophet of Nazareth in
 Galilee.

Then Jesus entered into 12
 the temple of God, drove out
 all those that sold and bought
 in the temple, overthrew
 the tables of the money-chan-
 gers, and the stalls of those
 that sold doves, and said 13
 to them, it is written,
 “* my house shall be the
 “house of prayer, but ye
 “have made it a den of
 “thieves.”

Then the blind and the lame 14
 came to him in the temple,
 and he healed them· but 15
 when the chief priests and
 Scribes saw the wonders that
 he did, and the young peo-
 ple crying in the temple,
 “Hosanna to the son of Da-
 “vid;” they were full of in-
 digna-

ΕΙΠΟΝ ΑΥΤΩ, ΑΚΟΥΕΙΣ ΤΙ ΟΥΤΟΙ
ΛΕΓΟΥΣΙΝ; Ο ΔΕ ΙΗΣΟΥΣ ΛΕΓΕΙ
ΑΥΤΟΙΣ, ΚΑΙ, ΟΥΔΕΠΟΤΕ ΑΚΕΓΩ-
ΤΕ, “ ΟΤΙ ΕΚ ΣΤΟΜΑΤΟΣ ΥΠ-
“ ΠΙΩΝ ΚΑΙ ΘΗΛΑΪΟΥΤΩΝ ΚΑ-
17 “ ΤΗΡΤΙΣΩ ΑΙΩΝΟΝ;” ΚΑΙ ΚΑ-
ΤΑΛΙΠΩΝ ΑΥΤΟΥΣ, ΕΞΗΛΘΕΝ ΕΞΩ
ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΒΗΘΑΝΙΑΝ, ΚΑΙ
ΠΥΛΙΣΘΗ ΕΚΕΙ.

18 ΠΡΩΙΑΣ ΔΕ ΕΠΑΝΑΓΩΝ ΕΙΣ
19 ΤΗΝ ΠΟΛΙΝ, ΕΠΕΙΝΑΣΕ. ΚΑΙ
ΙΔΩΝ ΣΥΚΗΝ ΜΙΑΝ ΕΠΙ ΤΗΣ ΟΔΟΥ,
ΠΛΗΘΕΝ ΕΠ’ ΑΥΤΗΝ, ΚΑΙ ΟΥΔΕΝ
ΕΥΡΕΝ ΕΝ ΑΥΤΗ ΕΙ ΜΗ ΦΥΛΛΑ
ΜΟΝΟΝ, ΚΑΙ ΛΕΓΕΙ ΑΥΤΗ, ΜΗ-
ΚΕΤΙ ΕΚ ΣΟΥ ΚΑΡΠΟΣ ΓΕΝΗΤΑΙ
ΕΙΣ ΤΟΝ ΑΙΩΝΑ. ΚΑΙ ΕΞΗΡΑΝΘΗ
20 ΠΑΡΑΧΡΗΜΑ Η ΣΥΚΗ, ΚΑΙ
ΙΔΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ, ΕΘΑΥΜΑ-
ΣΑΝ, ΛΕΓΟΝΤΕΣ, ΠΩΣ ΠΑΡΑ-
ΧΡΗΜΑ ΕΞΗΡΑΝΘΗ Η ΣΥΚΗ;
21 ΑΠΟΚΡΙΘΕΝ ΔΕ Ο ΙΗΣΟΥΣ, ΕΙΠΕΝ
ΑΥΤΟΙΣ, ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ, ΕΑΝ
ΕΧΗΤΕ ΠΙΣΤΙΝ, ΚΑΙ ΜΗ ΔΙΑΚΡΙ-
ΘΗΤΕ, ΟΥ ΜΟΝΟΝ ΤΟ ΤΗΣ ΣΥΚΗΣ
ΠΟΙΗΣΕΤΕ, ΑΛΛΑ ΚΑΝ ΤΩ ΟΡΕΙ
ΤΟΥΤΩ ΕΙΠΗΤΕ: ΑΡΘΗΤΙ, ΚΑΙ
ΒΛΗΘΗΤΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ,
22 ΓΕΝΗΣΕΤΑΙ. ΚΑΙ ΠΑΝΤΑ
ΟΣΑ ΑΝ ΑΙΤΗΣΗΤΕ ΕΝ ΤΗ
ΠΡΟΣΕΥΧΗ, ΠΙΣΤΕΥΟΝΤΕΣ, ΛΗ-
ΨΕΘΕ.

23 ΚΑΙ ΕΛΘΟΝΤΙ ΑΥΤΩ ΕΙΣ ΤΟ Ι-
ΕΡΟΝ, ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΔΙ-
ΔΑΣΚΟΝΤΙ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ
ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ, ΛΕ-
ΓΟΝΤΕΣ, ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥ-
ΤΑ ΠΟΙΕΙΣ; ΚΑΙ ΤΙΣ ΣΟΙ ΕΔΩΚΕ
ΤΗΝ

dignation. and said to him, 16
do you hear what they say?
yes, said Jesus; have ye
never read, * “ out of the
“ mouth of babes and suck-
“ lings I will make a con-
“ sort of praise?” then 17
leaving them, he went out
of the city to Bethany, where
he stay’d that night.

In the morning as he re- 18
turned into the city, he was
a hungry. when seeing a 19
fig-tree by the way, he came
to it, and finding nothing
thereon, but bare leaves, said
to it, may you never more
bear fruit. and presently the
fig-tree withered away. up- 20
on which the disciples said to
one another, much surpriz’d,
how came the fig-tree to wi-
ther away so suddenly? Je- 21
sus answered them, I declare
to you, if ye have a full
assurance of faith, ye shall
not on’y be able to do this to
a fig-tree, but if ye should
even say to this mountain,
be thou removed, and cast
into the sea; it should be
done. and whatever ye shall 22
ask in prayer, with faith,
ye shall receive.

When he was come into the 23
temple, the chief priests and
the magistrates came to him
as he was teaching, and said,
by what authority dost thou
these things? and who gave
thee

24 τὴν ἐξουσίαν ταύτην? ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς, ἐρωτήσω ὑμᾶς κατ' ὅσον ἐθέλητε, ὅτι ἐάν τις εἰπῇ μοι, κατ' ὅσον ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βαπτισμὰ Ἰωάννου ποθεν ἦν? ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων? οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, εἰ εἰπώμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, διὰ τί οὐκ οὐκ ἐπιστεύσατε αὐτῷ. εἰ εἰπώμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ἐκουσί τὸν Ἰωάννην ὡς προφήτην. καὶ ἀποκριθεὶς τῷ Ἰησοῦ, εἶπον, οὐκ οἴδαμεν: ἡμεῖς αὐτοῖς καὶ αὐτός, οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ? ἀνθρώπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρῶτῳ, εἶπε, τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου. ὁ δὲ ἀποκριθεὶς, εἶπεν, οὐ θέλω: ὕστερον δὲ μετεμελήθεις, ἀπῆλθε. καὶ προσελθὼν τῷ ἑτέρῳ, εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς, εἶπεν, ἐγὼ κύριός εἰμι. καὶ οὐκ ἀπῆλθε. τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς? λέγουσιν αὐτῷ, ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προαγούσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ἡγεῖται γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ

thee this authority? and Je- 24
sus answered them, let me
ask you one question; if ye an-
swer me that, I shall likewise
satisfy you by what authority
I do these things. the baptism 25
of John, whence was it? was
it a divine or a human institu-
tion? and they reasoned thus
with themselves, if we say, it
was divine; he will say, then,
why did ye not believe him? 26
but if we say, it was merely
human, we are obnoxious to
the people; for all hold John
as a prophet. so they made 27
answer, we cannot tell. and
Jesus said, neither shall I
tell you, by what authority I
do these things.

But what do you think of 28
this? a man had two sons,
and coming to the first, he
said, son, go, work to-day in
my vineyard. I won't, said 29
he: but afterward he chang'd
his mind, and went. then he 30
came to the other, and bid
him do the same. and he
answered, yes, sir; but went
not. which of the two obey'd 31
his father? they said, the
first. Jesus reply'd, I declare
to you, that the publicans and
licentious people enter into
the gospel kingdom before you,
for John instructed you in the 32
way of righteousness, and ye
believed him not: but the
M pub-

και οσυνηκε, και ουκ επιστευσατε αυτω, οι δε τελωναι και αι πορναι επιστευσαν αυτω, υμεις δε ιδοντες ου μετεμεληθητε υστερον, του πιστευσαι αυτω.

publicans and the licentious believed him. and tho' you saw that, you did not yet repent, so as to believe him.

33 Αλλην παραβολην ακουσατε : ανθρωπος τις ην οικοδεσποτης, οστις εφυτευσεν αμπελωνα, και φραγμα αυτω περιεθηκε, και ωρυξεν εν αυτω ληνον, και ωκοδομησε πυργον, και εξεδото αυτον γεωργois, και απεδημισεν.

34 οτε δε ηγγισεν ο καιρος των καρπων, απεστειλε τους δουλους αυτου προς τους γεωργους, λαβειν τους καρ-

35 πους αυτου. και λαβοντες οι γεωργοι τους δουλους αυτου, ον μεν εδειραν, ον δε απεκτειναν, ον δε ελυθοβολησαν.

36 παλιν απεστειλεν αλλους δουλους πλειονας των πρωτων, και εποισαν αυτοis

37 ωσαυτως. υστερον δε απεστειλε προς αυτοis τον υιον αυτου, λεγων, εντρα-

38 πησονται τον υιον μου. οι δε γεωργοι ιδοντες τον υιον, ειπον εν εαυτοις, ουτος εστιν ο κληρονομος, δευτε, αποκτεινωμεν αυτον, και κατασχωμεν την κληρονομiam αυτου.

39 και λαβοντες αυτον, εξεβαλον εξω του αμπελωνος, και

40 απεκτειναν. οταν ουν ελθη ο κυριος του αμπελωνος, τι ποιησει τοis γεωργοis εκεινοις ?

λε-

Hear another parable : a 33 certain landlord planted a vineyard, hedged it round, set up a wine-press in it, and built a tower, then lett it out to tenants, and went into a foreign country. and when 34 the fruit-season came on, he sent his servants to the tenants, to receive the fruits of it. but they seiz'd his ser- 35 vants, beat some, killed one, and stoned another. then 36 he sent a greater number of servants, than at first : who met with the same treatment. but last of all, he sent his 37 son, saying, they will reverence my son. but when the 38 tenants saw the son, they said among themselves, this is the heir, come, let us kill him, and then seize on his inheritance. so seizing upon 39 him, they turn'd him out of the vineyard, and slew him. when the master therefore of 40 the vineyard comes, what will he do to those tenants ? they answered, he will 41 give those wretches no quarter, and will let out his vineyard to such as shall du-

ly

41 ΛΕΓΟΥΣΙΝ ΑΥΤΩ, ΚΑΚΟΥΣ ΚΑ-
ΚΩΣ ΑΠΟΛΕΣΕΙ ΑΥΤΟΥΣ, ΚΑΙ
ΤΟΝ ΑΜΠΕΛΩΝΑ ΕΚΔΟΣΕΤΑΙ
ΑΛΛΟΙΣ ΓΕΩΡΓΟΙΣ, ΟΙ ΤΙΝΕΣ ΑΠΟ-
ΔΩΣΟΥΣΙΝ ΑΥΤΩ ΤΟΥΣ ΚΑΡ-
ΠΟΥΣ ΕΝ ΤΟΙΣ ΚΑΙΡΟΙΣ ΑΥΤΩΝ.

42 ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ, ΟΥ-
ΔΕΠΟΤΕ ΑΝΕΓΝΩΤΕ ΕΝ ΤΑΙΣ ΓΡΑ-
ΦΑΙΣ, "ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑ-
"ΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ, ΟΥΤΟΣ
"ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ,
"ΠΑΡΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΑΥΤΗ,
"ΚΑΙ ΕΣΤΙ ΘΑΥΜΑΣΤΗ ΕΝ ΟΦ-

43 "ΘΑΛΜΟΙΣ ΗΜΩΝ;" ΔΙΑ ΤΟΥ-
ΤΟ ΛΕΓΩ ΥΜΙΝ, ΟΤΙ ΑΡΘΗΣΕΤΑΙ
ΑΦ' ΥΜΩΝ ἡ ΒΑΣΙΛΕΙΑ ΤΟΥ
ΘΕΟΥ, ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΕΘΝΕΙ
ΠΟΙΟΥΝΤΙ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥ-
44 ΤΗΣ. ΚΑΙ ὁ ΠΕΣΩΝ ΕΠΙ ΤΟΝ
ΛΙΘΟΝ ΤΟΥΤΟΝ, ΣΥΝΘΛΑΣΘΗΣΕ-
ΤΑΙ, ΕΦ' ΟΝ Δ' ΑΝ ΠΕΣῃ, ΛΙΚ-
ΜΗΣΕΙ ΑΥΤΟΝ.

45 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΑΡΧΙΕ-
ΡΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΤΑΣ
ΠΑΡΑΒΟΛΑΣ ΑΥΤΟΥ, ΕΓΝΩΣΑΝ
46 ΟΤΙ ΠΕΡΙ ΑΥΤΩΝ ΛΕΓΕΙ. ΚΑΙ
ΖΗΤΟΥΝΤΕΣ ΑΥΤΟΝ ΚΡΑΤΗΣΑΙ,
ΕΦΟΒΗΘΗΣΑΝ ΤΟΥΣ ΟΧΛΟΥΣ, ΕΠΕΙ-
ΔΗ ΩΣ ΠΡΟΦΗΤΗΝ ΑΥΤΟΝ ΕΙΧΟΝ.

1 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ,
ΠΑΛΙΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΝ ΠΑΡΑ-
2 ΒΟΛΑΙΣ, ΛΕΓΩΝ, ὩΜΟΙΩΘῃ ἡ ΒΑ-
ΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩ-
ΠΩ ΒΑΣΙΛΕΙ, ΟΣΤΙΣ ΕΠΟΙΗΣΕ
3 ΓΑΜΟΥΣ ΤΩ ΥΙΩ ΑΥΤΟΥ. ΚΑΙ
ΑΠΕΣΤΕΙΛΕ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥ-
ΤΟΥ ΚΑΛΕΣΑΙ ΤΟΥΣ ΚΕΚΛΗ-
ΜΕΝΟΥΣ ΕΙΣ ΤΟΥΣ ΓΑΜΟΥΣ, ΚΑΙ
ΟΥΚ

ly account for the profits
thereof.

Jesus reply'd, did ye ne-
ver read in the scriptures,
" * that very stone which the
builders rejected, is be-
come the principal stone
of the angle, this the
Lord effected, and it is
" marvellous in our eyes."
wherefore I declare to you, 43
the gospel dispensation shall be
taken from you, and given to a
nation that shall make a pro-
per use thereof. and who so- 44
ever shall stumble at this stone,
shall be broken: but on whom-
soever it shall fall, he shall
be entirely crush'd.

When the chief priests and 45
Pharisees had heard his para-
bles, they perceived that he
meant them. and they endea- 46
voured to seize him, but were
afraid of the multitude, because
they took him for a prophet.

And Jesus continued to
speak to them in parables, 1
and said, the kingdom of the 2
Messiah is such, as when a
certain king made a wedding-
feast for his son. he sent out 3
his servants to call those that
were invited to the wedding:
but they would not come.

M 2 then

4 οὐκ ἠθελον ελθειν. παλιν ἀ-
πεστείλεν ἄλλους δούλους,
λέγων· εἰπατε τοῖς κεκλημέ-
νοις, ἰδοὺ, τὸ ἀριστὸν μου
ἡτοιμάσα, οἱ ταυροὶ μου καὶ
τὰ σιτιστὰ τεθυμένα, καὶ
πάντα ἑτοίμα, δευτεῖτε εἰς τοὺς
5 γάμους· οἱ δὲ ἀμέλησαντες,
ἀπηλθόν, ὁ μὲν εἰς τὸν ἰδίον
ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν
6 αὐτοῦ· οἱ δὲ λοιποὶ, κρατη-
σαντες τοὺς δούλους αὐτοῦ,
7 ὑβρίσαν, καὶ ἀπέκτειναν. ἀ-
κούσας δὲ ὁ βασιλεὺς ἐκείνος
ὠργισθῆ, καὶ πεμψας τὰ
στρατεύματα αὐτοῦ, ἀπώ-
λεσε τοὺς φονεῖς ἐκεῖνους, καὶ
τὴν πόλιν αὐτῶν ἐνεπύρσεν·
8 τότε λέγει τοῖς δούλοις αὐ-
τοῦ· ὁ μὲν γάμος ἑτοίμος
ἐστίν, οἱ δὲ κεκλημένοι οὐκ
9 ἦσαν ἀξιοί· πορευέσθε οὖν
ἐπὶ τὰς ὁδοὺς τῶν ὁδῶν,
καὶ ὅσους ἀν εὕρητε, καλε-
10 σατε εἰς τοὺς γάμους· καὶ
ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς
τὰς ὁδοὺς, συνήγαγον παν-
τὰς ὅσους εὗρον, πονηροὺς
τε καὶ ἀγαθοὺς, καὶ ἐπλήσ-
11 θη ὁ γάμος ἀνακειμένων· εἰ-
σελθὼν δὲ ὁ βασιλεὺς θεά-
σασθαι τοὺς ἀνακειμένους,
εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδε-
12 δυμένον ἐνδύμα γάμου· καὶ
λέγει αὐτῷ· ἑταίρε, πῶς εἰ-
σπλῆθες ὧδε μὴ ἔχων ἐνδύμα
13 γάμου; ὁ δὲ ἐσιμώθη· τότε
εἶπεν ὁ βασιλεὺς τοῖς διακο-
νοῖς, ὁρᾶντες αὐτοῦ ποδας
καὶ χεῖρας, ἀράτε αὐτὸν,

καὶ

then he sent out other ser- 4
vants, saying, tell those who
are invited, I have prepa-
red my dinner: my oxen
and my fatlings are killed,
and every thing is ready:
come to the entertainment.
but instead of showing any re- 5
gard, they went their ways,
one to his farm, another to his
traffic. others seiz'd his ser- 6
vants, outrageously abused
them, and slew them. when 7
the king was informed of this,
he was greatly incensed, and
having order'd his forces to
march, he put those murder-
ers to death, and laid their
city in ashes. then he said to 8
his servants, the feast is rea-
dy, but they who were invi-
ted were very unworthy. go 9
therefore into the high streets,
and as many as ye find, invite
to the marriage: accordingly 10
they went about the streets,
and assembled all they met in-
differently, both good and bad:
so that the hall was furnished
with guests. but upon the 11
king's coming in to see the
guests, he observ'd one there
without a wedding garment:
and he said to him, friend, 12
how came you in hither, with-
out a wedding garment? and
he was speechless. then said 13
the king to the servants, bind
him hand and foot, take him
away, and turn him out in
the

καὶ ἐμβαλετε εἰς τὸ σκοτὸς
τὸ ἐξωτερὸν : ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
14 ὁδούτων. πολλοὶ γὰρ εἰσι
κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρι-
σαῖοι, συμβούλιον ἐλάβον
ὅπως αὐτὸν παγιδεύσωσιν ἐν
16 λόγῳ. καὶ ἀποστελλουσιν
αὐτῷ τοὺς μαθητὰς αὐτῶν
μετὰ τῶν Ἡρωδιανῶν, λεγόν-
τες ; διδάσκαλε, οἶδαμεν ὅτι
ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ
Θεοῦ ἐν ἀληθείᾳ διδάσκεις,
καὶ οὐ μέλει σοὶ περὶ οὐδενός :

17 οὐ γὰρ βλέπεις εἰς πρόσωπον
ἀνθρώπων. εἶπε οὖν ἡμῖν, τί
σοὶ δοκεῖ ; ἔξῃστι δούναί κην-

18 σὸν Καίσαρι, ἢ οὐ ; γινούς
δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐ-
τῶν, εἶπε, τί με πειράζετε

19 ὑποκριταί ; ἐπιδειξάτε μοι
τὸ νόμισμα τοῦ κηνσού. οἱ
δὲ προσήνεγκαν αὐτῷ ὄννα-

20 ριον. καὶ λέγει αὐτοῖς, τίνας
ἠέικων αὕτη καὶ ἡ ἐπιγραφή ;

21 λέγουσιν αὐτῷ, Καίσαρος.
τότε λέγει αὐτοῖς, ἀποδοτε
οὖν τὰ Καίσαρος, Καίσα-
ρι : καὶ τὰ τοῦ Θεοῦ, τῷ

22 Θεῷ. καὶ ἀκούσαντες ἐθαύ-
μασαν, καὶ ἀφέντες αὐτὸν,
ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλ-
θον αὐτῷ Σαδδουκαῖοι, οἱ λε-
γόμενοι μὴ εἶναι ἀναστασιν,

24 καὶ ἐπηρώτησαν αὐτὸν, λε-
γόντες

the dark : there shalt be
weeping and gnashing of teeth.
thus many are called, but few 14
are converted.

Upon this the Pharisees 15
withdrew, and consulted how
they might insnare him in his
discourse. they dispatch'd 16
therefore some of their disci-
ples, together with the He-
rodians, who thus address'd
themselves to him ; master,
we know that you are sincere,
and faithfully teach the di-
vine law without fear or
flattery : for you have no
regard to the outward quality
of men. tell us therefore, what 17
is your opinion ? is it lawful to
pay tribute to Cesar, or no ?
but Jesus perceiving their ma- 18
lice, said, why, hypocrites,
would you insnare me ? shew 19
me the tribute money. and they
brought him a penny. and he 20
said unto them, whose image
and inscription is this ? they 21
answer'd, Cesar's. then said
he to them, render therefore
unto Cesar, the things which
are Cesar's : and unto God,
the things that are God's. on 22
hearing this, they were filled
with admiration, and so leav-
ing him, they went their way.

About that time the Sad- 23
ducees, who say there is no
future life, came and pro-
pos'd this question, master, 24
said,

γόντες, διδάσκαλε, Μωσὴς
 εἶπεν, εἰ τις ἀποθάνῃ μὴ
 ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
 ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 αὐτοῦ, καὶ ἀναστήσει σπερ-
 25 ματὶ αὐτοῦ. ἡσαν δὲ
 παρ' ἡμῶν ἑπτὰ ἀδελφοί, καὶ
 ὁ πρῶτος γαμβρὸς ἐτελευ-
 τήσας, καὶ μὴ ἔχων σπέρμα,
 ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ
 26 ἀδελφῷ αὐτοῦ. ὁμοίως καὶ
 ὁ δευτέρος, καὶ ὁ τρίτος, ἕως
 27 τῶν ἑπτὰ. ὕστερον δὲ πάν-
 28 των ἀπέθανε καὶ ἡ γυνὴ. ἐν
 τῇ οὖν ἀναστάσει, τίνος
 τῶν ἑπτὰ ἔσται γυνὴ;
 πάντες γὰρ ἔσχον αὐτήν.
 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶ-
 πεν αὐτοῖς, πλανασθε, μὴ
 εἰδοτες τὰς γραφάς, μηδὲ
 30 τὴν δύναμιν τοῦ Θεοῦ. ἐν
 γὰρ τῇ ἀναστάσει οὔτε
 γαμοῦσιν, οὔτε ἐκγαμίζονται,
 ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν
 31 οὐρανῷ εἰσὶ. περὶ δὲ τῆς
 ἀναστάσεως τῶν νεκρῶν οὐκ
 ἀνεγνώτε το ρῆθὲν ὑμῖν ὑπο
 32 τοῦ Θεοῦ, λέγοντος, " ἐγὼ
 " εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ
 " Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰα-
 " κώβ;" οὐκ ἐστὶν ὁ Θεός,
 Θεὸς νεκρῶν, ἀλλὰ ζώντων.
 33 καὶ ἀκούσαντες οἱ ὄχλοι,
 ἐξεπλήσσοντο ἐπὶ τῇ διδασκίᾳ
 34 αὐτοῦ. αἱ δὲ Φαρισαῖοι ἀ-
 κούσαντες ὅτι ἐφίμωσε τοὺς
 Σαδ-

said they, by the law of Mo-
 ses, in case a man die with-
 out children, his brother is
 oblig'd to marry his wife, in
 order to perpetuate his bro-
 ther's name. now there hap- 25
 pen'd among us seven bro-
 thers, the first married but
 died without issue, leaving
 his wife to his brother: the 26
 same happen'd to the second,
 and the third, and so on to
 the seventh. last of all the 27
 woman died too: now if 28
 there be another life after
 this, whose wife shall she be
 of the seven? for they all
 married her. Jesus answered 29
 them, you are mistaken, for
 want of a true notion of the
 scriptures, and of the divine
 power. for in the other life 30
 after this, there will be no
 such thing as marriage; but
 they will be as the angels of
 God in heaven. now as to 31
 the state of life after death,
 have ye not read that ex-
 pression of God himself,
 " * I am the God of Abra- 32
 " ham, and the God of I-
 " saac, and the God of Ja-
 " cob?" God is not a bene-
 factor to the dead, but to the
 living. when the people heard 33
 this, they were astonished at
 his

Σαδδουκαιοις, συντηθησαν
ἐπὶ τὸ αὐτό·

his doctrine. but the Pharisees bearing that he had dumb-founded the Sadducees, they met together in council.

35 Καὶ ἐπηρώτησεν εἰς ἐξ αὐ-
τῶν νομικός, πειράζων αὐ-
36 τον, καὶ λεγὼν, διδασκαλε,
ποία εὐτολὴ μέγιστη ἐν τῷ
37 νόμῳ; ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ, “ἀγαπήσεις Κύριον
“ τὸν Θεὸν σου ἐν ὅλῃ τῇ
“ καρδίᾳ σου, καὶ ἐν ὅλῃ
“ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ
38 “ τῇ διανοίᾳ σου.” αὕτη
ἐστὶ πρώτη καὶ μέγιστη ἐν-
39 τολή. δεύτερα δὲ ὁμοία αὐ-
τῇ, “ἀγαπήσεις τὸν πλη-
“ σιον σου ὡς σεαυτὸν.”
40 ἐν ταύταις ταῖς δυσὶν ἐν-
τολαῖς ὅλος ὁ νόμος καὶ αἱ
προφηταὶ κρεμάνται.

In the mean time one of them, a Doctor of the law, to try him, started this question, master, which is the most important commandment of the law? Jesus said to him, “thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” this is the first and most important precept, and the second has an affinity with it, “thou shalt love thy neighbour as thy self.” these two precepts comprehend the substance of all the law and the prophets.

41 Συνηγμένων δὲ τῶν Φαρι-
σαιῶν, ἐπηρώτησεν αὐτοὺς
42 ὁ Ἰησοῦς, λεγὼν, τί ὑμῖν
δοκεῖ περὶ τοῦ Χριστοῦ; τίνος
υἱὸς ἐστὶ; λεγούσιν αὐτῷ,
43 τοῦ Δαβὶδ. λέγει αὐτοῖς,
πῶς οὖν Δαβὶδ ἐν πνεύματι
Κυρίου αὐτὸν καλεῖ, λεγὼν,
44 “εἶπεν ὁ Κύριος τῷ Κυρίῳ
“ μου, καθὺ ἐκ δεξιῶν μου,
“ ἕως ἀν θῶ τοὺς ἐχθρούς
“ σου ὑποπόδιον τῶν πο-
45 “ δῶν σου;” εἰ οὖν Δα-
βὶδ καλεῖ αὐτὸν Κύριον, πῶς
46 υἱὸς αὐτοῦ ἐστὶ; καὶ οὐ-
δεὶς ἐδυνάτο αὐτῷ ἀποκρι-
θῆναι λόγον, οὐδὲ ἐτόλμησε

While the Pharisees were still assembled, Jesus asked them, what think ye of Christ? whose son is he to be? they answered, David's. how comes it then, said he, that David by inspiration calls him Lord, in these words, “The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?” why then does David call him Lord, if He be David's son? but not a man was able to answer him a word, and from that time there

ΤΙΣ

ΤΙΣ ΑΠ' ΕΚΕΙΝΗΣ ΤΗΣ ΗΜΕΡΑΣ
ΕΠΕΡΩΤΗΣΑΙ ΑΥΤΟΝ ΟΥΚΕΤΙ.

- 1 ΤΟΤΕ Ο ΙΗΣΟΥΣ ΕΛΑΛΗΣΕ
ΤΟΙΣ ΟΥΚΟΙΣ ΚΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ
2 ΑΥΤΟΥ, ΛΕΓΩΝ, ΕΠΙ ΤΗΣ Μω-
σεως καθέδρας εκαθίσαν οἱ
Γραμματεῖς καὶ οἱ Φαρισαῖοι·
3 ΠΑΝΤΑ ΟΥΝ ὅσα αὐ εἰπωσιν
ὑμῖν τηρεῖν, τηρεῖτε καὶ ποι-
εῖτε, κατὰ δὲ τὰ ἔργα αὐ-
τῶν μὴ ποιεῖτε, λεγούσι γάρ,
4 καὶ οὐ ποιοῦσι· δεσμεύουσι
γὰρ φορτία βαρεὰ καὶ δυσ-
βαστάκτα, καὶ ἐπιτίθεασιν
ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-
πων, τῷ δὲ δακτυλῷ αὐτῶν
οὐ θέλουσι κινῆσαι αὐτὰ.
5 ΠΑΝΤΑ ΔΕ ΤΑ ἔργα αὐτῶν
ποιοῦσι πρὸς τὸ θεαθῆναι
τοὺς ἀνθρώπους, πλατυνοῦσι
δὲ τὰ φυλακτήρια αὐτῶν,
6 καὶ μεγαλυνοῦσι τὰ κράσπε-
δα τῶν ἱματίων αὐτῶν· φι-
λοῦσι τε τὴν πρωτοκλισίαν
ἐν τοῖς δεῖπνοις, καὶ τὰς
πρωτοκαθεδρίας ἐν ταῖς συνα-
7 γῶραις, καὶ τοὺς ἀσπασμούς
ἐν ταῖς ἀφοραῖς, καὶ καλεῖσθαι
ὑπὸ τῶν ἀνθρώπων, ράββι,
ράββι·

- 8 Ὑμεῖς δὲ μὴ κληθῆτε ράββι,
εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσ-
καλος, πάντες δὲ ὑμεῖς, α-
9 δελφοὶ ἐστέ· καὶ πατέρα
μὴ καλεῖσθε ὑμῶν ἐπὶ τῆς
γῆς, εἰς γὰρ ἐστὶν ὁ πατὴρ ὑ-
10 μῶν, ὁ ἐν τοῖς οὐρανοῖς· μὴ
δὲ κληθῆτε καθηγηταί, εἰς
γὰρ ὑμῶν ἐστὶν ὁ καθηγητής,
11 ὁ Χριστός· ὁ δὲ μεῖζων ὑμῶν
ἐστὶ

there was no body so hardy as
to ask him any more questions.

Then Jesus addressing him- 1
self to the people, and to his
disciples, said, the Scribes 2
and the Pharisees sit in Mo-
ses's chair. therefore what- 3
ever moral precepts they bid
you observe, those observe and
practise; but don't follow
their example: for they preach
one thing, and practise ano- 4
ther. for they load men with
intolerable impositions, and
will not take the least pains to
ease them of the burthen:
they do nothing but out of of- 5
fentation, their phylacterys
are broader, and the fringes
of their garments are larger
than those of others: they 6
affect the uppermost place at
feasts, the principal chair
in the synagogues, to be 7
saluted in publick places,
and to have men address to
them with the title of Doctor,
Doctor.

But don't you assume that 8
title, for you have but one
doctor, who is the Christ; as
for you, you are all brethren
alike. don't stile any one a- 9
mong you, Father upon earth;
for he alone is your father,
who is in heaven. neither 10
take the title of masters, for
you have but one master, who

12 ΕΣΤΑΙ ὑμῶν διακονός· ὅστις
δὲ ὑψώσει ἑαυτόν, ταπεινω-
θήσεται, καὶ ὅστις ταπεινω-
σεί ἑαυτόν, ὑψωθήσεται.

is the Messias, he that is
greatest among you shall be
your servant: for whosoever 12
exalts himself, shall be abased;
and he that humbles himself,
shall be exalted.

13 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ
Φαρισαῖοι ὑποκριταί, ὅτι
κατεσθίετε τὰς οἰκίας τῶν
χρῆτων, καὶ προφασίει μα-
κρά προσευχομένοι, διὰ τοῦ-
το ληψέσθε περισσότερον κρι-

Wo unto you, Scribes and 13
Pharisees, hypocrites, who
prey upon the estates of
widows, under the pretext
of making long prayers;
therefore ye shall be punish'd
with the greater severity.

14 μα· οὐαὶ δὲ ὑμῖν, Γραμμα-
τεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι κλείετε τὴν βασιλείαν
τῶν οὐρανῶν ἐμπροσθεν τῶν
ἀνθρώπων, ὑμεῖς γὰρ οὐκ
εἰσερχέσθε, οὐδὲ τοὺς εἰ-
σερχομένους ἀφίετε εἰσελθεῖν.

wo unto you, Scribes and 14
Pharisees, hypocrites, who
shut up the kingdom of hea-
ven against men: for ye not
only refuse to go in your selves,
but hinder those that would.

15 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φα-
ρισαῖοι ὑποκριταί, ὅτι περι-
άρετε τὴν θάλασσαν καὶ τὴν
ἐπὶ γῆν, ποιῆσαι ἓνα προση-
λύτου, καὶ ὅταν ρευνῆται,
ποιεῖτε αὐτὸν υἱὸν γεέννης δι-

wo unto you, Scribes and 15
Pharisees, hypocrites, who
ransack sea and land to make
one proselyte; and when he
is gain'd, ye make him de-
serve * Gehenna much more
than your selves.

16 πλοῦτερον ὑμῶν· οὐαὶ ὑμῖν,
ὁῦφοι τυφλοὶ, οἱ λεγόντες,
ὅς ἂν ὁμοσῇ ἐν τῷ ναῷ, οὐδὲν
ἐστίν, ὅς δ' ἂν ὁμοσῇ ἐν τῷ
χρυσῷ τοῦ ναοῦ, οφείλει-

you, ye blind guides, who
say, if any man swear by the
temple he is under no obliga-
tion: but if he swear by the
gold of the temple, he is
bound by his oath.

17 μωροὶ καὶ τυφλοὶ, τίς γὰρ
μείζων ἐστίν, ὁ χρυσός, ἢ ὁ
ναός ὁ ἀγίαζων τὸν χρυσόν;

ye blind 17
fools, which is most sacred,
the treasure of the temple,
or the temple that makes the
treasure sacred?

18 καὶ, ὅς ἂν ὁμοσῇ ἐν τῷ θυ-
σιαστηρίῳ, οὐδὲν ἐστίν, ὅς
δ' ἂν ὁμοσῇ ἐν τῷ ὄρω τῷ

again, if 18
any one swear by the altar,
he is under no engagement:
but if he swear by the gift

19 πεπαιγμένῳ αὐτοῦ, οφείλει· μωροὶ
καὶ τυφλοὶ, τί γὰρ μείζον, τὸ
ἄρω, ἢ τὸ θυσιαστήριον τὸ
ἀγίαζον

that

N

that

- 20 ἀγιάζον το θῶρον? ὁ συνά- that is upon it, he is bound
 μοςας ἐν τῷ θυσιαστηρίῳ thereby. ye blind fools, 19
 ομνυει ἐν αὐτῷ, καὶ ἐν πάσῃ which is most sacred, the
 21 τοῖς ἐπ' αὐτοῦ. καὶ ὁ ἁ- gift, or the altar that makes
 μοςας ἐν τῷ ναῷ, ομνυει ἐν the gift sacred? whoever 20
 αὐτῷ, καὶ ἐν τῷ κατό- swears by the altar, swears
 22 κούντι αὐτόν. καὶ ὁ ὁμοσας not only by the altar, but by
 ἐν τῷ οὐρανῷ, ομνυει ἐν every thing upon it. and 21
 τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν whoever swears by the tem-
 τῷ καθήμενῳ ἐπ' αὐτοῦ. πλε, swears by it, and by him
 23 οὐαὶ ὑμῖν, Γραμματεῖς καὶ that dwelleth therein. and 22
 Φαρισαῖοι ὑποκριταί, ὅτι be that swears by heaven,
 ὑποδεκατοῦτε τὸ πῶσοςμον, swears by the throne of God,
 καὶ τὸ ἀπθόν, καὶ τὸ and by him that sitteth there-
 κίμνον, καὶ ἀφῆκατε τὰ on. wo unto you, Scribes and 23
 βαρυτέρα τοῦ νόμου, τὴν κρι- Pharisees, hypocrites, who
 σιν, καὶ τοῦ ἐλεος, καὶ τὴν pay tithes of mint, anise, and
 πίστιν: ταῦτα εἰδεὶ ποιεῖσαι, cummin, but neglect those
 24 κἀκεῖνα μὴ ἀφιεναι. οὐ γὰρ more important matters of
 τυφλοὶ, ἃ διωρίζοντες τὸν the law, justice, mercy, and
 κωνῶπα, τὴν δὲ * χαμῆλον fidelity: these were the things
 25 καταπίνοντες. οὐαὶ ὑμῖν, ye ought to have practis'd,
 Γραμματεῖς καὶ Φαρισαῖοι without neglecting however
 ὑποκριταί, ὅτι καθαρίζετε τὸ the other matters. ye blind 24
 ἐξωθεν τοῦ ποτηρίου καὶ τῆς guides, who strain your liquor
 παροψιδος, ἐσωθεν δὲ γεμου- for a gnat, and swallow a
 σιν ἐξαρπαγῆς καὶ ἀκρασίας. beetle. wo unto you, Scribes 25
 26 Φαρισαῖε τυφλε, καθαρίσον and Pharisees, hypocrites;
 πρῶτον τὸ ἐντὸς τοῦ ποτη- for ye clean the outside of the
 ρίου καὶ τῆς παροψιδος, ἵνα cup, and of the plate, but
 γενηται καὶ τὸ ἐκτὸς αὐτῶν within they are full of rapine
 27 καθαρὸν. οὐαὶ ὑμῖν Γραμμα- and impurity. thou blind 26
 τεῖς καὶ Φαρισαῖοι ὑποκριταί, Pharisee, cleanse first the in-
 ὅτι παρομοιάζετε τάφοις κε- side of the cup and plate, that
 κονισμένοι, οἵτινες ἐξωθεν the outside may be likewise
 μὲν φαίνονται ὡραῖοι, ἐσω- clean. wo unto you, Scribes 27
 θεν δὲ γεμουσιν ὀστέων νε- and Pharisees, hypocrites;
 κρῶν, καὶ πᾶσης ἀκαθαρσίας. for ye are like whited sepul-
 28 οὕτω καὶ ὑμεῖς ἐξωθεν μὲν φαι- chres, which to outward ap-
 νεσθε τοῖς ἀνθρώποις δίκαιοι, pearance are fine. but with-
 ἐσω-

* f. χαμῆλον. Lev. xi. 41. every creeping thing—is an abomination.

29 *εσθθεν δε μεστοι εστε υπο-*
κρισεως και ανομιας· ουχι
υμιν γραμματεις και φαρι-
σαισι υποκριται, οτι οικο-
δομειτε τους ταφους των
προφητων, και κοσμειτε τα
 30 *μνημεια των δικαιων· και*
λεγετε· ει ημεν εν ταις ημε-
ραις των πατερων ημων, ουκ
αν ημεν κοινωνοι αυτων εν
τω αιματι των προφητων·
 31 *ωστε μαρτυρειτε εαυτοις,*
οτι υιοι εστε των φονευσαν-
 32 *των τους προφητας· και υ-*
μεις πληρωσατε το μετρον
 33 *των πατερων υμων· οφεις,*
γεννηματα εκιδνων· πως φυ-
γητε απο της κρισεως της
 34 *γεεννης? δια τουτο, ιδου*
εγω αποστέλλω προς υμας
προφητας, και σοφους, και
γραμματεις, και εξ αυτων
αποκτενειτε και σταυρωσε-
τε, και εξ αυτων μαστιγω-
σετε εν ταις συναγωγαίς υ-
μων, και διωξετε απο πο-
 35 *λεως εις πολιν· οπως ελθη*
εφ' υμας παν αιμα δικαιον, εκ-
χυομενον επι της γης, απο
του αιματος Αβελ του δι-
καιου, εως του αιματος Ζα-
χαριου υιου Βαραχίου, ον ε-
φονευσατε μεταξυ του ναου
 36 *και του θυσιαστηριου· α-*
μην λεγω υμιν, οτι ηξει ταυτα
παντα επι την γενεαν ταυ-
την·

in are full of dead mens bones,
and all sort of filth. just so 28
ye put on an air of probity in
the sight of men, but within
are full of hypocrisy and ini-
quity. wo unto you, Scribes 29
and Pharisees, hypocrites ;
because ye build the tombs of
the prophets, and garnish the
sepulchres of the just, and say, 30
if we had liv'd in the time of
our forefathers, we would
not have been accessory with
them in shedding the blood of
the prophets. whereby you 31
yourselfs own that ye are in-
deed the children of those who
killed the prophets, children 32
that can't fail to fill up
the measure of your fathers
iniquities. ye serpents, ye 33
brood of vipers, how can ye
escape the punishment of Ge-
benna? wherefore I shall 34
send you prophets, and wise
men, and Scribes ; you will
kill some, and crucify others,
many will ye scourge in your
synagogues, and persecute them
from city to city. so that you 35
maybe charg'd with all the in-
nocent blood shed upon earth,
from the blood of Abel the just,
unto the blood of Zacharias,*
the son of Barachias, whom
ye slew between the temple
and the altar. I declare 36
unto you, all these things shall
befall this generation.

- 37 *Ιερουσαλημ, Ιερουσαλημ, ἡ ἀποκτείνουσα τοὺς προφη-
τας, καὶ λιθοβολοῦσα τοὺς ἀπεισ-
τάλμενους πρὸς αὐτήν, ποσακίς
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον
ἐπισυναγεῖ οὐκίς τὰ νοσσία ἐ-
αυτῆς ὑπὸ τὰς πτερυγίας, καὶ
οὐκ ἠθέλησατε? ἰδοὺ, ἀ-
φίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρη-
μος. λέγω γάρ ὑμῖν, οὐ μὴ
με ἴδητε ἀπ' ἀρτί, ἕως ἀν-
επιπτεῖ. "εὐλογημένος ὁ ἐρχό-
μενος ἐν ὀνόματι Κυρίου."* 37
- O Jerusalem, Jerusalem, who killest the prophets, and
stonest them that are sent
unto thee, how often would
I have gathered thy children
together, even as a hen gather-
eth her chickens under her
wings, but ye would not!
know, that your habitation
shall be soon turned into a
desert. for I tell you, after a
while, ye shall not see me
again, till ye shall cry out,
"Blessed is he that cometh
in the name of the Lord."* 38

- 1 *Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπο-
ρεύετο ἀπὸ τοῦ ἱεροῦ, καὶ
προσῆλθον οἱ μαθηταὶ αὐτοῦ
ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
τοῦ ἱεροῦ. ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς, βλέπετε πάντα ταυ-
τά; ἀμὴν λέγω ὑμῖν, οὐ μὴ
ἀφεθῇ ὡδε λίθος ἐπὶ λίθον, ὃς
οὐ καταλυθήσεται.* 1
- As Jesus was going from the temple, his disciples came
and desired him to take a
view of the buildings. Je-
sus said to them, observe this
vast structure, I tell you for
certain, there shall not be any
part of it left standing, but it
shall be all thrown into ruins.* 2

- 3 *Καθήμενου δὲ αὐτοῦ ἐπὶ
τοῦ ὄρους τῶν ἐλαιῶν, προ-
σῆλθον αὐτῷ οἱ μαθηταὶ
κατ' ἰδίαν, λέγοντες, εἰπὲ ἡ-
μῖν, ποτε ταῦτα ἔσται, καὶ
τί τὸ σημεῖον τῆς σῆς πα-
ρουσίας, καὶ τῆς συντελείας
τοῦ αἰῶνος?* 3
- And when he was upon the mount of Olives, the dis-
ciples came to him in private,
and said, tell us when shall
these things be? and what
shall be the sign of thy coming,
and of the end of this age?*

- 4 *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς, βλέπετε μὴ τις
ὑμᾶς πλανήσῃ. πολλοὶ γάρ ε-
λευσονται ἐπὶ τῷ ὀνόματι μου,
λέγοντες, ἐγὼ εἰμι ὁ Χριστός,
καὶ πολλοὺς πλανήσουσι. με-
ληρήσετε δὲ ἀκούειν πολέμων,
καὶ ἀκῶας πολέμων, ὁράτε μὴ
θροισθεῖς.* 4
- Jesus answered them, take
care not to be deceived by any
one: for many shall come
in my name, saying, I am
the Christ: and shall de-
ceive many. ye shall hear
likewise of wars, and ru-
mours of wars: take care
not* 5

6 θρονησθε: διὰ γὰρ ταῦτα γε-
 νῆσθαι, ἀλλ' οὐπω ἐστὶ τὸ
 7 τέλος· ἐφερθήσεται γὰρ ἔθνος,
 ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ
 βασιλείαν, καὶ ἐσονται λιμοὶ
 καὶ λοιμοί, καὶ σεισμοὶ κατὰ
 8 τοποὺς· πάντα δὲ ταῦτα
 9 ἀρχὴ ὧδίνων· τότε παρα-
 δώσουσιν ὑμᾶς εἰς θλίψιν,
 καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ
 ἐσεσθε μισούμενοι ὑπὸ πάν-
 των τῶν ἐθνῶν, διὰ τὸ
 10 ὄνομα μου· καὶ τότε ἔκλιν-
 ῶνται πολλοὶ, καὶ
 ἀλλήλους παραδώσουσι, καὶ
 11 μισήσουσιν ἀλλήλους· καὶ
 πολλοὶ ψευδοπροφῆται ἐφερ-
 θήσονται, καὶ πλανήσουσι
 12 πολλοὺς· καὶ διὰ τὸ πλη-
 θυνθῆναι τὴν ἀνομίαν, ψυ-
 γήσεται ἡ ἀγάπη τῶν πολ-
 13 λῶν· ὁ δὲ ὑπομείνας εἰς τε-
 14 λος, οὕτως σωθήσεται· καὶ
 κηρυχθήσεται τούτῳ τῷ εὐαγ-
 γελίῳ τῆς βασιλείας ἐν ὅλῃ
 τῇ οἰκουμένῃ, εἰς μαρτυρίον
 παντὶ τοῖς ἔθνεσι, καὶ τότε
 ἔξει τὸ τέλος.
 15 Ὅταν οὖν ἴδητε τὸ βδελυγ-
 μα τῆς ἐρημώσεως, τὸ ρη-
 θέν διὰ Δανιὴλ τοῦ προφη-
 τῆς, ἔστω ἐν τοπῷ ἁγίῳ,
 16 (ὁ ἀναγινώσκων νοείτω)· τό-
 τε ὁ ἐν τῇ Ἰουδαίᾳ φευγέτω·
 17 σὰν ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ
 ὄρους, μὴ καταβαίνετω
 αἱ τὰ ἐκ τοῦ οἴκου αὐτοῦ·
 18 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπισ-
 τρεψάτω ὀπίσω αἱ τὰ ἐν τῇ
 19 οἰκίᾳ αὐτοῦ· οὐαὶ δὲ ταῖς

not to be disturb'd: for these
 things must happen, but the
 end of the Jewish age is not
 yet: for nation shall rise a- 7
 gainst nation, and kingdom
 against kingdom: and there
 shall be famines, and pestilen-
 ces, and earthquakes in divers
 places. yet all this is but the 8
 beginning of sorrow, then shall 9
 they deliver you up to tor-
 ments; and to death; and ye
 shall be hated by all nations 10
 upon my account. then shall
 many relapse, and shall pur-
 sue one another with mutual
 treachery and hatred. many 11
 false prophets shall rise, and
 shall deceive many: and as 12
 iniquity becomes more fla-
 grant, the zeal of many will
 grow cool. but he that shall 13
 persevere unto the end, shall
 be preserved. and this gos- 14
 pel of the kingdom shall be
 preached in all the world,
 to testify to all nations, that
 the end will then come.
 When ye therefore shall see 15
 the abomination of desolation,
 mention'd by Daniel the pro-
 phet, stand about the holy
 place, (let him that readeth,
 consider it well) let those 16
 who are then in Judea,
 flee into the mountains, be 17
 that is on the battlements,
 let him not venture to go in
 to take any thing out of his
 house. if any man be in 18
 the

19 εἰ γὰρ οὗτοι ἔχουσιν, καὶ ταῖς
 θηλαζούσαις ἐν ἐκείναις ταῖς
 20 ἡμέραις. προσευχεσθε δὲ ἵνα
 μὴ γένηται ἡ φυγὴ ὑμῶν χει-
 21 μῶνος, μὴδὲ σαββάτω. ἔσ-
 ται γὰρ τότε θλίψις μεγάλη
 οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσ-
 μου, ἕως τοῦ νῦν, οὐδ' οὐ
 22 μὴ γένηται. καὶ εἰ μὴ ἐκοπο-
 βῶσιν αἱ ἡμέραι ἐκεῖναι,
 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ.
 διὰ δὲ τοὺς ἐκλεκτοὺς κοπο-
 βῶσιν αἱ ἡμέραι ἐκε-
 ναι.

23 Τότε εἰάν τις ὑμῶν εἴπῃ,
 ἰδοὺ ὡδε ὁ Χριστός, ἢ ὡδε,
 24 μὴ πιστεύετε. ἐγερθεύσονται
 γὰρ ψευδοχριστοὶ καὶ
 ψευδοπροφῆται, καὶ δώσου-
 σι σημεῖα μεγάλα καὶ τερα-
 τεῖα, ὥστε πλανῆσαι, εἰ δύ-
 νατον, καὶ τοὺς ἐκλεκτοὺς.
 25 ἰδοὺ προεῖρηκα ὑμῖν. εἰάν
 26 οὗτοι εἰπώσιν ὑμῖν, ἰδοὺ ἐν
 τῇ ἐρήμῳ ἔστι· μὴ ἐξέλθῃτε,
 ἰδοὺ ἐν τοῖς ταμείοις, μὴ πῖ-
 27 τεύσῃτε. ὥσπερ γὰρ ἡ ἀσ-
 τραὶ ἐρχεται ἀπὸ ἀνατο-
 λῶν, καὶ φαίνεται ἕως δυσ-
 μῶν, οὕτως ἔσται καὶ ἡ πα-
 ρουσία τοῦ υἱοῦ τοῦ ἀνθρώ-
 28 που. ὅπου γὰρ εἰάν τις ᾤσῃ
 μα, ἐκεῖ συναχθήσονται οἱ
 αἴετοι.

the field, let him not return
 back to take his coat. un- 19
 happy will they be that are
 with child, and they that
 give suck in those days. be 20
 sure to pray that your flight
 be not in the winter, nor on
 the sabbath-day: for the 21
 desolation will be so dreadful,
 the like was never seen since
 the beginning of the world,
 no, nor ever shall be a-
 gain. for unless the time 22
 was to be short, very few
 could escape, but for the sake
 of the converts the time shall
 be short.

Then if any shall cry, the 23
 Messiah is here, or he is
 there: give no credit to it.
 for there shall arise false 24
 Messiahs, and false prophets,
 and shall shew such astonish-
 ing miracles and prodigies,
 as to deceive, if that can do
 it, the very converts them-
 selves. remember, I have 25
 forewarn'd you. wherefore, 26
 if they shall say to you,
 now he is in the desert,
 do not stir: or now, he is
 in the secret chambers, be-
 lieve them not. for as the 27
 lightning darts from the east
 in an instant to the west:
 such shall the advent of the
 son of man be. for where- 28
 ever the carcase is, there
 will the eagles be assembled.

Εὐθὺς

Im-

29 Εὐθὺς δὲ μετὰ τὴν θά-
ψιν τῶν ἡμερῶν ἐκείνων· ὁ ἥ-
λιος σκωτισθήσεται· καὶ ἡ
σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς, καὶ οἱ ἀστέρες πε-
σοῦνται ἀπὸ τοῦ οὐρανοῦ· καὶ
αἱ δυνάμεις τῶν οὐρανῶν σα-
λευθήσονται· καὶ τότε φα-
νῆσεται τὸ σημεῖον τοῦ υἱοῦ
τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ·
καὶ τότε κωπύνται πᾶσαι αἱ
φυλαὶ τῆς γῆς, καὶ σκούνται
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχο-
μένον ἐπὶ τῶν νεφελῶν τοῦ
οὐρανοῦ, μετὰ δυνάμεως καὶ
31 δόξης πολλῆς· καὶ ἀποστε-
λεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ
σάλπιγγος φωνῆς μεγάλης, καὶ
ἐπισυναΐσουσι τοὺς ἐκλεκτοὺς
αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνε-
μων, ἀπ' ἀκρῶν οὐρανῶν ἕως
32 ἀκρῶν αὐτῶν· ἀπὸ δὲ τῆς
συκῆς μαθετέ τὴν παραβο-
λὴν· ὅταν νῆθ ὁ κλάδος αὐ-
τῆς γίνῃται ἀπαλός· καὶ
τὰ φύλλα ἐκφυῇ, γινώσκετε
33 ὅτι ἤγγικεν τὸ θερὸς· οὕτως
καὶ ὑμεῖς, ὅταν ἴδητε πάντα
ταῦτα, γινώσκετε ὅτι ἤγγικεν
34 ἔστιν ἐπὶ θύραις· ἀμὴν λέγω
ὑμῖν, οὐ μὴ παρελθῇ ἡ γενεὰ
αὕτη, ἕως ἂν πάντα ταῦτα
35 γένῃται· ὁ οὐρανὸς καὶ ἡ
γῆ παρελεύσονται, οἱ δὲ λόγοι
μου οὐ μὴ παρελθῶσι·
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης
καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ
οἱ ἀγγέλοι τῶν οὐρανῶν, εἰ
37 μὴ ὁ πατὴρ μόνος· ὡς περ
δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως
ἔσται

Immediately after the tri- 29
bulation of those days, the
sun shall be darkened, and
the moon shall not give her
light, and the stars shall fall
from heaven, and the powers
of the heavens shall be shaken.
then shall that sign, the son 30
of man in the clouds of hea-
ven, appear: and all the
tribes of the land shall mourn,
and they shall see the son of
man coming in the clouds of
heaven, with power and great
glory. and he shall send his 31
messengers, who with the
shrill sound of a trumpet,
shall gather together his se-
lect from the four winds,
from one end of the heaven
to the other. this may be 32
illustrated by a comparison
taken from a fig-tree: when
the branches become tender,
and push out their leaves,
ye know that summer is
nigh: in like manner, when 33
ye shall see all these things
happen, know that he is come
to your very doors. I de- 34
clare unto you, the present
generation shall not cease, till
all these things are pass'd.
heaven and earth may fail, 35
but my words shall never fail.
As to the day and hour, 36
that no one knows, not even
the angels of heaven, but
the father only. as the days 37
of Noe were, so shall also
the

38 *ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὡς περ γάρ ᾤσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρωγόντες καὶ πινόντες, γαμούντες καὶ ἐκγαμίζοντες, ἀχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν· καὶ οὐκ ἐννόσαν, ἕως ἥλθεν ὁ κατακλυσμος, καὶ ᾤσεν ἅπαντας; οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.*
 40 *τότε δύο ἐσονται ἐν τῷ ἀγρῷ, ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται· δύο ἀλθύνουσαι ἐν τῷ μύλωνι, μία παραλαμβάνεται, καὶ μία ἀφίεται.* ἡρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε ποῖα ὥρα ὁ κύριος
 43 ὑμῶν ἐρχεται· *σκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσποτὴς ποῖα φυλακὴ ὁ κλεπτὴς ἐρχεται, ἐρηγόρησεν αὐτὸς, καὶ οὐκ αὐτὸς εἰσέεισεν διόρυγναι τὴν οἰκίαν αὐτοῦ.*
 44 *διὰ τοῦτο καὶ ὑμεῖς γινέσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.*

45 *Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονιμὸς, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;*
 46 *μακάριος ὁ δούλος ἐκεῖνος, ὃν εἰδὼν ὁ κύριος αὐτοῦ εὐρήσκει*
 47 *ποιούντα οὕτως· ἀμην λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ καταστήσει*
 48 *αὐτὸν· εἰ δὲ εἴπῃ ὁ κάρκος*
 δου-

the advent of the son of man be. for as at the time that 38 usher'd in the deluge, they were eating and drinking, marrying themselves and their children, till the day that Noe entered into the ark, having no thoughts of the 39 flood till it came, and swept them all away; so shall also the advent of the son of man be. of two persons, who shall 40 be then in the field, one shall be taken, and the other left. two women shall be grinding 41 at the mill, the one shall be taken, and the other left. watch therefore, for ye know 42 not at what hour your Lord shall come. but this you con- 43 ceive, that if a man knew at what hour of the night the thief would come, he would set a watch, and not suffer his house to be broke open. therefore be ye also 44 prepar'd: for the son of man may come at an hour you least expect.

If then there be a servant, 45 appointed by his master to take care of his family, who faithfully and prudently distributes their allowance according to the establishment: happy is the servant, who 46 shall be found so employed, at his master's return. I tell you, 47 he shall make him steward of all his estate. but if he 48
 be

δουλος εκείνος εν τη καρδια
αυτου, χρονίζει ο κυριος μου
49 ελθειν. και αρεπται τυπτειν
τους συνδουλους αυτου, εσθιη
δε και πινη μετα των μεθυσ-
50 των : ηξει ο κυριος του δου-
λου εκείνος εν ημερα η ου
προσδοκα, και εν ωρα η ου
51 γινωσκει. και διχοτομησει αυ-
τον, και το μερος αυτου με-
τα των υποκριτων θησει, ε-
κει εσται ο κλαυθμος και ο
βουγμος των οδοντων.

1 ΤΟΤΕ ΟΜΟΙΩΘΗΣΕΤΑΙ Η ΒΑ-
ΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΔΕΚΑ
ΠΑΡΘΕΝΟΙΣ, ΑΙΤΙΝΕΣ ΛΑΒΟΥΣΑΙ
ΤΑΣ ΛΑΜΠΑΔΑΣ ΑΥΤΩΝ, ΕΞΗΛ-
ΘΟΥ ΕΙΣ ΑΠΧΥΤΗΣΙΝ ΤΟΥ ΝΥΜ-
2 ΦΙΟΥ. ΠΕΝΤΕ ΔΕ ΠΣΑΝ ΕΞ ΑΥ-
ΤΩΝ ΦΡΟΝΙΜΟΙ, ΚΑΙ ΠΕΝΤΕ ΜΩ-
3 ΡΑΙ. ΑΙΤΙΝΕΣ ΜΩΡΑΙ ΛΑΒΟΥ-
ΣΑΙ ΤΑΣ ΛΑΜΠΑΔΑΣ ΑΥΤΩΝ,
ΟΥΚ ΕΛΑΒΟΝ ΜΕΘ' ΕΑΥΤΩΝ ΕΛΑΙ-
4 ΟΥ. ΑΙ ΔΕ ΦΡΟΝΙΜΟΙ ΕΛΑΒΟΝ Ε-
ΛΑΙΟΝ ΕΝ ΤΟΙΣ ΑΓΓΕΙΟΙΣ ΑΥΤΩΝ,
ΜΕΤΑ ΤΩΝ ΛΑΜΠΑΔΩΝ ΑΥΤΩΝ.
5 ΧΡΟΝΙΖΟΝΤΟΣ ΔΕ ΤΟΥ ΝΥΜΦΙΟΥ,
ΕΝΥΣΤΑΣΑΝ ΠΑΣΑΙ, ΚΑΙ ΕΚΑ-
6 ΘΕΥΘΟΝ. ΜΕΣΗΣ ΔΕ ΝΥΚΤΟΣ
ΚΡΑΥΓΗ ΓΕΡΟΝΕΝ, ΙΔΟΥ, Ο ΝΥΜ-
ΦΙΟΣ ΕΡΧΕΤΑΙ, ΕΞΕΡΧΕΣΘΕ ΕΙΣ
7 ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΥ. ΤΟΤΕ Π-
ΓΕΘΗΣΑΝ ΠΑΣΑΙ ΑΙ ΠΑΡΘΕΝΟΙ
ΕΚΕΙΝΑΙ, ΚΑΙ ΕΚΟΣΜΗΣΑΝ ΤΑΣ
8 ΛΑΜΠΑΔΑΣ ΑΥΤΩΝ. ΑΙ ΔΕ ΜΩ-
ΡΑΙ ΤΑΚ ΦΡΟΝΙΜΟΙΣ ΕΙΠΟΝ, ΔΟ-
ΤΕ ΗΜΙΝ ΕΚ ΤΟΥ ΕΛΑΙΟΥ ΎΜΩΝ,
ΟΤΙ ΑΙ ΛΑΜΠΑΔΕΣ ΗΜΩΝ ΣΒΕΝ-
9 ΝΥΝΤΑΙ. ΑΠΕΚΡΙΘΗΣΑΝ ΔΕ ΑΙ
ΦΡΟΝΙΜΟΙ, ΛΕΓΟΥΣΑΙ, ΜΗΠΟΤΕ
ΟΥ

be dishonest, and says to him-
self, my Lord delays coming,
and shall pretend to assault 49
his fellow-servants, and spend
his time with sots : the master 50
of that servant will come in
a day when he least expects
it, and at an hour he is not
aware of ; and shall turn 51
him out of the family, and give
him the reward due to such
behaviour : there shall be
weeping and gnashing of teeth.

The kingdom of the Mef- 1
siah will then be such, as
when ten virgins took their
lamps, and went out to meet
the bridegroom. five of them 2
were wise, and five were
foolish. they that were foolish 3
took their lamps, and took no
oil with them : but the wise 4
took oil in their vessels with
their lamps. while the bride- 5
groom tarried, they were
drowsy and slept. and at 6
midnight there was a sudden
cry, see the bridegroom comes,
go and meet him. then the 7
virgins all awoke, and trim-
med their lamps. and the 8
foolish said to the wise, give
us of your oil, for our lamps 9
are going out. but the wise
answered, for fear there
should not be enough for us
and you, go rather to those
that sell, and buy for your

ου μη αρκῶσιν ἡμῖν καὶ ὑμῖν
 πορευεσθε πολλοὺς πρὸς τοὺς
 πωλοῦντας· καὶ ἀγοράσατε
 10 ἑαυταῖς· ἀπερχομένων δὲ
 αὐτῶν ἀγοράσαι, παῦεν ὁ
 νυμφίος· καὶ αἱ ἑτοίμοι εἰ-
 σπλῆθον μετ' αὐτοῦ εἰς τοὺς
 γάμους· καὶ ἐκλείσθη ἡ θύρα·
 11 ὕστερον δὲ ἐρχονται καὶ αἱ
 λοιπαὶ παρθένοι, λέγουσαι,
 12 κύριε, κύριε, ἀνοίξον ἡμῖν· ὁ
 δὲ ἀποκριθεὶς εἶπεν, ἀμὴν λέ-
 13 γω ὑμῖν, οὐκ οἶδα ὑμᾶς· ἑρ-
 ροῦντες οὖν, ὅτι οὐκ οἰδατε
 τὴν ἡμέραν οὐδὲ τὴν ὥραν·
 14 ὥστε γὰρ ἄνθρωπος ἀ-
 ποδημῶν ἐκάλεσε τοὺς ἰδίους
 δούλους, καὶ παρέδωκεν αὐ-
 15 τοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ
 ὧ μὲν ἔδωκε πέντε τάλαντα,
 ὧ δὲ δύο, ὧ δὲ ἓν, ἕκαστῳ κα-
 τὰ τὴν ἰδίαν δύναμιν, καὶ ἀπε-
 16 δέμνησεν εὐθεὺς· πορευθεὶς δὲ
 ὁ τὰ πέντε τάλαντα λα-
 βὼν, ἐργάσατο ἐν αὐτοῖς,
 καὶ ἐποίησεν ἄλλα πέντε τα-
 17 λαντα· ὥσαυτως καὶ ὁ τὰ
 δύο, ἐκερδήσεν καὶ αὐτὸς ἄλλα
 18 δύο· ὁ δὲ τὸ ἓν λαβὼν, ἀπελ-
 θὼν ὠρυξεν ἐν τῇ γῇ, καὶ ἀπε-
 κρύψε τὸ ἀργύριον τοῦ κυρίου
 19 αὐτοῦ· μετὰ δὲ χρόνον πο-
 λὺν ἐρχεται ὁ κύριος τῶν δού-
 λων ἐκείνων, καὶ συναίρει
 20 μετ' αὐτῶν λόγον· καὶ προ-
 σελθὼν ὁ τὰ πέντε τάλαντα
 λαβὼν, προσήνεγκεν ἄλλα
 πέντε τάλαντα, λέγων, κύ-

selves. and while they were 10
 gone to buy, the bridegroom
 came, and they that were
 ready, entred with him into
 the ball, and the door was
 shut. afterwards came the 11
 other virgins likewise, and
 cry'd; Lord, Lord, pray 12
 let us in. but he answered,
 I assure you, I know you
 not. watch therefore, for 13
 ye know neither the day nor
 the hour.

So it was when a man was 14
 going to travel into a foreign
 country, he called his ser-
 vants, and delivered to them
 his stock: to one he gave 15
 five talents, to another two,
 and to another one, to every
 man according to his respec-
 tive ability, and then set
 out on his journey. now he 16
 that had received five ta-
 lents, immediately employed
 them in trade, and gain'd
 five talents more. so he that 17
 had received two, gained
 likewise other two. but he 18
 that had received one, went
 to dig a hole in the ground,
 and hid his lord's money.
 after a long time the lord of 19
 those servants came, and
 reckoned with them. ac- 20
 cordingly he that had re-
 ceived five talents, came and
 brought other five talents,
 saying,

ριε, ΠΕΝΤΕ ΤΑΛΑΝΤΑ ΜΟΙ ΠΑ-
 ΡΕΔΩΚΑΣ, ΙΔΕ, ΑΛΛΑ ΠΕΝΤΕ
 ΤΑΛΑΝΤΑ ΕΚΕΡΘΗΣΑ ΕΠ' ΑΥ-
 21 ΤΟΙΣ. ΕΦΗ ΔΕ ΑΥΤΩ Ο ΚΥΡΙΟΣ
 ΑΥΤΟΥ, ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ ΚΑΙ
 ΠΙΣΤΕ, ΕΠΙ ΟΛΙΓΑ ΗΣ ΠΙΣΤΟΣ,
 ΕΠΙ ΠΟΛΛΩΝ ΣΕ ΚΑΤΑΣΤΗΣΩ,
 ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΧΑΡΑΝ ΤΟΥ ΚΥ-
 22 ΡΙΟΥ ΣΟΥ. ΠΡΟΣΕΛΘΩΝ ΔΕ ΚΑΙ Ο
 ΤΑ ΔΥΟ ΤΑΛΑΝΤΑ ΛΑΒΩΝ, ΕΙ-
 ΠΕ, ΚΥΡΙΕ, ΔΥΟ ΤΑΛΑΝΤΑ ΜΟΙ
 ΠΑΡΕΔΩΚΑΣ, ΙΔΕ, ΑΛΛΑ ΔΥΟ
 ΤΑΛΑΝΤΑ ΕΚΕΡΘΗΣΑ ΕΠ' ΑΥ-
 23 ΤΟΙΣ. ΕΦΗ ΑΥΤΩ Ο ΚΥΡΙΟΣ
 ΑΥΤΟΥ, ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ ΚΑΙ
 ΠΙΣΤΕ, ΕΠΙ ΟΛΙΓΑ ΗΣ ΠΙΣΤΟΣ,
 ΕΠΙ ΠΟΛΛΩΝ ΣΕ ΚΑΤΑΣΤΗΣΩ,
 ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΧΑΡΑΝ ΤΟΥ
 24 ΚΥΡΙΟΥ ΣΟΥ. ΠΡΟΣΕΛΘΩΝ ΔΕ
 ΚΑΙ Ο ΤΟ ΕΝ ΤΑΛΑΝΤΟΝ ΕΙΛΗ-
 ΦΩΣ, ΕΙΠΕ, ΚΥΡΙΕ, ΕΓΓΩΝ ΣΕ
 ΟΤΙ ΣΚΛΗΡΟΣ ΕΙ ΑΝΘΡΩΠΟΣ, ΘΕ-
 ΡΙΖΩΝ ΟΠΟΥ ΟΥΚ ΕΣΠΕΙΡΑΣ, ΚΑΙ
 ΣΥΝΑΓΩΝ ΟΘΕΝ ΟΥ ΔΙΕΣΚΟΡΠΙ-
 25 ΣΑΣ, ΚΑΙ ΦΟΒΗΘΕΙΣ, ΑΠΕΛΘΩΝ
 ΕΚΡΥΨΑ ΤΟ ΤΑΛΑΝΤΟΝ ΣΟΥ ΕΝ
 26 ΤΗ Γῆ, ΙΔΕ, ΕΧΕΙΣ ΤΟ ΣΟΝ. Α-
 ΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ,
 ΕΙΠΕΝ ΑΥΤΩ, ΠΑΥΗΡΕ ΔΟΥΛΕ
 ΚΑΙ ΟΚΥΗΡΕ, ΗΔΕΙΣ ΟΤΙ ΘΕΡΙΖΩ
 ΟΠΟΥ ΟΥΚ ΕΣΠΕΙΡΑ, ΚΑΙ ΣΥΝΑ-
 27 ΓΩ ΟΘΕΝ ΟΥ ΔΙΕΣΚΟΡΠΙΣΑ. ΕΔΕΙ
 ΟΥΝ ΣΕ ΒΑΛΕΙΝ ΤΟ ΑΡΓΥΡΙΟΝ ΜΟΥ
 ΤΟΙΣ ΤΡΑΠΕΖΙΤΑΙΣ, ΚΑΙ ΕΛΘΩΝ
 ΕΓΩ ΕΚΟΜΙΣΑΜΗΝ ΑΝ ΤΟ ΕΜΟΝ

saying, Lord, you delivered
 to me five talents: besides
 those, there's five talents
 more, which I have gain'd.
 his lord said to him, well
 21 done, thou art an honest
 faithful servant; thou hast
 been faithful in a small trust,
 I will give thee a much larger
 trust; go in and partake of
 thy master's diversions. he
 22 also that had received two
 talents, came and said, Lord,
 you delivered to me two ta-
 lents: here are two other ta-
 lents which I have gain'd be-
 sides them. his lord said to
 23 him, well done, good and
 faithful servant; thou hast
 been faithful in a small trust,
 I will give thee a much larger
 trust: go in and partake of
 your master's joy. then came
 24 he who had received the one
 talent, and said, Lord, I
 knew that you were a hard
 man, reaping where you have
 not sown, and gathering where
 you have not scattered: fear
 25 made me hide the talent un-
 der ground: but there you
 have what is your own. his
 26 lord answered and said unto
 him, thou vile selfish wretch,
 you knew that I reap where
 I sowed not, and gather
 where I have not scatter'd:
 should not you then have lodg-
 27 ed my money at the banker's,
 and so at my return I should

28 **συν τοκῷ·** αρατε ουν απ' αυτου το ταλαντον, και δοτε τῷ εχοντι τα δεκα τα-
 29 **λαντα·** τῷ γαρ εχοντι παντι δοθησεται, και περισευθησεται, απο δε του μη εχοντος, και ο εχει, αρθησε-
 30 **ται απ' αυτου·** και του αχρειου δουλον εκβαλλετε εις το σκοτος το εξωτερου, εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων.

31 **Οταν δε ελθῃ ο υιος του ανθρωπου εν τη δοξῃ αυτου, και παντες οι αγγιοι αγγελοι μετ' αυτου, τότε καθισει επι**
 32 **θρανου δοξης αυτου·** και συναχθησεται εμπροσθεν αυτου παντα τα εθνη, και αφορει αυτους απ' αλληλων, ωσπερ ο ποιμην αφοριζει τα προβατα απο των εριφων.
 33 **και στήσει τα μεν προβατα εκ δεξιων αυτου, τα δε ερι-**
 34 **φια εξ ευωνυμων·** τότε ερει ο βασιλευς τοις εκ δεξιων αυτου, **δευτε οι ευλογημενοι του πατρος μου, κληρονομησατε την ητοιμασμενην υμιν βασιλειαν απο καταβολης κοσ-**
 35 **μου·** επεινασα γαρ, και εδωκατε μοι φαγειν, εδιψησα, και εποτισατε με, ξενος ημην, και συνηγαγετε με·
 36 **γυμνος, και περιβαλετε με, ποθενισα, και επεσκεψασθε με, εν φυλακη ημην, και ηλ-**
 37 **θετε προς με·** τότε αποκριθσονται αυτω οι δικαιοι, λεγοντες, κυριε, ποτε σε ειδο-
 μεν

have received my own with interest. here, take the ta- 28
 lent from him, and give it to him that has the ten. for he 29
 that makes use of what he has, shall have more; but if he makes no improvement thereof, it shall be taken from him. take then that worth- 30
 less fellow, turn him out in the dark, there shall be weeping and gnashing of teeth.

When the son of man shall 31
 come in his majesty, accompanied with all his holy angels, he shall sit upon the throne of his glory. then all nations 32
 shall be assembled before him, and he shall separate them one from another, as a shepherd separates his sheep from the goats. and he shall set 33
 the sheep on his right hand, but the goats on the left. the king shall say to those on 34
 his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. for I was prest with 35
 hunger, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, 36
 and ye clothed me: I was sick, and ye took care of me: I was in prison, and ye visited me. then will the righteous 37
 answer him, saying, Lord, when did we see thee in hunger,

ΜΕΝ ΠΕΙΝΩΝΤΑ, ΚΑΙ ΕΘΡΕΨΑ-
 ΜΕΝ? Η ΔΙΨΩΝΤΑ, ΚΑΙ ΕΠΟ-
 38 ΤΙΣΑΜΕΝ? ΠΟΤΕ ΔΕ ΣΕ ΕΙΔΟ-
 ΜΕΝ ΞΕΝΟΝ, ΚΑΙ ΣΥΝΗΓΑΓΟΜΕΝ?
 Η ΓΥΜΝΟΝ, ΚΑΙ ΠΕΡΙΕΒΑΛΟΜΕΝ?
 39 ΠΟΤΕ ΔΕ ΣΕ ΕΙΔΟΜΕΝ ΑΣΘΕΝΗ, Η
 ΕΝ ΦΥΛΑΚΗ, ΚΑΙ ΠΛΘΟΜΕΝ ΠΡΟΣ
 40 ΣΕ? ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ὁ ΒΑΣΙ-
 ΛΕΥΣ, ΕΡΕΙ ΑΥΤΟΙΣ, ΑΜΗΝ ΛΕΓΩ
 ὙΜΙΝ, ΕΦ' ὍΣΟΝ ΕΠΟΙΗΣΑΤΕ ἘΝΙ
 ΤΟΥΤΩΝ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ
 ΤΩΝ ΕΛΑΧΙΣΤΩΝ, ΕΜΟΙ ΕΠΟΙΗ-
 41 ΣΑΤΕ. ΤΟΤΕ ΕΡΕΙ ΚΑΙ ΤΟΙΣ ἘΞ
 ΕΥΩΝΥΜΩΝ, ΠΟΡΕΥΕΣΘΕ ΑΠ' ΕΜΟΥ
 Οἱ ΚΑΤΗΡΑΜΕΝΟΙ, ΕΙΣ ΤΟ ΠΥΡ ΤΟ
 ΑΙΩΝΙΟΝ, ΤΟ ΠΡΟΤΙΜΑΣΜΕΝΟΝ Τῷ
 ΔΙΑΒΟΛῳ ΚΑΙ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΑΥ-
 42 ΤΟΥ. ΕΠΕΙΝΑΣΑ ΓΑΡ, ΚΑΙ ΟΥΚ
 ΕΔΩΚΑΤΕ ΜΟΙ ΦΑΓΕΙΝ, ΕΔΙΨΗΣΑ
 43 ΚΑΙ ΟΥΚ ΕΠΟΤΙΣΑΤΕ ΜΕ. ΞΕΝΟΣ
 ΠΗΠΝ, ΚΑΙ ΟΥ ΣΥΝΗΓΑΓΕΤΕ ΜΕ,
 ΓΥΜΝΟΣ, ΚΑΙ ΟΥ ΠΕΡΙΕΒΑΛΕΤΕ
 ΜΕ, ΑΣΘΕΝΗΣ ΚΑΙ ΕΝ ΦΥΛΑΚΗ,
 ΚΑΙ ΟΥΚ ΕΠΕΣΚΕΨΑΣΘΕ ΜΕ.
 44 ΤΟΤΕ ΑΠΟΚΡΙΘΗΣΟΥΝΤΑΙ ΚΑΙ ΑΥ-
 ΤΟΙ, ΛΕΓΟΥΝΤΕΣ, ΚΥΡΙΕ, ΠΟΤΕ ΣΕ
 ΕΙΔΟΜΕΝ ΠΕΙΝΩΝΤΑ, Η ΔΙΨΩΝ-
 ΤΑ, Η ΞΕΝΟΝ, Η ΓΥΜΝΟΝ, Η ΑΣ-
 ΘΕΝΗ, Η ΕΝ ΦΥΛΑΚΗ, ΚΑΙ ΟΥ
 45 ΔΗΛΚΟΝΗΣΑΜΕΝ ΣΟΙ? ΤΟΤΕ Α-
 ΠΟΚΡΙΘΗΣΕΤΑΙ ΑΥΤΟΙΣ, ΛΕΓΩΝ,
 ΑΜΗΝ ΛΕΓΩ ὙΜΙΝ, ΕΦ' ὍΣΟΝ ΟΥΚ
 ΕΠΟΙΗΣΑΤΕ ἘΝΙ ΤΟΥΤΩΝ ΤΩΝ Ε-
 ΛΑΧΙΣΤΩΝ, ΟΥΔΕ ΕΜΟΙ ΕΠΟΙΗ-
 46 ΣΑΤΕ. ΚΑΙ ΑΠΕΛΕΥΣΟΥΝΤΑ ὉΥ-
 ΤΟΙ ΕΙΣ ΚΟΛΑΣΙΝ ΑΙΩΝΙΟΝ, Οἱ ΔΕ
 ΔΙΚΑΙΟΙ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ.

hunger, and fed thee? or
 thirsty, and gave thee drink?
 when did we see thee a stran- 38
 ger, and took thee in? or
 naked, and clothed thee? or 39
 when did we see thee sick,
 or in prison, and visited thee?
 and the king will reply, I 40
 declare unto you, your hav-
 ing done this for one of the
 least of these my brethren,
 is the same thing as doing it
 for me. then will he say 41
 to those on the left, depart
 from me ye cursed, into ever-
 lasting fire, prepared for the
 devil and his angels. for I 42
 was preft with hunger, and
 ye gave me no meat: I was
 thirsty, and ye gave me no
 drink: I was a stranger, 43
 and ye took me not in: naked,
 and ye clothed me not: sick,
 and in prison, and ye visited
 me not. then will they an- 44
 swer, Lord, when did we
 see thee in hunger, or a-
 thirst, or a stranger, or
 naked, or sick, or in prison,
 and did not minister unto
 thee? to this he will reply, 45
 I declare unto you, your not
 doing this for one of the least
 of these, is the same thing as
 not doing it for me. and 46
 these shall go away into ever-
 lasting punishment: but the
 righteous into life eternal.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν
 ὁ Ἰησοῦς πάντας τοὺς λόγους
 τοῦ-

Now when Jesus had fi- 1
 nished these discourses, he
 said

ΤΟΥΤΟΥ, ΕΙΠΕ ΤΟΙΣ ΜΑΘΗΤΑΙΣ
2 ΑΓΓΟΥ, ΟΙΔΑΤΕ ΟΤΙ ΜΕΤΑ ΔΥΟ
ΗΜΕΡΑΣ ΤΟ ΠΑΣΧΑ ΓΙΝΕΤΑΙ, ΚΑΙ
Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑΔΙ-
ΔΟΤΑΙ ΕΚ ΤΟ ΣΤΑΥΡΩΘΗΝΑΙ.

3 ΤΟΤΕ ΣΥΝΗΧΘΗΣΑΝ ΟΙ ΑΡ-
ΧΙΕΡΕΙΣ, ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ,
ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ
ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ
4 ΤΟΥ ΛΕΓΟΜΕΝΟΥ ΚΑΙΑΦΑ, ΚΑΙ
ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ ΙΝΑ ΤΟΝ ΙΗ-
ΣΟΥΝ ΔΟΛΩ ΚΡΑΤΗΣΩΣΙ ΚΑΙ
5 ΑΠΟΚΤΕΙΝΩΣΙΝ. ΕΛΕΓΟΝ ΔΕ, ΜΗ
ΕΝ ΤΗ ΕΟΡΤΗ, ΙΝΑ ΜΗ ΘΟΡΥΒΟΣ
ΓΕΝΗΤΑΙ ΕΝ ΤΩ ΛΑΩ.

6 ΤΟΥ ΔΕ ΙΗΣΟΥ ΓΕΝΟΜΕΝΟΥ ΕΝ
ΒΗΘΑΝΙΑ ΕΝ ΟΙΚΙΑ ΣΙΜΩΝΟΣ ΤΟΥ
7 ΛΕΠΡΟΥ, ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ ΓΥ-
ΝΗ ΑΛΑΒΑΣΤΡΟΝ ΜΑΡΟΥ ΕΧΟΥ-
ΣΑ ΒΑΡΥΤΙΜΟΥ, ΚΑΙ ΚΑΤΕΧΕΕΝ
ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΑΝΑ-
8 ΚΕΙΜΕΝΟΥ. ΙΔΟΝΤΕΣ ΔΕ * ΟΙ ΜΑΘΗ-
ΤΑΙ ΑΥΤΟΥ, ΗΓΑΝΑΚΤΗΣΑΝ,
ΛΕΓΟΝΤΕΣ, ΕΙΣ ΤΙ Η ΑΠΩΛΕΙΑ
9 ΑΥΤΗ? ΠΟΝΗΑΤΟ ΓΑΡ ΤΟΥΤΟ
ΠΡΑΘΗΝΑΙ ΠΟΛΛΟΥ, ΚΑΙ ΔΟ-
10 ΘΗΝΑΙ ΤΟΙΣ ΠΤΩΧΟΙΣ. ΓΝΟΥΣ ΔΕ
Ο ΙΗΣΟΥΣ, ΕΙΠΕΝ ΑΥΤΟΙΣ, ΤΙ ΚΟ-
ΠΟΥΣ ΠΑΡΕΧΕΤΕ ΤΗ ΓΥΝΑΙΚΙ?
ΕΡΓΟΝ ΓΑΡ ΚΑΛΟΝ ΕΙΡΓΑΣΑΤΟ ΕΚ
11 ΕΜΕ. ΠΑΝΤΟΤΕ ΓΑΡ ΤΟΥΣ ΠΤΩ-
ΧΟΥΣ ΕΧΕΤΕ ΜΕΘ' ΕΑΥΤΩΝ, Ε-
ΜΕ ΔΕ ΟΥ ΠΑΝΤΟΤΕ ΕΧΕΤΕ.

said to his disciples, ye know 2
that in two days the feast
of the passover will begin, and
the son of man be delivered
up to be crucified.

About this time the chief 3
priests, and the elders of the
people, assembled in the pa-
lace of the high priest, whose
name was Caiaphas, and 4
consulted how to seize Jesus
by surprise, and take away
his life. but they said, this 5
must not be done on the feast-
day, for fear the people rise.

Now when Jesus was in 6
Bethany, in the house of Si-
mon who had been a leper,
there came to him a wo- 7
man with an alabaster-box of
very precious ointment, and
poured it on his head, while he
was at table. one of his dis- 8
ciples seeing this, with in-
dignation said, to what pur-
pose is this waste? for this 9
could have been sold for a
great price, which might
have been given to the poor.
Jesus perceiving this, said to 10
them, why do you trouble the
woman? for what she has
done is out of regard to me.
ye have the poor always with 11
you, † but me ye have not

βα-

al-

* ΟΙ ΜΑΘΗΤΑΙ seems here to be put for οἱ τῶν μαθητῶν, as οἱ λεῖπτοι for οἱ τῶν λεπτῶν, Chap. xxvii. 44. and ἐπικαθίσαν ἐπάνω αὐτοῦ for ἐπάνω ἐνός ἐξ αὐτῶν, Chap. xxi. 7. and ταβήκας for ταβήκη, Chap. ii. 20. and τοῖς ἀνθρώποις for τῶ ἀνθρώπῳ, Chap. ix. 8.

† This confutes the doctrine of transubstantiation. See Dr. Whitby on the place.

12 βαλουσα γαρ αὕτη το μύρον
 τούτο ἐπὶ τοῦ σώματος μου,
 πρὸς τὸ ἐνταφιασάι με ἐποι-
 13 ησεν. ἀμὲν λέγω ὑμῖν, ὅ-
 που ἐὰν κηρυχθῇ τὸ εὐαγ-
 γελιον τούτο ἐν ὅλῳ τῷ κόσ-
 μῳ, λαληθήσεται καὶ ὁ ἐ-
 ποιήσεν αὕτη, εἰς μνημόσυνον
 αὐτῆς.

14 Τότε πορεύθεις εἰς τῶν
 δώδεκα, ὁ λεγόμενος Ἰουδᾶς
 Ἰσκαριώτης, πρὸς τοὺς ἀρ-
 15 χιερεῖς, εἰπὲς τι θέλετε μοι
 δοῦναι, καὶ γὰρ ὑμῖν παραδώσω
 αὐτὸν; οἱ δὲ ἐστήσαν αὐτῷ.
 16 Τριακοντα ἀργυρία· καὶ ἀπο-
 τότε ἐκῆτει ευκαιρίαν ἵνα αὐ-
 τὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων
 προσήλθον οἱ μαθηταὶ τῷ
 Ἰησοῦ, λέγοντες αὐτῷ, ποῦ
 θελεῖς ἐτοιμασώμεν σοὶ φα-
 18 γειν τὸ πάσχα; ὁ δὲ εἶπεν,
 ὑπάγετε εἰς τὴν πόλιν πρὸς
 τὸν δεινᾶ, καὶ εἰπάτε αὐτῷ,
 ὁ διδάσκαλος λέγει, ὁ καιρὸς
 μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ
 τὸ πάσχα μετὰ τῶν μαθη-
 19 τῶν μου· καὶ ἐποίησαν οἱ
 μαθηταὶ ὡς συνέταξεν αὐτοῖς
 ὁ Ἰησοῦς, καὶ ἑτοίμασαν τὸ
 πάσχα.

20 Ὅψιας δὲ γενομένης ἀνέκει-
 21 τὸ μετὰ τῶν δώδεκα· καὶ
 ἐσθιοντῶν αὐτῶν, εἶπεν, ἀ-
 μὲν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑ-
 μῶν

always. for † her pouring 12
 this ointment on my body, is
 preparative to my burial. I 13
 declare unto you, in what-
 ever quarter of the world,
 this part of the gospel-history
 shall be related, what this
 woman has now done shall be
 there mentioned to her praise.

Then one of the twelve, 14
 Judas Iscariot by name, went
 to the chief priests, and 15
 said, what will ye give me,
 and I will deliver him to
 you? and they promised him
 thirty pieces of silver. from 16
 which time he watched a
 favourable opportunity to de-
 liver him.

Now the first day of the 17
 feast of unleavened bread,
 the disciples came to Jesus,
 and said, where would you
 have us make the preparations
 for the paschal-supper? and 18
 he said, go into the city to
 such a man, and say to him,
 the master sends you word
 that his time is at hand, and
 he designs to keep the passover
 now at your house with his
 disciples. the disciples then 19
 did as Jesus appointed, and
 made ready the passover.

The even being now come, 20
 he sat down with the twelve.
 and as they were eating, he 21
 said, 'tis indeed true that
 one

- 22 μὼν παραδώσει με· καὶ λυ-
πομενοι σφοδρά, πρῶτοντο
λεγειν αὐτῷ ἕκαστος αὐτῶν,
23 μὴτι ἐγὼ εἰμι, κύριε; ὁ δὲ
ἀποκριθεὶς, εἶπεν, ὁ ἐμβάψας
μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν
χειρά, αὗτος με παραδώσει.
24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑ-
πάγει, καθὼς γεγραπται περὶ
αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀν-
θρώπου παραδίδεται, καλον-
τὴν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀν-
25 θρώπος ἐκεῖνος. ἀποκριθεὶς
δὲ Ἰουδᾶς, ὁ παραδίδους αὐ-
τόν· εἶπε, μὴτι ἐγὼ εἰμι,
ῥαββί; λεγεί αὐτῷ, σὺ εἶ-
πας.
26 Ἐσθιοντων δὲ αὐτῶν, λα-
βὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ
εὐχαριστήσας, ἐκλάσσε, καὶ
ἐδίδου τοῖς μαθηταῖς, καὶ
εἶπε, λαβετε, φαγετε, τού-
το ἐστὶ τὸ σῶμα μου.
καὶ
- one of this company shall be-
tray me. at which they 22
were exceedingly concern'd,
and began every one of them
to ask, Lord, is it I? to 23
this he answered, he that has
his hand in the dish with
mine, he it is that will be-
tray me. the son of man 24
is going to die, pursuant to
the scripture: but wo to that
man by whom the son of man
is betrayed: it had been bet-
ter for that man, if he had
never been born. then Judas, 25
he who was to betray him,
said, master, is it I? Jesus
replied, yes.
While they were yet eat- 26
ing, Jesus took bread, and
having given thanks, he
brake it, and gave it to the
disciples, saying, take, eat;
* this represents my body.
and

* St. Augustin says, "our Lord made no difficulty of saying, this is my body, when he only exhibited the Sign of his body." αὐτὸς, (is) in Epist. contra the scripture stile is equivalent to the verb signifies or re-Adamantium. presents. Gen. xl. 12. the three branches are, or signify, three days. ver. 18. the three baskets are three days. Ezck. xxxvii. 11. these bones are (i. e. represent) the whole house of Israel. Dan. ii. 38. thou art this head of gold. i. e. you, O King, are represented by the head of gold. vii. 17. the four great beasts are, or represent, four kings that shall arise. ver. 24. the ten horns are ten kings. viii. 21. the rough goat is the king of Grecia, and the great horn is the first king. Matt. xiii. 38. the field is the world. Gal. iv. 24. St. Paul speaking of Sara and of Agar says, they are the two covenants. So in Luke xxii. 20. and 1 Cor. xi. 25. τούτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ αἵματι, this cup is the new covenant by my blood—26. as often as ye eat τὸν ἄρτον τούτου this bread, καὶ τὸ ποτήριον τούτου πίνετε, and drink this cup—where the Popish argument is stronger for their having drank the very cup, than it is for their having eat the very body of Jesus Christ: because τούτο is of the same gender with ποτήριον, and in the same sentence; whereas in that
ex-

27 και λαβων το ποτηριον, και
ευχαριστησας, εδωκεν αυ-
τοις, λεγων, πινετε εξ αυτου
28 παντες, τουτο γαρ εστι το
αιμα μου, το της καινης δια-
θηκης, το περι πολλων εκ-
χυνομενον εις αφεσιν αμαρ-
29 τιων. λεγω δε υμιν, οτι ου
μη πινω απ' αρτι εκ τουτου
του γεννηματος της αμπελου,
εως της ημερας εκεινης, οταν
αυτο πινω μεθ' υμων καινον
εν τη βασιλεια του πατρος
μου.

30 Και υμνησαντες, εξηλθον
εις το ορος των ελαιων. το-
31 τε λεγει αυτοις ο Ιησους,
παντες υμες σκανδαλισθη-
σεσθε εν εμοι εν τη νυκτι
ταυτη, γεγραπται γαρ, "πα-
"ταξω τον ποιμενα, και
"διασκορπισθησεται τα
"προβατα της ποιμνης."
32 μετα δε το εγερθηναι με, προ-
αξω υμιας εις την Γαλιλαιαν.
33 αποκριθεις δε ο Πιτρος, ειπεν
αυτω, ει και παντες σκαν-

and he took the cup, and 27
having given thanks, he gave
it to them, saying, drink ye
all of it: for this repre- 28
sents my blood, the blood of
the new covenant which is
shed for * mankind for the
remission of sins. but this I 29
tell you, I shall not drink
any more wine with you
from this time forth to the
day, when I shall drink with
you, of the spiritual wine,
in my father's kingdom.

And when they had sung 30
an hymn, they went to the
mount of Olives. then said 31
Jesus to them, I shall be the
occasion of your revolting all
from me this night: for it is
written, "I will smite the
"shepherd, and the sheep of
"the flock shall be scattered."
but after I am risen again, I 32
will go before you into Ga-
lilee. Peter thereupon said, 33
tho' all the rest should aban-

don
expression of the Evangelists, Mat. xxvi. 26. Mark xiv. 23. Luke xxii. 19.
τουτο εστι το σωμα μου, this is my body, τουτο, this, which is of the
neuter gender, cannot be relative to απος bread, which is of the mas-
culine gender; and therefore the Roman Catholics, when they render
the words by, this bread is my body, are guilty of an intolerable solecism,
in defiance of grammar, as well as common sense. τουτο, agreeably to
the nature of this pronoun, refers to something preceding. So
John viii. 40. ye seek to kill a man, who has told you the truth, this
(τουτο) did not Abraham. Where the correlative so τουτο is το ζητειν
αποκτειναι, Abraham did not seek to kill. So τουτο here refers to ενλα-
λει, εδμεν. Luke xxii. 19. this breaking, this giving, is a symbol or repre-
sentation of the breaking my body for you, as St. Paul; of the giving my
body for you, as St. Luke; of giving my life a ransom for you, as
St. Matthew, chap. xx. 28. The still is the same here, as was us'd
Exod. xii. 11. ye shall eat it in haste, it is the Lord's Passover.

* Πολλοι is frequently used for All. Thus St. Chrysostom and Theophy-
lact. &c. Mat. xx. 28.

δαλισθησονται εν σοις, εγω
ουδεποτε σκανδαλισθοισμαι.
34 εφη αυτω ο Ιησους, αμην λερω
σοι, οτι εν ταυτη τη νυκ-
τι, πριν αλεκτορα φωνησαι,
35 τρις απαρνηση με. λεγει αυ-
τω ο Πητρος, καν δεη με
συν σοι αποθαινειν, ου μη σε
απαρνησωμαι. ομοιως δε και
παντες οι μαθηται ειπον.

36 ΤΟΤΕ ΕΡΧΕΤΑΙ ΜΕΤ' ΑΥΤΩΝ Ο
ΙΗΣΟΥΣ ΕΙΣ ΧΩΡΙΟΝ ΛΕΓΟΜΕΝΟΝ
ΓΕΘΣΗΜΑΝΙ, ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΜΑ-
ΘΗΤΑΙΣ ΑΥΤΟΥ, ΚΑΘΙΣΑΤΕ ΑΥ-
ΤΟΥ, ΕΩΣ ΑΝ ΑΠΕΛΘΩΝ ΠΡΟΣ-
37 ΕΥΞΟΜΑΙ ΕΚΕΙ. ΚΑΙ ΠΑΡΑΛΑ-
ΒΩΝ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΤΟΥΣ ΔΥΟ
ΥΙΟΥΣ ΖΕΒΕΔΑΙΟΥ, ΗΡΞΑΤΟ ΛΥ-
38 ΠΕΙΣΘΑΙ ΚΑΙ ΑΔΗΜΩΝΕΙΝ. ΤΟΤΕ
ΛΕΓΕΙ ΑΥΤΟΙΣ, " ΠΕΡΙΛΥΠΟΣ
" ΕΣΤΙΝ Η ΨΥΧΗ ΜΟΥ ΕΩΣ ΘΑ-
" ΝΑΤΟΥ." ΜΕΙΝΑΤΕ ΩΔΕΣ ΚΑΙ
ΓΡΗΓΟΡΕΙΤΕ ΜΕΤ' ΕΜΟΥ.

39 ΚΑΙ ΠΡΟΣΘΩΝ ΜΙΚΡΟΝ, Ε-
ΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥ-
ΤΟΥ, ΠΡΟΣΕΥΧΟΜΕΝΟΣ, ΚΑΙ ΛΕ-
ΓΩΝ, " ΠΑΤΕΡ ΜΟΥ, ΕΙ ΘΥΝΑ-
" ΤΟΝ ΕΣΤΙ, ΠΑΡΕΛΘΕΤΩ ΑΠ'
" ΕΜΟΥ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥΤΟ :
" ΠΛΗΝ ΟΥΧ ΩΣ ΕΓΩ ΘΕΛΩ,

40 " ΑΛΛ' ΩΣ ΣΥ." ΚΑΙ ΕΡΧΕΤΑΙ
ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ, ΚΑΙ ΕΥ-
ΡΙΣΚΕΙ ΑΥΤΟΥΣ ΚΑΘΕΥΔΟΝΤΑΣ,
ΚΑΙ ΛΕΓΕΙ ΤΩ ΠΕΤΡΩ, ΟΥΤΩΣ,
ΟΥΚ ΙΣΧΥΣΑΤΕ ΜΙΑΝ ΩΡΑΝ ΓΡΗ-

41 ΓΟΡΗΣΑΙ ΜΕΤ' ΕΜΟΥ? ΓΡΗΓΟ-
ΡΕΙΤΕ, ΚΑΙ ΠΡΟΣΕΥΧΕΣΘΕ, ΙΝΑ
ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΠΕΙΡΑΣΜΟΝ :
ΤΟ ΜΕΝ ΠΝΕΥΜΑ ΠΡΟΘΥΜΟΝ, Η

42 ΔΕ ΣΑΡΞ ΑΣΘΕΝΗΣ. ΠΑΛΙΝ ΕΚ
ΔΕΥ-

don you, I never will. Je- 34
sus replied, I tell you for
certain, that this night be-
fore * the time of cock-crowing,
thou shalt abjure me thrice.
but Peter said, though it 35
should cost me my life, I never
will disown you. and so said
all the disciples.

After this, Jesus went with 36
them to a place called Gethe-
semani, and said to the dis-
ciples, stay here, while I go
there and pray. but he took 37
with him Peter, and the
two sons of Zebedee, and be-
gan to be in a very great a-
gony of grief. and he said 38
to them, " my soul is ex-
ceeding sorrowful, even
unto death : " stay here
and watch by me.

Then advancing a little 39
further, he fell prostrate in
prayer, and said, " O my
father, if it be possible,
let this cup pass from me :
nevertheless not mine, but
thy will be done." then 40
returning to the disciples, and
finding them asleep, he said
to Peter, what, could ye not
watch by me one hour?
watch and pray that ye may 41
not sink under the trial: the
mind indeed is vigorous, but
the flesh is weak. again, 42
he went away the second
time, and prayed thus, " O
" my

* See the Note on Mark xiii. 35.

δευτερου απελθων προσπυξα-
 το, λεγων, "πατερ μου, ει
 "ου δυναται τουτο το πο-
 "τηριον παρελθειν απ' εμου,
 "εαν μη αυτο πιω, γενηθη-
 43 "τω το θελημα σου." και
 ελθων ευρεν αυτους παλιν κα-
 θευδοντας, ησαν γαρ αυτων
 44 οι οφθαλμοι βεβαρημενοι. και
 αφεις αυτους, απελθων πα-
 λιν, προσπυξατο εκ τριτου,
 45 τον αυτον λογον ειπων. το-
 τε ερχεται προς τους μαθητας
 αυτου, και λεγει αυτοις, κα-
 θευδετε το λοιπον, και ανα-
 πανεσθε? ιδου, ηγγικεν η ωρα,
 και ο υιος του ανθρωπου πα-
 46 ραδιδοται εις χειρας αιμαρτω-
 ηγγικεν ο παραδιδους με.
 47 Και ετι αυτου λαλουντος,
 ιδου, Ιουδας εις των δωδεκα
 παθε, και μετ' αυτου οχλος
 πολυς μετα μαχαιρων και ξυ-
 λων, απο των αρχιερων και
 48 πρεσβυτερων του λαου. ο δε
 παραδιδους αυτον, εδωκεν
 αυτοις σημειον, λεγων, ον αν
 φιλησω, αυτος εστι, κρα-
 49 τησατε αυτον. και ευθως
 προσελθων τω Ιησου, ειπε,
 χαιρε, ραββι, και κατεφιλη-
 50 σεν αυτον. ο δε Ιησους ει-
 πεν αυτω, εταιρε, εφ' ο πα-
 ρει? τοτε προσελθοντες επε-
 βαλον τας χειρας επι τον Ιη-
 σουν, και εκρατησαν αυ-
 τον.
 51 Και ιδου, εις των μετα
 Ιησους, εκτεινας την χειρα,

"my father, if I cannot
 "avoid drinking this cup,
 "thy will be done." then 43
 returning, he found them a-
 sleep again: for their eyes
 were heavy. then he left 44
 them once more, and went
 to prayers the third time,
 using the same words. and 45
 at his return, he said to his
 disciples, is this a time to sleep
 and take your rest? the
 hour draws nigh, and the
 son of man is betrayed into
 the hands of the gentiles.
 rise, let us be gone, there 46
 he is, the traitor is just up-
 on us.

And before he had done 47
 speaking, Judas one of the
 twelve appear'd, with a nu-
 merous retinue, arm'd with
 swords and staves, being sent
 by the chief priests and
 elders of the people. now 48
 he that was to betray him,
 gave them this signal, the
 person I shall kiss, is the very
 man, be sure to secure him.
 and immediately advancing 49
 to Jesus, he said, master, I
 salute you, and kissed him.
 Jesus said to him, friend, what 50
 are you come about? when
 the others advancing, seized
 upon Jesus, and secur'd him.

At which, one of Je- 51
 sus's company laying his hand
 P 2 upon

απεσπασε την μαχαिरαν αυ-
 του, και παταξας τον δουλον
 του αρχιερεως, αφειλεν αυ-
 52 του το ωτιον. τοτε λεγει
 αυτω ο Ιησους, αποστρεψον
 σου την μαχαिरαν εις τον το-
 πον αυτης, παντες γαρ ο λα-
 βοντες μαχαिरαν, εν μαχαिरα
 53 απολουνται. η δοκεις οτι ου
 δυναμαι αρτι παρακαλεσαι
 τον πατερα μου, και παρα-
 στησι μοι πλειους η δωδεκα
 54 λεγωνας αγγελων; πως ουν
 πληρωθωσιν αι γραφαι, οτι
 ουτω δει γενεσθαι;
 55 Εν εκεινη τη ωρα ειπεν ο
 Ιησους τοις σχολοις, ως επι
 ληστην εξηλθετε μετα μα-
 χαιρων και ξυλων συλλαβειν
 με, καθ' ημεραν προς υμας
 εκαθεζομην διδασκων εν τω
 ιερω, και ουκ εκρατησατε με.
 56 τουτο δε ολον γεγονεν, ινα
 πληρωθωσιν αι γραφαι των
 πρωφητων. τοτε οι μαθη-
 ται παντες, αφεντες αυτον,
 εφυγον.
 57 Οι δε κρατησαντες τον Ιη-
 σουν, απηγαγον προς Καια-
 φαν τον αρχιερα, οπου οι
 Γραμματεες και οι πρεσβυτε-
 58 ροι συνηχθησαν. ο δε Πητρος
 ηκολουθει αυτω απο μακρο-
 θεν, εως της αυλης του αρχιε-
 ρεως, και εισελθων εσω, εκα-
 θητο μετα των υπηρετων, ι-
 δειν το τέλος.
 59 Οι δε αρχιερεις και οι πρεσ-
 βυτεροι και το συνεδριον ολον
 εξη-

upon his sword, drew it, and
 striking at a servant of the
 high priest's, took off his ear.
 but Jesus said to him, put up 52
 your sword in its place: for all
 that take to the sword, shall
 perish by the sword. do you 53
 think my father, if I should
 now desire it of him, would
 not instantly send me more
 than twelve legions of an-
 gels? but how then shall the 54
 scriptures be fulfilled, which
 say, that thus it must hap-
 pen?

At the same time Jesus 55
 said to the company, you come
 to apprehend me with swords
 and clubs, as if in pursuit of
 a robber; I was every day
 with you teaching in the tem-
 ple, and ye did not then seize
 upon me. but all this was to 56
 be done, in pursuance of what
 the prophets had predicted.
 then all the disciples aban-
 don'd him, and fled.

And they that had appre- 57
 hended Jesus, led him away
 to Caiaphas the high priest,
 where the Scribes and the se-
 nators were assembled. but 58
 Peter followed him at a dis-
 tance to the high priest's pa-
 lace, and going in, he sat
 with the officers to see the e-
 vent.

Now the chief priests, 59
 the senators and the whole
 coun-

εἴπουν ψευδομαρτυρίαν κα-
 τα τοῦ Ἰησοῦ, ὅπως αὐτὸν
 60 θανατώσωσι· καὶ οὐκ εὔρον,
 καὶ πολλῶν ψευδομαρτύρων
 προσελθόντων, οὐκ εὔρον,
 ὕστερον δὲ προσελθόντες δύο
 61 ψευδομαρτυρεῖς, εἶπον, οὗτος
 ἐφη, “δυναμὶς καταλυσαὶ
 “τὸν ναὸν τοῦ Θεοῦ, καὶ
 “δια τριῶν ἡμερῶν οἰκοδομη-
 62 “σαι αὐτόν.” καὶ ἀναστὰς
 ὁ ἀρχιερεὺς, εἶπεν αὐτῷ, οὐ-
 δὲν ἀποκρίνη, τί οὗτοι σοὺ
 63 καταμαρτυροῦσιν; ὁ δὲ Ἰη-
 σους ἐσιῶπα. καὶ ἀποκρι-
 θεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ,
 ἐξορκίζω σε κατὰ τοῦ Θεοῦ
 τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ
 συ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ
 64 Θεοῦ. λέγει αὐτῷ ὁ Ἰησοῦς,
 συ εἶπας, πλην λέγω ὑμῖν,
 ἀπ’ ἀρτὶ ὀψεσθε τὸν υἱὸν τοῦ
 ἀνθρώπου καθημένον ἐκ δεξιῶν
 τῆς δυνάμεως, καὶ ἐρχομένον
 ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
 65 τότε ὁ ἀρχιερεὺς διεῖρήκε τα
 ἱμάτια αὐτοῦ, λέγων, ὅτι
 ἐβλασφημήσῃς, τί ἐτι χρεῖαν
 ἔχομεν μαρτύρων; ἴδε, νυν
 πικρούσατε τὴν βλασφημίαν
 66 αὐτοῦ, τί ὑμῖν δοκεῖ; οἱ δὲ
 ἀποκριθέντες, εἶπον, ἐνοχὸς
 67 θανάτου ἐστὶ. τότε ἐνεπτύ-
 σαν εἰς τὸ πρόσωπον αὐ-
 τοῦ, καὶ ἐκολάφισαν αὐ-
 68 τόν, οἱ δὲ ἐρράπισαν, λέγον-
 τες, προφητεύσον ἡμῖν Χριστέ,
 τίς ἐστὶν ὁ παῖσας σε;
 69 Ὁ δὲ Πέτρος ἐξω ἐκάθητο
 ἐν τῇ αὐλῇ, καὶ προσπαθεῖν
 αὐ-

council, endeavour’d to get
 false evidence against Jesus,
 that he might be condemn’d
 to die, but they found none: 60
 and though many false wit-
 nesses came, it was not found
 sufficient. at last there came
 two false witnesses, who
 charg’d him with saying, “I 61
 “am able to destroy the tem-
 “ple of God, and to build it
 “in three days.” and the 62
 high priest arose, and said to
 him, have you nothing in an-
 swer to that charge they bring
 against you? but Jesus made 63
 no reply. and the high priest
 said to him, I conjure thee by
 the living God, to tell us, are
 you the Christ the son of God?
 Jesus reply’d, I am: moreover 64
 I declare to you, within a while
 ye shall see the son of man sit-
 ting on the right hand of God,
 and coming on the clouds of
 heaven. then the high priest 65
 rent his clothes, saying, he
 has spoke blasphemy; what
 further need have we of wit-
 nesses? you yourselves have
 now heard his blasphemy.
 what is your opinion? they 66
 reply’d, he deserves to die.
 then they spit in his face, some 67
 beat him on the head, others
 smote him on the cheeks, cry- 68
 ing now Christ divine, who
 ’t is that struck you?

In the mean time Peter 69
 was sitting without in the
 court:

αὐτῷ μὴ παιδίσκη, λεγούσα,
 καὶ σὺ ποῦθα μετὰ Ἰησοῦ τοῦ
 70 Γαλιλαίου. ὁ δὲ πρὶν ἅπαντων
 ἐμπροσθεν αὐτῶν πάντων,
 λεγὼν, οὐκ οἶδα τί λεγεις.
 71 ἔξελθοντα δὲ αὐτὸν εἰς τοῦ
 πυλῶνα, εἶδεν αὐτὸν ἄλλη,
 καὶ λέγει τοῖς ἐκεῖ, καὶ οὗτος
 ἦν μετὰ Ἰησοῦ τοῦ Ναζω-
 72 ραίου. καὶ πάλιν πρὶν ἅπαντων
 μετ' ὅρκου, ὅτι οὐκ οἶδα τοῦ
 73 ἀνθρώπου. μετὰ μικρὸν δὲ
 προσελθόντες οἱ ἑστῶτες, εἶ-
 πον τῷ Πέτρῳ, ἀληθῶς καὶ
 σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λα-
 74 λία σου ὁμῶς σε ποιεῖ. τότε
 ἤρξατο καταθεματίζειν,
 καὶ ὀμνυεῖν, ὅτι οὐκ οἶδα τοῦ
 ἀνθρώπου; καὶ εὐθείας ἀλεκ-
 75 τῶρ ἐφώνησε. καὶ ἐμνησθὲν ὁ
 Πέτρος τοῦ ῥήματος τοῦ Ἰη-
 σοῦ, εἰρηκοῦς αὐτῷ, "ὅτι
 "πρὶν ἀλεκτορὰ φωνῆσαι,
 "τρὶς ἀπαρνήσῃ με." καὶ
 ἔξελθων ἔξω, ἐκλαυσε πι-
 κρῶς.

1 Πρῶτας δὲ γενομένης, συμ-
 βουλίου ἐλάβον πάντες οἱ ἀρ-
 χιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
 λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε
 2 θανατώσαι αὐτόν. καὶ ὀν-
 ταντες αὐτόν, ἀπῆραγον, καὶ
 παρέδωκαν αὐτὸν Ποντίῳ Πι-
 λατῷ τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰουδᾶς ὁ παρα-
 δίδους αὐτόν, ὅτι κατεκρίθη,
 μετamelήθει, ἀπεστρέψε τὰ
 τριακοντὰ ἀργυρία τοῖς ἀρ-
 χιε-

court: and a servant maid
 came to him, and said, you
 likewise was one of Jesus the
 Galilean's comrades. but he 70
 denied it before them all, say-
 ing, I know nothing of the
 matter. and when he was 71
 going out at the porch, ano-
 ther maid saw him, and said
 to those that were by, this
 fellow was also with Jesus of
 Nazareth. but he denied it 72
 again, and swore I don't
 know the man. soon after 73
 they that stood by coming up,
 said to Peter, certainly you
 are one of them, for thy speech
 betrays thee. then he fell to 74
 solemn imprecations, and
 swore, "I don't know the
 "man." and immediately
 the cock crew: when Peter 75
 remembered what Jesus had
 said to him, "before the
 "cock crow, thou shalt deny
 "me thrice." and he went
 out, and wept bitterly.

As soon as it was day, all 1
 the chief priests and senators
 of the people consulted mea-
 sures against Jesus how they
 might put him to death. and 2
 when they had bound him,
 they led him away, and deli-
 vered him to Pontius Pilate
 the governor of Judea.

At the same time, Judas 3
 who had betrayed him, find-
 ing that he was condemned,
 repented, and carried back
 the

καρευσι και τοις πρεσβυτε-
 4 ροις, λεγων, ημαρτον, πα-
 ραδουκ αιμα αθων, οι δε ει-
 πον, τι προς ημας? συ ουκει-
 5 και ριψας τα αργυρια εν τω
 ναω, ανεχωρρησε, και απελ-
 6 θων, απηγατο. οι δε αρ-
 χιερεις λαβοντες τα αργυρια,
 ειπον, ουκ εξεστι βαλειν αυ-
 τα εις τον κορβαναν, επει τι-
 7 μη αιματος εστι. συμβου-
 λιον δε λαβοντες, ηγορασαν
 εξ αυτων τον αγρον του κερα-
 μεως εις ταφην τοις ξενοις.
 8 διο εκληθη ο αγρος εκεινος, α-
 γρος αιματος, εως της σημε-
 9 ρον. τοτε πληρωθη το ρηθεν
 δια Ιερειμου του προφητου,
 λεγοντες, “ και ελαβον τα
 “ τριακοντα αργυρια, την
 “ τιμην του τετιμημενου, ον
 “ ετιμησαντο απω υιων Ισ-
 10 ραηλ, και εδωκαν αυτα εις
 “ τον αγρον του κεραμεως,
 “ καθα συνεταξε μοι κυ-
 “ ριος.”

11 Ο δε Ιησους εστη εμπροσ-
 θεν του ηγεμονος, και επηρω-
 τησεν αυτον ο ηγεμων, λε-
 γων, συ ει ο βασιλευς των
 Ιουδαιων? ο δε Ιησους εφη
 12 αυτω, συ λεγεις. και εν τω
 κατηγορεισθαι αυτον υπο των
 αρχιερεων και των πρεσβυτε-
 13 ρων, ουδεν απεκρινατο. το-
 τε λεγει αυτω ο Πιλατος, ουκ

the thirty pieces of silver to
 the chief priests and senators,
 saying, I have sinned in be- 4
 trayng the blood of the in-
 nocent: and they said, what
 is it to us? you must look
 to that. then throwing down 5
 the pieces of silver in the
 temple, he departed, and
 went and banged himself. but 6
 the chief priests took the sil-
 ver pieces, and said, it is not
 lawful to put them into the
 treasury, because it is the
 price of blood. and having 7
 consulted together, they laid
 out the money in buying the
 potter's field, to serve for a
 burying place for strangers.
 for this reason the field is cal- 8
 led the field of blood to this
 day. then was fulfilled what 9
 Jeremy the prophet said,
 “ and they took the thirty
 “ pieces of silver, the price
 “ at which he was valued, by
 “ the children of Israel, and 10
 “ gave them for the potter's
 “ field, as the Lord ap-
 “ pointed me.”

When Jesus appear'd be- 11
 fore the governor, the gover-
 nor asked him, art thou the
 king of the Jews? and Jesus
 answer'd yes. but when he 12
 was accused by the chief
 priests and elders, he return'd
 no answer. whereupon Pi- 13
 late said to him, don't you
 bear how many things they
 lay

ακουεις ποσα σου καταμαρ-
14 τυρουσι? και ουκ απεκριθη
αυτω προς ουδε εν ρημα,
ωστε θαυμαζειν τον ηγεμονα
λιαν.

15 Κατα δε εορτην ειωθει ο η-
γεμων απολπειν ενα τω οχλω
16 δεσμιον, ον ηθελον. ειχον δε
τοτε δεσμιον επισημον λεγο-
17 μενον Βαραββαν. συνημε-
νων ουν αυτων, ειπεν αυτοις
ο Πιλατος, τινα θελετε απο-
λυσω υμιν? Βαραββαν, η Ιη-
σουν τον λεγομενον Χριστον?
18 ηδει γαρ οτι δια φθονου παρε-
δωκαν αυτον.

19 Καθημενου δε αυτου επι
του βηματος, απεστειλε προς
αυτον η γυνη αυτου, λεγου-
σα, μηδεν σοι και τω δικαιω
εκεινω, πολλα γαρ επαθον
σημερον κατ' οναρ δι' αυτον.
20 οι δε αρχιερεις και οι πρεσβυ-
τεροι επεισαν τους οχλους, ινα
αιτησωνται τον Βαραββαν,
τον δε Ιησουν απολεσωσιν.
21 αποκριθεις δε ο ηγεμων, ειπεν
αυτοις, τινα θελετε απο των
δυο απολυσω υμιν? οι δε
22 ειπον, Βαραββαν. λεγει αυ-
τοις ο Πιλατος, τι ουν ποιη-
σω Ιησουν, τον λεγομενον
Χριστον? λεγουσιν αυτω
23 παντες, σταυρωθητω. ο δε
ηγεμων εφη, τι γαρ κακον ε-
ποιησεν? οι δε περισσως
εκραζον, λεγοντες, σταυρω-
θητω.

lay to your charge? but he 14
made no answer to any thing
he said, so that the gover-
nor was very much sur-
priz'd.

Now it was customary at 15
that feast for the governor
to release a prisoner, such
as the people should nominate.
there happen'd to be then in 16
custody a notorious criminal,
nam'd Barabbas. therefore 17
when they were assembled,
Pilate said to them, who
would you have releas'd?
Barabbas, or Jesus, who is
called Christ? for he was 18
sensible that they had deliver-
ed him up out of meer envy.

Whilst he was sitting on 19
the tribunal, his wife sent
this message to him, pray,
have nothing to do with that
just man: for to-day I have
suffered very much on his
account in a dream. but the 20
chief priests and senators
persuaded the people to de-
mand Barabbas, and put to
death Jesus. the governor 21
therefore having asked, which
of the two would you have
me release? they said, Ba-
rabbas. Pilate replied, what 22
shall I do then with Jesus,
who is called Christ? they
all cried out, let him be cru-
cified. the governor said, 23
why, what mischief has he
done? but they cried out the
more,

4 θπτω. ιδων δε ο Πιλατος ο
τι ουδεν ωφελει, αλλα μαλ-
λον θορυβος γινεται, λαβων
υδωρ, απενωπατο τας χειρας
απεναντι του οχλου, λεγων,
αθως ειμι απο του αιματος
του δικαιου τουτου, υμεις
5 οψεσθε. και απκριθεις πας
ο λαος, ειπε, "το αιμα αυτου
εφ' ημας, και επι τα τεκνα
ημων."

16 ΤΟΤΕ ΑΠΕΛΥΣΕΝ ΑΥΤΟΙΣ ΤΟΝ
ΒΑΡΑΒΒΑΝ, ΤΟΝ ΔΕ ΙΗΣΟΥΝ
ΦΡΑΓΕΛΛΩΣΑΣ, ΠΑΡΕΔΩΚΕΝ ΙΝΑ
27 ΣΤΑΥΡΩΘΗ. ΤΟΤΕ ΟΙ ΣΤΡΑΤΙ-
ΩΤΑΙ ΤΟΥ ΗΓΕΜΟΝΟΣ, ΠΑΡΑΛΑ-
ΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑ-
ΤΩΡΙΟΝ, ΣΥΝΗΓΑΓΟΝ ΕΠ' ΑΥΤΟΝ
28 ΟΛΗΝ ΤΗΝ ΣΠΕΙΡΑΝ. ΚΑΙ ΕΚΔΥ-
ΣΑΝΤΕΣ ΑΥΤΟΝ, ΠΕΡΙΕΘΗΚΑΝ ΑΥ-
29 ΤΩ ΧΛΑΜΥΔΑ ΚΟΚΚΙΝΗΝ. ΚΑΙ
ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ Α-
ΚΑΙΘΩΝ, ΕΠΕΘΗΚΑΝ ΕΠΙ ΤΗΝ ΚΕ-
ΦΑΛΗΝ ΑΥΤΟΥ, ΚΑΙ ΚΑΛΑΜΟΝ
ΕΝ ΤΗ ΔΕΞΙΩ ΑΥΤΟΥ. ΚΑΙ ΓΟΝΥ-
ΠΕΤΗΣΑΝΤΕΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ,
ΕΝΕΠΑΙΛΟΝ ΑΥΤΩ, ΛΕΓΟΝΤΕΣ,
ΧΑΙΡΕ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
30 ΔΑΙΩΝ. ΚΑΙ ΕΜΠΤΥΣΑΝΤΕΣ ΕΙΣ
ΑΥΤΟΝ, ΕΛΑΒΟΝ ΤΟΝ ΚΑΛΑΜΟΝ,
ΚΑΙ ΕΤΥΠΤΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ
31 ΑΥΤΟΥ. ΚΑΙ ΟΤΕ ΕΝΕΠΑΙΞΑΝ
ΑΥΤΩ, ΕΞΕΔΥΣΑΝ ΑΥΤΟΝ ΤΗΝ
ΧΛΑΜΥΔΑ, ΚΑΙ ΕΝΕΔΥΣΑΝ ΑΥ-
ΤΟΥ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ, ΚΑΙ
ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥ-
ΡΩΣΑΙ.

32 ΕΞΕΡΧΟΜΕΝΟΙ ΔΕ, ΕΥΡΟΝ ΑΝ-
ΘΡΩΠΟΝ ΚΥΡΗΝΑΙΟΝ, ΟΝΟΜΑΤΙ
ΣΙ-

more, let him be crucified.
Pilate perceiving he was so far
from prevailing, that
they were more tumultuous,
he took water, and washed
his hands before all the peo-
ple, saying, I am innocent of
the blood of this just person:
you are answerable for it:
at this all the people cry'd
out, "his blood be on us;
" and on our children."

Then he released to them
Barabbas: but he order'd
Jesus to be scourged, and
delivered up to be crucified.
after this the soldiers of the
governor took Jesus into the
common hall; and gathered
all the foot-guards about him.
and having stripp'd him, they
put on him a scarlet robe.
then pleating a crown of
thorns, they set it on his
head, and a reed in his right
hand: and they bowed the
knee before him; in mockery,
saying, hail king of the Jews.
and they spit upon him, and
took the reed, and smote him
on the head. and after they
had thus insulted him, they
took the robe off, and put his
own raiment on him, and
led him away to crucify
him.

As they were going along,
they met a man of Cyrene,
Simon

Σιμωνα, τούτου ηγαρευσαν
 ἵνα αἰρῇ τὸν σταυρὸν αὐτοῦ.
 33 καὶ ἐλθόντες εἰς τόπον λεγομέ-
 νον Γολγοθα, ὃς ἐστὶ λεγο-
 34 μένος κρανίου τόπος, ἐδῶκαν
 αὐτῷ πίνειν οἶος μετὰ χολῆς
 μεμιγμένον, καὶ γευσάμενος,
 35 οὐκ ᾔθελε πίνειν. σταυρώσαν-
 τες δὲ αὐτὸν, διμερισάντο
 τὰ ἱμάτια αὐτοῦ, βαλόντες
 36 κλῆρον. καὶ καθήμενοι ἐπὶ
 37 ρουν αὐτοῦ ἐκεῖ. καὶ ἐπιθῆ-
 καν ἐπάνω τῆς κεφαλῆς αὐ-
 τοῦ τὴν αἰτίαν αὐτοῦ γεγραμ-
 μένην, ΟΤΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ
 Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
 ΙΟΥΔΑΙΩΝ.

38 Τότε σταυροῦνται συν
 αὐτῷ δύο λῃσταί, εἰς ἐκ
 δεξιῶν, καὶ εἰς ἐξ ἐνωπυμῶν.
 39 ὁ δὲ παραπορευόμενος ἐβλασ-
 φημοῦν αὐτὸν, κινούντες τὰς
 40 κεφαλὰς αὐτῶν, καὶ λεγον-
 τες, ὁ καταλῶν τὸν ναὸν,
 καὶ ἐν τρισὶν ἡμέραις οἰκοδο-
 μῶν, σῶσον σεαυτὸν, εἰ υἱὸς
 εἰ τοῦ Θεοῦ, καταβῆθι ἀπο
 41 τοῦ σταυροῦ. ὁμοίως δὲ καὶ
 οἱ ἀρχιερεῖς, ἐμπροσθεν μετὰ
 τῶν Γραμματέων καὶ πρεσ-
 42 βυτέρων, ἐλεγόν, ἄλλοις ἐσω-
 σεν, ἑαυτὸν οὐ δύναται σω-
 σαι, εἰ βασιλεὺς Ἰσραὴλ ἐστὶ,
 καταβᾶτω νῦν ἀπὸ τοῦ
 σταυροῦ, καὶ πιστεύσομεν
 43 αὐτῷ. πεποιθὲν ἐπ' αὐτὸν Θεόν,
 ῥυσασθῶ νῦν αὐτὸν, εἰ θελεῖ
 αὐτόν··· εἶπε γὰρ, ὅτι Θεοῦ

Simon by name : and com-
 pelled him to carry the cross.
 when they were come to a 33
 place called Golgotha, a word
 which signifies a skull, they 34
 gave him a mixture of wine
 and gall : but when he had
 tasted it, he refused to drink.
 after they had crucified him, 35
 they shared his clothes among
 them by casting lots : and 36
 they took their post to watch
 him there. and they set an 37
 Inscription over his head, de-
 noting the reason of his exe-
 cution, THIS IS JESUS
 THE KING OF THE
 JEWS.

At the same time, two 38
 robbers were crucified with
 him : one on his right hand,
 the other on his left. the 39
 passengers all the while re-
 viling him, shook their heads
 at him, and cry'd, you that 40
 could destroy the temple, and
 rebuild it in three days, now
 save thy self : if thou art the
 son of God, come down from
 the cross. the chief priests, 41
 with the scribes and senators,
 derided him in like manner.
 he saved others, said they, 42
 but cannot save himself : if
 he be the king of Israel, let
 him now come down from
 the cross, and we will believe
 him. he relied upon God ; 43
 if he be such a favourite, let
 God then deliver him : for
 he

4 ΕΙΜΙ ΥΙΟΣ. ΤΟ Δ' ΑΥΤΟ ΚΑΙ ΟΙ
ΛΗΣΤΑΙ * ΟΙ ΣΥΣΤΑΥΡΩΘΕΝΤΕΣ
ΑΥΤΩ, ΟΝΕΙΔΙΖΟΥ ΑΥΤΟΝ.

be us'd to say he was the
son of God. one of the rob- 44
bers too, who were crucified
with him, treated him with
the same reproach.

15 ΑΠΟ ΔΕ ΕΚΤΗΣ ΩΡΑΣ ΣΚΟΤΟΣ
ΕΓΕΝΕΤΟ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ.
16 ΕΩΣ ΩΡΑΣ ΕΝΑΤΗΣ. ΠΕΡΙ ΔΕ
ΤΗΝ ΕΝΑΤΗΝ ΩΡΑΝ ΑΝΕΒΟΗΣΕΝ
Ο ΙΗΣΟΥΣ ΦΩΝΗ ΜΕΓΑΛΗ, ΛΕ-
ΓΩΝ, ΗΛΙ, ΗΛΙ, ΛΑΜΑ ΣΑ-
ΒΑΧΘΑΝΙ; ΤΟΥΤ' ΕΣΤΙ, "ΘΕΕ
" ΜΟΥ, ΙΝΑΤΙ ΜΕ ΕΓΚΑΤΕΛ-
47 " ΠΕΣ;" ΤΙΝΕΣ ΔΕ ΤΩΝ ΕΚΕΙ
ΕΣΤΩΤΩΝ ΑΚΟΥΣΑΝΤΕΣ, ΕΛΕ-
ΓΟΝ, ΟΤΙ ΗΛΙΑΝ ΦΩΝΕΙ ΟΥΤΟΣ.
48 ΚΑΙ ΕΥΘΕΩΣ ΘΡΑΜΩΝ ΕΙΣ ΕΞ ΑΥ-
ΤΩΝ, ΚΑΙ ΛΑΒΩΝ ΣΠΟΓΓΟΝ
ΠΛΗΣΑΣ ΤΕ ΟΞΟΥΣ, ΚΑΙ ΠΕΡΙ-
ΘΕΙΣ ΚΑΛΑΜΩ. ΕΠΟΤΙΖΕΝ ΑΥ-
49 ΤΟΝ. ΟΙ ΔΕ ΛΟΙΠΟΙ ΕΛΕΓΟΝ, Α-
ΦΕΣ, ΙΔΩΜΕΝ ΕΙ ΕΡΧΕΤΑΙ ΗΛΙΑΣ
50 ΣΩΣΩΝ ΑΥΤΟΝ. Ο ΔΕ ΙΗΣΟΥΣ
ΠΑΛΙΝ ΚΡΑΖΑΣ ΦΩΝΗ ΜΕΓΑΛΗ,
ΑΦΗΚΕ ΤΟ ΠΝΕΥΜΑ.

Now from the sixth hour 45
to the ninth, the whole land
was cover'd with darkness.
and about the ninth hour Jesus 46
cried out with a loud voice,
ELI, ELI, LAMA SA-
BACHTHANI? that is to
say, * "my God! my God!
" why hast thou forsaken
" me?" some of the stand- 47
ers by, when they heard that,
said, he calls upon Elias. im- 48
mediately one of them ran to
fetch a sponge, which they
steep'd in vinegar, and fast-
ning it to the end of a stick,
they presented it to him, to
drink: while the rest cry'd, 49
now let us see whether E-
lias will come to save him.
but Jesus cried out again with 50
a loud voice, and then expir'd.

51 ΚΑΙ ΙΔΟΥ, ΤΟ ΚΑΤΑΠΕΤΑΣ-
ΜΑ ΤΟΥ ΝΑΟΥ ΕΣΧΙΣΘΗ ΕΙΣ ΔΥΟ
ΑΠΟ ΑΝΩΘΕΝ ΕΩΣ ΚΑΤΩ. ΚΑΙ
Η ΓΗ ΕΣΕΙΣΘΗ, ΚΑΙ ΑΙ ΠΕΤΡΑΙ
52 ΕΣΧΙΣΘΗΣΑΝ, ΚΑΙ ΤΑ ΜΗΤΕΙΑ
ΑΝΕΡΧΘΗΣΑΝ, ΚΑΙ ΠΟΛΛΑ ΣΩ-
ΜΑΤΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ ΑΪΩΝ
53 ΠΡΕΡΘΗ. ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΕΚ ΤΩΝ
ΜΗΤΕΙΩΝ ΜΕΤΑ ΤΗΝ ΕΓΓΕΡΣΙΝ ΑΥ-
ΤΟΥ, ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΑΓΙΑΝ
ΠΟΛΙΝ, ΚΑΙ ΕΥΦΑΝΙΣΘΗΣΑΝ
54 ΠΟΛΛΟΙΣ. Ο ΔΕ ΕΚΑΤΟΝΤΑΡΧΟΣ
ΚΑΙ

Immediately the vail of the 51
temple was rent in two, from
the top to the bottom; the
earth trembled; the rocks
split, the graves opened, and 52
the bodies of many saints who
slept arose, and came out 53
of the graves after his re-
surrection, and went into
the holy city, and appeared
to many. now the centu- 54
rion, and they that were
Q 2 with

* See Note, ch. xxvi. 8.

* Psal. xxii. 1.

και οι μετ' αυτου, τηρουντες
τον Ιησουν, ιδουντες τον σεισ-
μον και τα γενομενα, εφοβηθη-
σαν σφοδρα, λεγοντες, αληθως
Θεου υιος ην ουτος.

with him, to guard Jesus,
having observ'd the earth-
quake, and all that had hap-
pened, were under great ap-
prehensions, and said, certain-
ly this was the son of God.

55 Ησαν δε εκει γυναικες πολ-
λαι απο μακροθεν θεωρουσαι,
αιτινες ηκολουθησαν τω Ιη-
σου απο της Γαλιλαιας, δια-
56 κολουσαι αυτω. εν αις ην
Μαρια η Μαγδαληνη, και Μα-
ρια η του Ιακωβου και Ιωση
μητηρ, και η μητηρ των υιων
Ζεβεдайου.

And several women were 55
there who look'd on at a di-
stance, and had followed
Jesus from Galilee, to assist
him with their service. a- 56
mong whom was Mary Mag-
dalene, and Mary the mother
of James and of Joset, and the
mother of Zebedee's children.

57 Οψιας δε γενομενης, παθεν
ανθρωπος πλουσιος απο Αρι-
μαθαιας, τουνομα Ιωσηφ, ος
και αυτος εμαθητευσε τω
58 Ιησου. ουτος προσελθων τω
Πιλατω, ητησατο το σωμα
του Ιησου. τοτε ο Πιλατος
εκελευσεν αποδοθηναι το σω-
59 μα. και λαβων το σωμα ο
Ιωσηφ, ενετυλιξεν αυτο σιν-
60 δονι καθαρα, και εθηκεν αυτο
εν τω καιρω αυτου μνημειω, ο
ελατομψεν εν τη πετρα, και
προσκυλισας λιθον μεαν τη
θυρα του μνημειου, απηλθεν.
61 ην δε εκει Μαρια η Μαγδαληνη,
και η αλλη Μαρια, καθημε-
ναι απεναντι του ταφου.

In the evening a rich man 57
of Arimathea, named Jo-
seph, who himself was Je-
sus's discipie, went to Pi- 58
late, and begged the body of
Jesus; which Pilate ordered
to be deliver'd to him. Joseph 59
then having taken the body,
wrapped it in a clean linen
cloth, and laid it in a monu- 60
ment which he had lately cau-
fed to be hewn out in the rock:
and having rolled a large
stone to the door of the se-
pulchre, he went away. in 61
the mean time Mary Mag-
dalene, and the other Mary
were sitting over against the
sepulchre.

62 Τη δε ετ' αυριον, ητις εστι
μετα την παρασκευην συνηχ-
θησαν οι αρχιερεις και οι Φαρι-
63 σαιοι προς Πιλατον, λεγον-
τες, κυριε, εμνησθημεν οτι ε-
κεινος ο πλ' αυος ειπε ετι ζων
μετα

Now the next day after 62
the preparation of the sab-
bath, the chief priests and
Pharisees went together to
Pilate, saying, sir, we re- 63
member that this impostor
when

64 "ΜΕΤΑ ΤΡΙΣ ΗΜΕΡΑΣ ΕΓΓΙ-
64 "ΚΑΙ." ΚΕΛΕΥΣΘΩ ΟΥΝ ΑΣ-
ΦΑΛΙΣΘΗΝΑΙ ΤΟΝ ΤΑΦΟΝ ΕΩΣ
ΤΗΣ ΤΡΙΤΗΣ ΗΜΕΡΑΣ, ΜΗ ΠΟΤΕ
ΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ
ΚΛΕΨΩΣΙΝ ΑΥΤΟΝ, ΚΑΙ ΕΙΠΩΣΙ
ΤΩ ΛΑΩ, "ΗΓΕΡΘΗ ΑΠΟ ΤΩΝ
"ΝΕΚΡΩΝ," ΚΑΙ ΕΣΤΑΙ Η ΕΣ-
65 ΧΑΤΗ ΠΛΑΥΗ ΧΕΙΡΩΝ ΤΗΣ ΠΡΟ-
65 ΤΗΣ. ΕΦΗ ΔΕ ΑΥΤΟΙΣ Ο ΠΙΛΑ-
ΤΟΣ, ΕΧΕΤΕ ΚΟΥΣΤΩΔΙΑΝ, ὅ-
ΠΑΓΕΤΕ, ΑΣΦΑΛΙΣΑΣΘΕ ὡς ΟΙ-
66 ΔΑΤΕ. Αἱ δὲ ΠΟΡΕΥΘΕΝΤΕΣ, ΠΟ-
ΦΑΛΙΣΑΝΤΟ ΤΟΝ ΤΑΦΟΝ, ΣΦΡΑ-
ΓΙΣΑΝΤΕΣ ΤΟΝ ΛΙΘΟΝ, ΜΕΤΑ ΤΗΣ
ΚΟΥΣΤΩΔΙΑΣ.

1 ΟΥΠΕ ΔΕ ΣΑΒΒΑΤΩΝ ΤΗ
ΕΠΙΦΩΣΚΟΥΣΗ ΕΙΣ ΜΙΑΝ ΣΑΒ-
ΒΑΤΩΝ, ΠΛΗΘΕ ΜΑΡΙΑ ἡ ΜΑΓ-
ΔΑΛΗΝΗ, ΚΑΙ ἡ ΑΛΛΗ ΜΑΡΙΑ,
2 ΘΕΩΡΗΣΑΙ ΤΟΝ ΤΑΦΟΝ. ΚΑΙ ἰ-
ΔΟΥ, ΣΕΙΣΜΟΣ ΕΓΕΝΕΤΟ ΜΕΓΑΣ,
ΑΓΓΕΛΟΣ ΓΑΡ ΚΥΡΙΟΥ ΚΑΤΑΒΑΣ
ΕΞ ΟΥΡΑΝΟΥ, ΠΡΟΣΕΛΘΩΝ Α-
ΠΕΚΥΛΙΣΕ ΤΟΝ ΛΙΘΟΝ ΑΠΟ ΤΗΣ
3 ΘΥΡΑΣ, ΚΑΙ ΕΚΑΘΗΤΟ ΕΠΑΝΩ
3 ΑΥΤΟΥ. ἦν ΔΕ ἡ ἸΔΕΑ ΑΥΤΟΥ
ὡς ΑΣΤΡΑΠΗ, ΚΑΙ ΤΟ ΕΝΔΥΜΑ
4 ΑΥΤΟΥ ΛΕΥΚΟΝ ὡΣΕΙ ΧΙΩΝ. Α-
ΠΟ ΔΕ ΤΟΥ ΦΟΒΟΥ ΑΥΤΟΥ ΕΣΕΙΣ-
ΘΗΣΑΝ Οἱ ΤΗΡΟΥΝΤΕΣ, ΚΑΙ ΕΓΕ-
5 ΝΟΝΤΟ ὡΣΕΙ ΝΕΚΡΟΙ. ΑΠΟΚΡΙΘΕΝ
ΔΕ ὁ ΑΓΓΕΛΟΣ, ΕΙΠΕ ΤΑΙΣ ΓΥ-
ΝΑΙΚΙ, ΜΗ ΦΟΒΕΙΣΘΕ ὙΜΕΙΣ, ΟΙΔΑ
ΓΑΡ ὅΤΙ ἸΗΣΟΥΣ ΤΟΝ ΕΣΤΑΥΡΩ-
6 ΜΕΝΟΝ ΖΗΤΕΙΤΕ. ΟΥΚ ΕΣΤΙΝ ὩΔΕ :
ΗΓΕΡΘΗ ΓΑΡ, ΚΑΘΩΣ ΕΙΠΕ : ΔΕΥΤΕ,
1 ἸΔΕΤΕ

when he was alive, said,
"after three days I will
"rise again." pray therefore 64
order a guard to be posted
at the sepulchre till the third
day, for fear his disciples
should come and steal him
away, and then tell the peo-
ple, "he is risen from the
"dead:" for this last im-
posture would be of worse
consequence than the first. to 65
whom Pilate replied, you
have a guard, go then, and
make it as secure as you can.
accordingly they went, and 66
having clapt a seal upon the
stone, they posted a guard to
secure the sepulchre.

The sabbath being over, 1
and the first day of the week
beginning to dawn, Mary
Magdalene, and the other
Mary, came to see the se-
pulchre. now there had 2
been a great earthquake; for
an angel of the lord descend-
ing from heaven, was come,
and had rolled away the stone
from the door, and was sit-
ting upon it. his aspect was 3
like lightning, and his rai-
ment white as snow. for 4
fear of whom the keepers
shook, and were almost struck
dead. but the angel spoke 5
to the woman, and said,
don't be frighted, I know
you are seeking Jesus, who
was crucified. he is not here : 6
he

7 *ΙΔΕΤΕ ΤΟΝ ΤΟΠΟΝ ΟΠΟΥ ΕΚΕΙΤΟ Ο*
ΚΥΡΙΟΣ· ΚΑΙ ΤΑΧΥ ΠΟΡΕΥΘΕΙ-
ΣΑΙ, ΕΙΠΑΤΕ ΤΟΙΣ ΜΑΘΗΤΑΙΣ
ΑΥΤΟΥ, ΟΤΙ ΗΓΕΡΘΗ ΑΠΟ ΤΩΝ
ΝΕΚΡΩΝ, ΚΑΙ ΙΔΟΥ, ΠΡΟΑΓΕΙ Υ-
ΜΑΣ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ, ΕΚΕΙ
ΑΥΤΟΥΝ ΟΨΕΘΕ· ΙΔΟΥ, ΕΙΠΟΝ
ΥΜΙΝ.

8 *ΚΑΙ ΕΞΕΛΘΟΥΣΑΙ ΤΑΧΥ ΑΠΟ*
ΤΟΥ ΜΗΜΕΙΟΥ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ
ΧΑΡΑΣ ΜΕΓΑΛΗΣ, ΕΔΡΑΜΟΝ Α-
ΠΑΓΓΕΙΛΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥ-
 9 *ΤΟΥ, ΩΣ ΔΕ ΕΠΟΡΕΥΟΝΤΟ ΑΠΑΓ-*
ΓΕΙΛΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ,
ΚΑΙ ΙΔΟΥ, Ο ΙΗΣΟΥΣ ΑΠΗΝΥΤΗΣΕΝ
ΑΥΤΑΙΣ, ΛΕΓΩΝ, ΧΑΙΡΕΤΕ· ΑΙ ΔΕ
ΠΡΟΣΕΛΘΟΥΣΑΙ, ΕΚΡΑΤΗΣΑΝ ΑΥ-
ΤΟΥ ΤΟΥΣ ΠΟΔΑΣ, ΚΑΙ ΠΡΟΣΕΚΥ-
 10 *ΝΗΣΑΝ ΑΥΤΩ· ΤΟΤΕ ΛΕΓΕΙ ΑΥ-*
ΤΑΙΣ Ο ΙΗΣΟΥΣ, ΜΗ ΦΟΒΕΙΣΘΕ, Υ-
ΠΑΓΕΤΕ ΑΠΑΓΓΕΙΛΑΤΕ ΤΟΙΣ ΑΔΕΛ-
ΦΟΙΣ ΜΟΥ, ΙΝΑ ΑΠΕΛΘΩΣΙΝ· ΕΙΣ ΤΗΝ
ΓΑΛΙΛΑΙΑΝ, ΚΑΚΕΙ ΜΕ ΟΨΟΝΤΑΙ.

11 *ΠΟΡΕΥΟΜΕΝΩΝ ΔΕ ΑΥΤΩΝ, Ι-*
ΔΟΥ, ΤΙΝΕΣ ΤΗΣ ΚΟΥΣΤΩΔΙΑΣ
ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ, ΑΠΗΓ-
ΓΕΙΛΑΝ ΤΟΙΣ ΑΡΧΙΕΡΕΥΣΙΝ ΑΠΑΝ-
 12 *ΤΑ ΤΑΓΕΝΟΜΕΝΑ· ΚΑΙ ΣΥΝΑΧ-*
ΘΕΝΤΕΣ ΜΕΤΑ ΤΩΝ ΠΡΕΣΒΥΤΕ-
ΡΩΝ, ΣΥΜΒΟΥΛΙΟΝ ΤΕ ΛΑΒΟΥ-
ΤΕΣ, ΑΡΓΥΡΙΑ ΙΚΑΝΑ ΕΔΩΚΑΝ
 13 *ΤΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ, ΛΕΓΟΝΤΕΣ,*
“ ΕΙΠΑΤΕ, ΟΤΙ ΟΙ ΜΑΘΗΤΑΙ
“ ΑΥΤΟΥ ΝΥΚΤΟΣ ΕΛΘΟΝΤΕΣ,
“ ΕΚΛΕΨΑΝ ΑΥΤΟΝ ΗΜΩΝ ΚΟΙ-
 14 *“ ΜΩΜΕΝΩΝ· ΚΑΙ ΕΑΝ ΑΚΟΥΣ-*
“ ΘΗ ΤΟΥΤΟ ΕΠΙ ΤΟΥ ΗΓΕΜΟΝΟΣ,
“ ΗΜΕΙΣ ΠΕΙΣΘΟΜΕΝ ΑΥΤΟΥ, ΚΑΙ
“ ΥΜΑΣ ΑΜΕΡΙΜΟΥΣ ΠΟΙΗΣΟ-
“ ΜΕΝ.”

he is risen according to his
word: come, see the place
where the Lord was laid.
then go immediately to tell 7
his disciples that he is risen
from the dead; and that,
he goes before you into Gali-
lee, there shall ye see it is
him; 'tis I that say it.

And they instantly left the 8
sepulchre, with fear and joy,
and ran to carry his disciples
this good news. as they were 9
making the way to his disci-
ples, Jesus himself met them,
and said, I salute you. and
they came, and embraced his
feet, and worshipped him.
then said Jesus to them, be 10
not afraid: go bid my bre-
thren repair to Galilee, and
there shall they see me.

Now when they were gone, 11
some of the guards went into
the city, and informed the
chief priests of all that had
happened. and when they 12
were assembled with the se-
nators, and had consulted to-
gether, they gave a large sum
of money to the soldiers, thus
instructing them; do you say 13
“ his disciples came by night,
“ and stole him away while
“ we slept. if this come to 14
“ the governor's ears, we
“ will appease him, and se-

“ cure

15 "μεν." οἱ δὲ λαβόντες τὰ
ἀργύρια, ἐποίησαν ὡς ἐδι-
δάχθησαν· καὶ διεφημισθὴ ὁ
λόγος οὗτος παρὰ Ἰουδαίους
μέχρι τῆς σήμερον·

16 Οἱ δὲ ἑνδεκά μαθηταὶ ἐπο-
ρεύθησαν εἰς τὴν Γαλιλαίαν·
εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς

17 ὁ Ἰησοῦς· καὶ ἰδόντες αὐτὸν,
προσεκύνησαν αὐτῷ, οἱ δὲ ἐ-

18 διστασαν· καὶ προσελθὼν ὁ
Ἰησοῦς, ἐλάλησεν αὐτοῖς,
λέγων, ἐδόθη μοι πᾶσα ἐξου-

19 σία ἐν οὐρανῷ καὶ ἐπὶ γῆς· πο-
ρεύθεντες μαθητεύσατε παν-
τὰ τὰ ἔθνη, βαπτίζοντες αὐ-
τοὺς εἰς τὸ ὄνομα τοῦ πατρὸς

20 καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
πνεύματος· διδάσκοντες αὐ-
τοὺς τηρεῖν πάντα ὅσα ἐνε-
τέλαμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ
μεθ' ὑμῶν εἰμι πάσας τὰς ἡ-
μέρας, ἕως τῆς συντελείας
τοῦ αἰῶνος·

"cure you." so they took 15
the money, and did as they
were directed: and this re-
port is still current among
the Jews at this day.

In the mean time the ele- 16
ven disciples went into Gali-
lee, to a mountain where
Jesus had appointed them.
and when they saw him, 17
they worshipped him: but
some doubted. and Jesus came, 18
and said to them, all power
has been given me in heaven
and in earth. go and in- 19
struct all nations, baptizing
them in the name of the fa-
ther, and of the son, and of
the holy ghost: teaching 20
them to observe every thing
which I have enjoined you:
and be assured I shall be
always with you to the end
of the world.



T O K A T A T H E
M A R K O N H O L Y G O S P E L

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

According to M A R K.

1 **Α**ΡΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ
Ιησου Χριστου, υιου
του Θεου.

2 Ως γεγραπται εν τω προ-
φητη, "Ιδου, εγω αποστέλ-
λω τον αγγελον μου προ-
σου σου, ος κατασ-
κευασει την οδον σου εμ-

3 "προσθεν σου. Φωνη βο-
ωντος εν τη ερημω, ετοι-
μασατε την οδον κυριου,
ευθειας ποιετε τας τρεβους

4 "αυτου." ερχετο Ιωαννης
βαπτίζων εν τη ερημω, και
κηρυσσων βαπτισμα μετα-
νοιας εις αφεσιν αμαρτιων.

5 και εξεπορευετο προς αυτον
πασα η Ιουδαια χωρα, και
οι Ιεροσολυμιται, και εβαπ-
τιζοντο παντες εν τω Ιορδανη
ποταμω υπ' αυτου, εξομολο-
γουμενοι τας αμαρτίας αυ-

6 των. ην δε Ιωαννης ενδεδυ-
μενος τριχας καμπλου, και ζω-
νην δερματινην περι την οσφραν
αυτου, και εσθίων ακριδας

7 και μελι αγριον. και εκηρυσσε,
λεγων, ερχεται ο ισχυροτερος
μου οπισω μου, ου ουκ εμι-
ικανος, κυψας λυσαι τον
ιμαντα

TH E beginning of the
gospel of Jesus Christ
the son of God.

It is written in the pro-
phet, " behold, I send my
messenger before thy face,
who shall prepare thy
way before thee. The voice

of one crying in the wil-
derness, prepare ye the
way of the Lord, make
his paths straight." ac-

cordingly, John baptized in
the desert, and preach'd
the baptism of repentance,
for the remission of sins.

all Judea, and the inhabi-
tants of Jerusalem, went out
to meet him, and having con-
fess'd their sins, he baptized
them in the river Jordan.

John was clothed with
camels hair, with a leathern
girdle about his waist: and
his food was locusts and wild
honey. among other things

he said, there comes one af-
ter me, who is superiour to
me, I am not worthy to
stoop down and untie his
shoes.

ἡμᾶντα τῶν ὑποδημάτων σου· ἐγὼ μὲν βαπτίσω ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ·

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, πᾶν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ βαπτίσθη ὑπὸ Ἰωάννου ἐν

10 τὸν Ἰορδάνην· καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστέρην καταβαίνον ἐπ’

11 αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, “σὺ εἶ ὁ υἱὸς “μου ὁ ἀγαπῆτος, ἐν ᾧ εὐ-

12 “δοκῆσα.” καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει ἐν

13 τὴν ἐρήμον· καὶ πν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανα· καὶ πν μετὰ τῶν θηρίων, καὶ ἅ ἄγγελοι διακονοῦν αὐτῷ·

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, πᾶν ὁ Ἰησοῦς ἐν τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βα-

15 σιλείας τοῦ Θεοῦ· λέγων, “ὅτι πεπληρώται ὁ καιρὸς, “καὶ ἤγγικεν ἡ βασιλεία τοῦ “Θεοῦ· μετανόητε, καὶ πισ-

16 “τεύετε ἐν τῷ εὐαγγελίῳ.” Περὶπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρεᾶν τοῦ ἀδελφοῦ αὐτοῦ, βαλλόντας ἀμφιβληστρον ἐν τῇ θαλάσ-

17 ῃ· (ἦσαν γὰρ ἀδελφεὶ)· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς

γενεσθαι

shoes. I indeed have bap- 8
tized you with water, but he shall baptize you with the effusion of the holy Ghost.

At that time Jesus came 9
from Nazareth of Galilee, and was baptized by John in Jordan. and as soon as 10
he was got out of the water, he saw the heavens open, and the spirit lighting upon him, like a dove. when this voice 11
from heaven was heard, “thou art my beloved son, “in whom I am well plea- “sed.” presently after the 12
spirit convey’d him into the desert. where he continued 13
forty days, being tempted by Satan : and when he was among the wild beasts, an- gels ministred unto him.

But after John was put 14
in prison, Jesus came into Galilee, spreading the good news of the kingdom of the Messiah. “the time, said 15
“he, is accomplish’d, and “the kingdom of God is at “hand : repent ye, and be- “lieve the gospel.”

Now as he walked by the 16
sea of Galilee, he saw Simon, and Andrew his brother, cast- ing their net into the sea : (for they were fishers) and 17
Jesus said to them, follow me, and I will make you

R fishers

18 γενεσθαι ἄλεις ἀνθρώπων· καὶ
 εὐθεὺς ἀφέντες τὰ δίκτυα αὐ-
 19 τῶν, ἠκολούθησαν αὐτῷ· καὶ
 προβάς ἐκείθεν ὀλίγον, εἶδεν
 Ἰακώβον τὸν τοῦ Ζεβεδαίου,
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
 τοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα.
 20 καὶ εὐθεὺς ἐκάλεσεν αὐτούς·
 καὶ ἀφέντες τὸν πατέρα αὐ-
 τῶν Ζεβεδαίου ἐν τῷ πλοίῳ
 μετὰ τῶν μισθωτῶν, ἀπηλ-
 θον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Κα-
 περναούμ, καὶ εὐθεὺς τοῖς
 σαββάσιν εἰσελθὼν εἰς τὴν
 22 συναγωγὴν, ἐδίδασκε· καὶ
 ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ
 αὐτοῦ· ὅτι ὡς ἐξουσίαν ἐκόν, καὶ
 23 οὐχ ὡς αἱ Γραμματεῖς· καὶ
 ἦν ἐν τῇ συναγωγῇ αὐτῶν
 ἄνθρωπος ἐν πνεύματι ἀκα-
 24 θάρτῳ, καὶ ἀνεκράζε, λέγων,
 εἰ, τί ἡμῖν καὶ σοὶ Ἰησοῦ
 Ναζαρηθῆ· πῶς ἀπολέσαι
 ἡμᾶς· οἶδα σε τίς εἰς ὁ ἅγιος
 25 τοῦ Θεοῦ· καὶ ἐπετίμησεν
 αὐτῷ ὁ Ἰησοῦς, λέγων, φιμω-
 θῇτι, καὶ ἐξέλθε ἐξ αὐτοῦ.
 26 καὶ σπαραξάν αὐτὸν τὸ πνεύ-
 μα τοῦ ἀκαθάρτου, καὶ κρα-
 ξάν φωνῇ μεγάλῃ, ἐξῆλθεν
 27 ἐξ αὐτοῦ· καὶ ἐθαμβήθησαν
 πάντες, ὥστε συλῆπτεν πρὸς
 ἑαυτοὺς, λέγοντες, τί ἐστὶ
 τοῦτο· τίς ἡ διδασκῇ ἡ καὶ νῦν
 αὕτη, ὅτι κατ' ἐξουσίαν καὶ
 τοῖς πνεύμασι τοῖς ἀκαθάρ-
 τοις ἐπιτάσσει, καὶ ὑπακού-
 οῦσιν

fishers of men. immediately 18
they quitted their nets, and
followed him. when he had 19
gone a little further, he saw
James the son of Zebedee,
and John his brother, in
the bark mending their nets.
whereupon he called them: 20
and they left their father
Zebedee in the ship with the
people he had hired, and
went after him.

As soon as they were come 21
to Capernaum, he entred in-
to the synagogue, and it be-
ing the sabbath, instructed
them. and they were asto- 22
nished at his manner of
preaching: for he spake
with an air of authority,
and not as the Scribes. now 23
there was in their synagogue
a demoniac, who cried out,
ah, what have we to do 24
with thee, Jesus of Naza-
reth? art thou come to tor-
ment us? I know thee who
thou art, the holy one of
God. and Jesus threatened 25
him, be mute, said he, and
came out. and when the un- 26
clean spirit had thrown him
into convulsions, with a loud
cry, he came out of him. at 27
which they were all so amazed,
that they ask'd one another,
what's the meaning of all
this? what new doctrine is
here? for he commands with
author-

28 οὐσιν αὐτῷ ? ἐξῆλθε δὲ ἡ ἀκοή αὐτοῦ εὐθὺς εἰς ὅλην τὴν περικύρην τῆς Γαλιλαίας.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες, ᾤκον εἰς τὴν οἰκίαν Σιμωνος, καὶ Ἀνδρου, μετὰ Ἰακώβου καὶ Ἰω-

30 ἁνου. ἡ δὲ πενθερά Σιμωνος κατέκειτο πυρεσσοῦσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ

31 αὐτῆς. καὶ προσελθὼν ἤγειρεν αὐτήν, κρατῆσας τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετός εὐθὺς, καὶ διηκονεῖ αὐτοῖς.

32 Ὡς δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἐφέρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζο-

33 μένους. καὶ ἡ πόλις ὅλη ἐπισυνήμενη πρὸς τὴν θύραν.

34 καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νοσοῖς, καὶ δαίμονια πολλὰ ἐξεβάλε, καὶ οὐκ ᾔφιε λαλεῖν τὰ δαίμονια, ὅτι ᾔδεισαν αὐτόν.

35 Καὶ πρῶτῃ ἐννυχίᾳ λαὸν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἐρημὸν τόπον, κακεῖ προσ-

36 πύκετο. καὶ κατεδιώξαν αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐ-

37 του. καὶ εὗροντες αὐτόν, λέγουσιν αὐτῷ, ὅτι πάντες ζη-

38 τοῦσι σε. καὶ λέγει αὐτοῖς, ἀγῶμεν εἰς τὰς ἐχόμενας κωμοπολεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

καὶ

authority even the unclean spirits, and they obey him. upon this his fame immedi- 28 ately spread abroad over all the region of Galilee.

As soon as they were come 29 out of the synagogue, they went with James and John into the house of Simon and Andrew, where Simon's 30 wife's mother lay sick of a fever, who presently acquainted Jesus with it. and 31 he came, and taking her by the hand, lift her up; upon which the fever immediately left her, and she served them at table.

In the evening, when the 32 sun was set, they brought to him many diseased, and several demoniacs. the whole 33 town being assembled before the door. and he healed 34 many that were variously affected with diseases, and cast out many demons, not allowing them to say that they knew him.

On the morrow rising up, 35 while it was yet dark, he went out, and retired into a solitary place, where he prayed. Simon, and the rest 36 of his company, followed after him. and when they had 37 found him, they said, the people are seeking for you. and he said unto them, let 38 us go into the neighbouring

39 και ην κηρυσσων εν ταις συναγωγαῖς αὐτων, εις ὅλην τὴν Γαλιλαίαν· και τα δαιμονια εκβαλλων.

40 Και ερχεται προς αὐτον λεπρος, παρακαλων αὐτον, και γονυπετων αὐτον, και λεγων αὐτῳ, "εαν θελης, δυνασαι

41 "με καθαρισαι." ὁ δε Ἰησοῦς σπλαγχνισθεις, εκτεινας τὴν χεῖρα, ἥψατο αὐτου, και λεγει αὐτῳ, Θελω, καθαρισ-

42 θητι· και ειποντος αὐτου, ευθεως απηλθεν ἀπ' αὐτου ἡ

43 λεπρα, και εκθαρσισθη. και εμβριμησάμενος αὐτῳ, ευ-

44 θεως ἐξεβαλεν αὐτον. και λεγει αὐτῳ, ορα μηδενι μηδεν

ειπης, ἀλλ' ὑπαγε, σεαυτον δεῖξον τῷ ἱερεῖ, και προσενεγκε

περι τοῦ καθαρισμοῦ σου ὡς προσεταξε Μωσης, εις μαρ-

45 τυριον αὐτοις. ὁ δε ἐξελθων ἤρξατο κηρυσσειν πολλα και

διαφημιζειν τὸν λογον, ὥστε μηκετι αὐτον δυνασθαι φανε-

ρως εις πολιν εισελθειν, ἀλλ' ἔξω ἐν ἐρημοῖς τοποικην, και

ἤρχοντο προς αὐτον πανταχοθεν.

1 Και παλιν εισηλθεν εις Καπερναουμ δι' ἡμερων, και ἠκούσθη ὅτι εις οικον ἐστι.

2 και συνήχθησαν πολλοι, ὥστε μη-

villages, that I may preach there likewise, for that was the design of my coming. and he preached in their synagogues throughout all Galilee, and cast out demons.

And there came a leper to him, who fell on his knees, and thus address'd him, "if you will, you can heal

"me." Jesus then mov'd with compassion, held out his hand, and touching him, said, I will, be thou healed.

and while he was speaking, the leprosy left him in an instant, and he was cur'd.

immediately Jesus sent him away, severely charging him, have a care, said he, how

you take the least notice of this to any man: but go,

show your self to the priest, and offer for your cure what

Moses commanded, that this may serve as a testimony against them.

but as soon as he was gone, he began freely to talk of it, and blazed

it about every where, so that Jesus could not go

publicly into the city any more, but stay'd in the out

parts, which were not much frequented, where people came

to him from every quarter.

Some time after he returned to Capernaum; upon the rumour that he was there, so

great a company assembled, that

3 μῆκετι χωρεῖν μὴδὲ τὰ πρὸς
 τὴν θύραν, καὶ ἐλάλει αὐ-
 τοῖς τὸν λόγον. καὶ ἐρχοῦνται
 4 πρὸς αὐτὸν, παραλυτικὸν
 φέροντες, αἰρομένον ὑπὸ τέσ-
 σαρων· καὶ μὴ θύναμενοι
 προσεγγίσαι αὐτῷ διὰ τὸν
 ὄχλον, ἀπεστεγασάν τὴν
 στεγὴν ὅπου ἦν, καὶ ἐξορύ-
 ξαντες καλῶσι τὸν κραββά-
 5 τόν, ἐφ' ᾧ ὁ παραλυτικὸς κα-
 τεκεῖτο. ἰδὼν δὲ ὁ Ἰησοῦς
 τὴν πίστιν αὐτῶν, λέγει τῷ
 παραλυτικῷ, τέκνον, ἀφεών-
 6 ται αἱ ἁμαρτίαι σου. πᾶσαν
 δὲ τινες τῶν γραμματέων ἐ-
 κει καθημένοι, καὶ διαλογιζο-
 μένοι ἐν ταῖς καρδίαις αὐτῶν.
 7 τί οὗτος οὕτω λαλεῖ βλασ-
 φημίας; τίς δύναται ἀφίεναι
 ἁμαρτίας, εἰ μὴ ὁ Θεός;
 8 καὶ εὐθεὺς ἐπιγινούς ὁ Ἰησοῦς
 τῷ πνεύματι αὐτοῦ, ὅτι οὕ-
 τως αὐτοὶ διαλογίζονται ἐν
 ἑαυτοῖς, εἶπεν αὐτοῖς, τί
 9 ταῦτα διαλογίζεσθε ἐν ταῖς
 καρδίαις ὑμῶν; τί ἐστὶν ευ-
 κοπώτερον, εἰπεῖν τῷ παρα-
 λυτικῷ, ἀφεῶνται σοι αἱ ἁ-
 μαρτίαι, ἢ εἰπεῖν, ἐγείραι, καὶ
 10 περιπατεῖ; ἵνα δὲ εἰδῆτε ὅ-
 τι ἐξουσίαν ἐκεῖ ὁ υἱὸς τοῦ αν-
 θρώπου ἀφίεναι ἐπὶ τῆς γῆς ἁ-
 μαρτίας, (λέγει τῷ παραλυ-
 11 τικῷ,) σοὶ λέγω, ἐγείραι, καὶ
 ἀρον τὸν κραββάτον σου, καὶ
 12 ὑπάγε εἰς τὸν οἶκόν σου. καὶ
 ἡγεθήν εὐθεὺς, καὶ ἀρας τὸν

that there was no room for
 them in the house, nor com-
 about the door: and he preached
 the word unto them. then they 3
 came and presented to him
 a paralytic, who had four 4
 men to carry him. who find-
 ing it impossible to come nigh
 Him because of the press, un-
 covered the roof where He
 was: and when they had
 broken it up, they let down
 the cradle wherein the para-
 lytic lay. Jesus perceiving 5
 their faith, said to the sick
 of the palsy, son, thy sins
 are forgiven. but there were 6
 certain of the Scribes sitting
 there, who were dissatisfied
 in their own minds, and said
 to themselves, why doth this 7
 man speak such blasphemies?
 who can forgive sins but God?
 and immediately Jesus per- 8
 ceiving by his spirit, that
 they made these secret re-
 flections, said, why do you
 entertain such suggestions?
 is it not as easy to say to the 9
 paralytic, thy sins are for-
 given: as to say, arise, and
 take up your bed and walk?
 however, to let you see that 10
 the son of man has power on
 earth to forgive sins, rise,
 said he, to the sick of the
 palsy, 'tis I command you, 11
 take up thy bed, and go
 to your home. instantly he 12
 arose

κραββατον, ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας, ὅτι οὐδέποτε οὕτως εἶδομεν.

arose, took up the bed, and went out in the presence of them all; insomuch that they were all amazed, and glorified God, saying, we never saw any thing like this.

13 Καὶ ἐξῆλθε πάλιν παρατὴν θαλασσαν, καὶ πᾶς ὁ ὄχλος πρῆχeto πρὸς αὐτόν, καὶ

Another time as he was 13 by the sea-side, the people came all crowding to him, and he instructed them. as 14

14 ἐδίδασκεν αὐτούς. καὶ παρῶν εἶδε Λεβὶν τὸν τοῦ Ἀλφαιοῦ καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ λέγει αὐτῷ, ἀκολούθει μοι. καὶ ἀναστὰς

he passed along, he saw Levi the son of Alphæus, sitting at the custom-house, and said to him, follow me. accordingly he arose and followed him.

15 ἠκολούθησεν αὐτῷ. καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοί, καὶ ἠκολού-

at length as Jesus sat at table 15 in Levi's house, several publicans and loose people sat down likewise in company with Jesus, and his disciples: for a good number of

16 θῆσαν αὐτῷ. καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθιόντα μετὰ τῶν τελῶν καὶ ἁμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ, τί ὅτι μετὰ τῶν τελῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

them had followed him. when 16 the Scribes and Pharisees saw him eating with such a crew, they ask'd his disciples, what's the meaning that he is so familiar with people of such a wretched character?

17 καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς, οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες: οὐκ ἦλθον καλεῖσαι δίκαιους, ἀλλὰ ἁμαρτωλους.

Jesus hearing this, said to 17 them, they that are in health, have no need of a physician, but they that are sick: I did not come to call the righteous, but sinners.

18 Καὶ ᾤσταν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ὑποστεύοντες, καὶ ἐρχονται καὶ λέγουσιν αὐτῷ, διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ὑποστεύουσιν, οἱ

It was customary for the 18 Pharisees, and the disciples of John, to fast; they came therefore and ask'd him, why do John's disciples, and the Pharisees fast so frequently, and

19 δε σοι μαθηται ου νηστευ-
 ουσι? και ειπεν αυτοις ο ι-
 ησοϋς, μη δυνανται α υιοι
 του νυμφωνος εν ω ο νυμ-
 φιος μετ αυτων εστι νησ-
 τευειν? οσον χρονον μεθ' εαυ-
 των εκουσι τον νυμφιον, ου
 20 δυνανται νηστευειν. ελευ-
 σονται δε ημεραι οταν απαρ-
 θη απ αυτων ο νυμφιος, και
 τοτε νηστευσουσιν εν εκεινη
 21 τη ημερα. ουδεκ επιβλημα
 ρακους αγναφου επιραπτει
 επι ιματιω παλαιω, ει δε μη
 αιρει το πληρωμα αυτου το
 καινον του παλαιου, και χει-
 22 ρον σχισμα γινεται. και ου-
 δεκ βαλλει οινον νεον εις ασ-
 κους παλαιους, ει δε μη, ρησ-
 σει ο οινος ο νεος τους ασκους,
 και ο οινος εκχειται, και οι
 ασκοι απολυνται, αλλα οι-
 νον νεον εις ασκους καινους
 βλητεον.
 23 και εγενετο παραπορευ-
 εσθαι αυτον εν τοις σαββασι
 δια των σποριμων, και ηξε-
 αυτο οι μαθηται αυτου οδον
 ποιειν τιλλοντες τους στα-
 24 χυας. και οι Φαρισαιοι ελε-
 γον αυτω, ιδε, τι ποιουσιν
 τοις σαββασι? ο ουκ εξεστι?
 25 και αυτος ελεγεν αυτοις, ου-
 δεποτε ανεγνωτε τι εποινσε
 Δαβιδ, οτε χρειαυ εσχε, και
 επεινασεν αυτος και α μετ'
 26 αυτου? πως εισπληθενικ τον
 οικον του θεου επι Αβιαθαρ
 του αρχιερεως, και τους αρ-
 τους της προθεσεως εφαγεν,
 ους

and not your disciples? Je-19
 sus answered, can the bride-
 men fast, while the bride-
 groom is with them? as long
 as they have the bridegroom
 with them, they cannot fast.
 but the time will come, when 20
 the bridegroom shall be taken
 away from them, and then
 shall they fast. indeed no 21
 man ever sews a piece of
 new cloth on an old garment:
 because the new piece that is
 patch'd on, draws the old,
 and rends it still worse. so 22
 no man pours new wine into
 old skins, for that would burst
 them, and then both would
 be lost: but new wine must
 be put into new skins.

Another time, as he was 23
 going through the corn-fields
 on the sabbath-day, his dis-
 ciples as they pass'd along be-
 gan to pluck the ears of corn.
 upon which the Pharisees 24
 said to him, pray observe
 how they trespass on the sab-
 bath-day. but he replied, 25
 have ye never read what
 David, and the rest of the
 company did, when they were
 press'd with hunger? how 26
 he went into the house of God
 in the days of Abiathar, who
 was afterwards high-priest,
 and

οὐκ οὐκ ἔξεστι φαγεῖν εἰ μὴ
τοῖς ἱερευσὶ καὶ ἐδώκε καὶ
27 τοῖς συν αὐτῷ οὐσί? καὶ
ἐλέγεν αὐτοῖς, “ τὸ σαββα-
“ τὸν διὰ τὸν ἀνθρώπον ἐφε-
“ νετο, οὐκ ὁ ἀνθρώπος διὰ
28 “ τὸ σαββατον.” ὥστε κυ-
ριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώ-
που καὶ τοῦ σαββατου.

and did eat the shew-bread,
giving some of it likewise to
the company, though the law
allow'd no body to eat of it
but the priests. adding this 27
observation, “ the sabbath
“ was made for man, and
“ not man for the sabbath.”
therefore the son of man has 28
a power of dispensing with
the law of the sabbath.

1 Καὶ εἰσῆλθε πάλιν εἰς τὴν
συναγωγὴν, καὶ ἦν ἐκεῖ ἀν-
θρώπος ἐξηραμμένῃ ἐχὼν τὴν
2 χεῖρα. καὶ παρατήρουν αὐ-
τὸν εἰ τοῖς σαββάσι θεραπεύ-
σει αὐτόν, ἵνα κατηγορησώ-
3 σιν αὐτοῦ. καὶ λέγει τῷ ἀν-
θρώπῳ τῷ ἐξηραμμένῃ ἐχού-
τι τὴν χεῖρα, ἐγείρε εἰς τὸ μέ-
4 σον. καὶ λέγει αὐτοῖς, ἔξεστι
τοῖς σαββάσιν ἀγαθοποιή-
σαι, ἢ κακοποιήσαι? ψυ-
χὴν σώσαι, ἢ ἀποκτείνειν?
5 οἱ δὲ ἐσιώπων. καὶ περι-
βλεψάμενος αὐτοὺς μετ' ὀρ-
γῆς συλλυπούμενος ἐπὶ τῇ
πῶρῳ τῆς καρδίας αὐτῶν,
λέγει τῷ ἀνθρώπῳ, ἐκτείνου
τὴν χεῖρα σου, καὶ ἔβηκε,
καὶ ἀποκατεστάθη ἡ χεὶρ
6 αὐτοῦ. καὶ ἐξελθόντες οἱ
Φαρισαῖοι, εὐθεὶς μετὰ τῶν
Ἡρώδιανων συμβουλευόντες ποί-
ουν κατ' αὐτοῦ, ὅπως αὐτοῦ
ἀπολέσωσι.

Another time he entred in- 1
to the synagogue, when a
man was there who had a
withered hand. the Phari- 2
sees watched Jesus, to see if
he would heal him on the
sabbath-day, that so they
might accuse him. he said 3
then to the man who had the
withered hand, rise and stand
there in the midst. and he 4
ask'd them, is it allowed to
do good, or to do mischief on
the sabbath-days? to save
life, or to kill? but they
were very silent. then he 5
looking with indignation at
those about him, being con-
cern'd at their disingenuous
perverse temper, he said to
the man, stretch out your
hand, which he did, and his
hand become sound. upon this 6
the Pharisees withdrew, and
immediately enter'd into a
conspiracy with the Herodians
to take away his life.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε
 μετὰ τῶν μαθητῶν αὐτοῦ
 πρὸς τὴν θάλασσαν, καὶ πό-
 λυ πλῆθος ἀπὸ τῆς Γαλι-
 λαιᾶς ἠκολούθησεν αὐτῷ, καὶ
 8 ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ
 Ἱερουσαλὴμ, καὶ ἀπὸ τῆς Ἰ-
 δουμαίας, καὶ περὶ τοῦ Ἰορδα-
 νοῦ, καὶ οἱ περὶ Τύρον καὶ
 Σιδῶνα, πλῆθος πολὺ, ἀ-
 κούσαντες ὅσα ἐποίει, ἦλθον
 9 πρὸς αὐτόν. καὶ εἶπε τοῖς
 μαθηταῖς αὐτοῦ, ἵνα πλοια-
 ρίον προσκαρτερῇ αὐτῷ, διὰ
 τὸν ὄχλον, ἵνα μὴ θλιβῶσιν
 10 αὐτόν. πολλοὺς γὰρ ἐθερά-
 पेυσεν, ὥστε ἐπιπίπτειν αὐ-
 τῷ, ἵνα αὐτοῦ ἄψωνται, ὅ-
 11 σοι εἶχον μαστίγας. καὶ τὰ
 πνεύματα τὰ ἀκαθάρτα, ὅ-
 ταν αὐτὸν ἐθεώρει, προσέ-
 πίπτειν αὐτῷ, καὶ ἐκραζέ-
 λεγοντάς, “ σὺ εἶ ὁ υἱὸς τοῦ
 12 “ Θεοῦ.” καὶ πολλὰ ἐπέ-
 τιμα αὐτοῖς, ἵνα μὴ αὐτὸν
 φανερόν ποιήσωσι.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος,
 καὶ προσκαλεῖται οὓς ᾔθελεν
 αὐτοῖς, καὶ ἀπῆλθον πρὸς αὐ-
 14 τόν. καὶ ἐποίησε δώδεκα, ἵνα
 ὦσι μετ’ αὐτοῦ, καὶ ἵνα ἀ-
 ποστείλῃ αὐτοὺς κηρύσσειν,
 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν
 τὰ νοσήσους, καὶ ἐκβαλλεῖν τὰ
 16 δαιμόνια. καὶ ἐβλήθη τῷ
 17 Σίμωνι ὀνόματι Πέτρον. καὶ
 Ἰακώβον τὸν τοῦ Ζεβεδαίου,
 καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
 Ἰακώβου, καὶ ἐβλήκεν αὐ-
 τοῖς

But Jesus retired with his 7
 disciples towards the sea: 8
 where a great multitude fol-
 lowed him from Galilee, from
 Judea, from Jerusalem, 8
 and from Idumea, and the
 territory about Jordan, a
 considerable number of the
 inhabitants about Tyre and
 Sidon having heard of his
 great actions, came likewise
 to meet him. wherefore, 9
 to avoid the inconveniences of
 the crowd, he order’d his
 disciples to get a small ves-
 sel ready to attend him. for 10
 having healed abundance of
 people, all that were af-
 flicted with any grievous
 distemper pressed upon him
 to touch him. and when the 11
 impure spirits saw him, they
 threw themselves at his feet,
 crying out, “ thou art the
 “ son of God.” but he strick- 12
 ly charged them, not to make
 him known.

At length he went up a 13
 mountain, and having ap-
 pointed a select company to
 attend him, they came to
 him. then he chose twelve of 14
 them to be near his person,
 and afterwards to be gospel-
 missionaries. with full power 15
 to heal diseases, and dispossess
 demons. these were Simon, 16
 whom he surnam’d Peter,
 James the son of Zebedee, 17
 and John the brother of
 S James,

τοῖς ὀνόματι Βοανεργες, ὁ
 18 ἐστίν, υἱοὶ βροντῆς· καὶ Ἀν-
 δρεᾶν, καὶ Φιλίππον, καὶ
 Βαρθολομαῖον, καὶ Ματθαῖον,
 καὶ Θωμᾶν, καὶ Ἰακώβον τὸν
 τοῦ Ἀλφαίου, καὶ Θαδδαῖον,
 καὶ Σίμωνα τὸν Κανανίτην,
 19 καὶ Ἰουδᾶν Ἰσκαριώτην, ὃς
 καὶ παρέδωκεν αὐτὸν, καὶ ἐρ-
 χονται εἰς οἶκον·

20 Καὶ συνέχεται πάλιν ὄχ-
 λος, ὥστε μὴ δύνασθαι αὐ-
 21 τοὺς μῆτε ἄρτον φαγεῖν· καὶ
 ἀκούσαντες οἱ παρ' αὐτοῦ,
 ἐξήλθον κρατῆσαι αὐτοῦ, ἐλε-
 γον γάρ, ὅτι ἐξέστη·

22 Καὶ οἱ Γραμματεῖς ὁ ἀπο
 Ἱερουσαλὴμ καταβάντες, ἐ-
 λεγον, ὅτι Βεελζεβούλ ἐκεῖ,
 καὶ, ὅτι ἐν τῷ ἀρχοντὶ τῶν
 δαιμονίων ἐκβάλλει τὰ δαι-
 23 μονία· καὶ προσκαλεσάμε-
 νος αὐτοῖς, ἐν παραβολαῖς ἐ-
 λεγεν αὐτοῖς, πῶς δύναται
 σατάνας σατάναν ἐκβάλ-
 24 λειν; καὶ εἰ βασίλεια ἐφ'
 ἑαυτὴν μερισθῇ, οὐ δύναται
 σταθῆναι ἢ βασιλεία ἐκεῖνη·
 25 καὶ εἰ οἰκία ἐφ' ἑαυτὴν με-
 ρισθῇ, οὐ δύναται σταθῆναι·
 26 ἢ οἰκία ἐκεῖνη· καὶ εἰ ὁ σατ-
 νας ἀνεστή ἐφ' ἑαυτὸν καὶ
 μεμερισταί, οὐ δύναται στα-
 27 θῆναι, ἀλλὰ τέλος ἐκεῖ· οὐ-
 δεὶς δύναται τὰ σκευὴ τοῦ ισ-
 χυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν
 αὐ-

James, (whom he had named
 Boanerges, that is to say,
 sons of thunder.) Andrew, 18
 Philip, Bartholomew, Mat-
 thew, Thomas, James the
 son of Alphaeus, Thaddeus,
 Simon the Canaanite, and 19
 Judas Iscariot, who betray-
 ed him.

After this they went into 20
 an house, and the crowd
 press'd again upon them, so
 as to hinder them from taking
 their meal. when his rela- 21
 tions heard of this, they went
 to his relief, for it was said,
 he * fainted away.

Some Scribes, who were 22
 come from Jerusalem, said, he
 is confederate with Beelzebub,
 the prince of the demons enables
 him to dispossess demons. but 23
 calling them to him, he said
 by way of similitude, how
 can satan dispossess satan? 24
 if a kingdom be divided a-
 gainst it self, that kingdom
 cannot last. if a family be 25
 divided against it self, it is
 impossible for it to subsist.
 so if satan rise up in opposi- 26
 tion to his own interest, his
 power cannot subsist, but must
 entirely cease. no one can 27
 enter into a strong man's
 house, and plunder his goods,
 unless the man be first se-
 cur'd.

* In the Version of the LXX. Gen. xiv. 26. καὶ ἐξέστη τῇ διανοίᾳ
 Ἰακώβ, and Jacob fainted away.

αυτου διαρπασαι, εαν μη
 πρωτον τον ισχυρον δηση,
 και τοτε την οικιαν αυτου δι-
 28 αρπασει. αμην λεγω υμιν, οτι
 παντα αφεθησεται τα αμαρ-
 τηματα τοις υιοις των ανθρω-
 πων, και βλασφημιαι οσας
 29 αν βλασφημησωσιν. ος δ' αν
 βλασφημησῃεις το Πνευμα το
 αγιον, ουκ εχει αφεσιν εις τον
 αιωνα· αλλ' ενοχος εστιν
 30 αιωνιου κρισεως. οτι λεγον,
 πνευμα ακαθαρτον εχει.

31 Ερχονται ουν οι αδελφοι και
 η μητηρ αυτου, και εξω
 εστωτες απεστειλαν προς
 32 αυτον, φωνουντες αυτον· και
 εκαθητο οχλος περι αυτον,
 ειπον δε αυτω, ιδου, η μητηρ
 σου και οι αδελφοι σου, και αι
 αδελφαι σου εξω ζητουσιν σε.
 33 και απεκριθη αυτοις, λεγων,
 τις εστιν η μητηρ μου η οι
 34 αδελφοι μου? και περι-
 βλεψαμενος τους κυκλω τους
 περι αυτον καθημενους, λεγει,
 ιδου η μητηρ μου, και οι αδελ-
 35 φοι μου. ος γαρ αν ποιησῃ το
 θελημα του Θεου, ουτος α-
 δελφος μου, και αδελφη μου,
 και μητηρ εστι.

1 Και παλιν ηρξατο διδασ-
 κειν παρα την θαλασσαν, και
 συνηχθη προς αυτον οχλος
 πολλος, ωστε αυτου εμβαλτα
 εις το πλοιον, καθησθαι εν τη
 θαλασση, και πας ο οχλος
 προς την θαλασσαν επι της
 2 γης ην. και εδιδασκεν αυτους
 εν παραβολαις πολλαις, και

cur'd. I declare unto you, 28
 all the sins which men may
 commit, and whatsoever
 blasphemies they may ut-
 ter, may be forgiven them.
 but he that shall blaspheme 29
 against the holy Ghost, shall
 never be pardoned, but shall
 be obnoxious to eternal pu-
 nishment. this was in an- 30
 swer to their saying, he was
 influenc'd by an impure spi-
 rit.

In the mean time his bro- 31
 thers and his mother came
 there, and not being able to
 get within hearing, for the 32
 crowd about him, they sent
 him word to come to them.
 and when they told him, your
 mother and brothers and sisters
 are here without enquiring
 for you, He answer'd, who 33
 is my mother? who are my
 brothers? and casting his 34
 eyes round the company, there,
 said he, are my mother and
 my brothers. for he that does 35
 the will of God, he is my
 brother and sister and mo-
 ther.

He began again to teach 1
 by the sea-side: but there
 was so great a crowd gather-
 ed about him, that he was
 oblig'd to go into a ship, where
 he sat down, and stay'd on
 board while the people stood
 on the shore. then he ad- 2
 dressed himself to them in
 S 2 many

- 3 **ΕΛΕΓΕΝ** ΑΥΤΟΙΣ ΕΝ ΤΗ ΔΙΔΑΧῃ
 4 ΑΥΤΟΥ· ΑΚΟΥΕΤΕ, ΙΔΟΥ, ΕΞΗΛ-
 5 ΘΕΝ Ὁ ΣΠΕΙΡΩΝ ΤΟΥ ΣΠΕΙΡΑΙ.
 6 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ Τῷ ΣΠΕΙΡΕΙΝ, Ὁ
 7 ΜΕΝ ΕΠΕΣΕ ΠΑΡΑ ΤΗΝ ὉΔὸν, ΚΑΙ
 8 ΠΛΗΘΕ ΤΑ ΠΕΤΕΙΝΑ ΚΑΙ ΚΑΤΕΦΑ-
 9 ΓΕΝ ΑΥΤΟ· ΑΛΛΟ ΔΕ ΕΠΕΣΕΝ Ε-
 10 ΠΙ ΤΟ ΠΕΤΡΩΔΕΣ, ὍΠΟΥ ΟΥΚ
 11 ΕΙΧΕ ΓῆΝ ΠΟΛΛΗΝ, ΚΑΙ ΕΥΘΕΩΣ
 12 ΕΞΑΝΕΤΕΙΛΕ, ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ
 13 ΒΑΘΟΣ Γῆς· ΠΛΟΥ ΔΕ ΑΝΑΤΕΙ-
 14 ΛΑΝΤΟΣ ΕΚΑΝΗΜΑΤΙΣΘΗ, ΚΑΙ ΔΙΑ
 15 ΤΟ ΜΗ ΕΧΕΙΝ ΡΙΖΑΝ, ΕΞΗΡΑΒΗ-
 16 ΚΑΙ ΑΛΛΟ ΕΠΙΣΕΝ ΕΙΣ ΤΑΣ Α-
 17 ΚΑΝΘΑΣ, ΚΑΙ ΑΝΕΒΗΣΑΝ Αἱ Α-
 18 ΚΑΝΘΑΙ, ΚΑΙ ΣΥΝΕΠΝΙΞΑΝ ΑΥΤΟ,
 19 ΚΑΙ ΚΑΡΠΟΥ ΟΥΚ ΕΔΩΚΕ· ΚΑΙ
 20 ΑΛΛΟ ΕΠΕΣΕΝ ΕΙΣ ΤΗΝ ΓῆΝ ΤΗΝ
 21 ΚΑΛΗΝ, ΚΑΙ ΕΔΙΔΟΥ ΚΑΡΠΟΥ Α-
 22 ΝΑΒΑΙΝΟΝΤΑ ΚΑΙ ΑΥΞΑΝΟΝΤΑ,
 23 ΚΑΙ ΕΦΕΡΕΝ, ἘΝ ΤΡΙΑΚΟΝΤΑ, ΚΑΙ
 24 ἘΝ ΕΞΗΚΟΝΤΑ, ΚΑΙ ἘΝ ἙΚΑΤΟΝ·
 25 ΚΑΙ ΕΛΕΓΕΝ, Ὁ ΕΧΩΝ ὠΤΑ Α-
 26 ΚΟΥΕΙΝ, ΑΚΟΥΕΤΩ·
- 27 **ΟΤΕ ΔΕ** ΕΓΕΝΕΤΟ ΚΑΤΑΜΟΝΑΣ,
 28 ΠΡΩΤΗΣΑΝ ΑΥΤΟΥΝ Αἱ ΠΕΡΙ ΑΥ-
 29 ΤΟΥ ΣΥΝ ΤΟΙΣ ΔΩΔΕΚΑ ΤΗΝ ΠΑ-
 30 ΡΑΒΟΛΗΝ· ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ,
 31 ὙΜΙΝ ΔΕΔΟΤΑΙ ΓΙΝΩΣΑΙ ΤΟ Μυσ-
 32 ΤΗΡΙΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ Θε-
 33 ΟΥ, ΕΚΕΙΝΟΙΣ ΔΕ ΤΟΙΣ ΕΞΩ ΕΝ
 34 ΠΑΡΑΒΟΛΑΙΣ ΤΑ ΠΑΝΤΑ ΓΙΝΕ-
 35 ΤΑΙ, ἵνα βλεπόντες βλεπωσί,
 36 ΚΑΙ ΜΗ ἰδῶσί, ΚΑΙ ΑΚΟΥΟΝΤΕΣ
 37 ΑΚΟΥΩΣΙ, ΚΑΙ ΜΗ ΣΥΝΩΣΙ,
 38 ΜΗΠΟΤΕ ΕΠΙΣΤΡΕΨΩΣΙ, ΚΑΙ
 39 ΑΦΕΙΘῃ ΑΥΤΟΙΣ ΤΑ ἈΜΑΡΤΗΜΑ-
 40 ΤΑ· ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ, ΟΥΚ
 41 ΟΙΔΑΤΕ
- many parables, and thus be-
 gan his instructions. give
 your attention to what I say,
 a sower went out to sow :
 as he sowed, some of the seed
 happened to fall by the way-
 side, which the birds light
 upon, and devoured. some
 fell on stony ground, where
 it had not much earth, and
 it soon sprang up, for want
 of a sufficient depth of earth.
 but when the sun was up, it
 was scorched, and for want
 of root, withered away. some
 fell among thorns, and the
 thorns grew up, and choak-
 ed it, so that it yielded no
 fruit. but part of it fell on
 good ground, which sprang
 up, and grew so fruitful,
 that some grains produced
 thirty, others sixty, and some
 an hundred. he that bath
 ears to hear, said he, let him
 hear.*
- And when he was in pri-
 vate, the twelve, and some
 of his disciples asked him the
 meaning of the parable. he
 answered, you are admitted
 into the secret of the gospel-dis-
 pensation : but to unbelievers
 every thing is coub'd in pa-
 rables ; because, tho' they see,
 they will not perceive, and tho'
 they hear they will not under-
 stand : as if they were afraid
 of parting with their vices,
 in order to be pardoned. but*

οἰδατε τὴν παραβολὴν ταύ-
την; καὶ πῶς πᾶσας τὰς
14 παραβολὰς γινώσκεσθε; ὁ
σπείρων, τὸν λόγον σπείρει.
15 οὗτοι δὲ εἰσιν αἱ παρὰ τὴν ὁ-
δὸν, ὅπου σπείρεται ὁ λόγος,
καὶ ὅταν ἀκουσῶσιν, εὐθεὺς
ἐρχεται ὁ σατανᾶς, καὶ αἶρει
τὸν λόγον τὸν ἐσπαρμένον ἐν
16 ταῖς καρδίαις αὐτῶν. καὶ
οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ
πετρῶδη σπείρομενοι, αἱ ὅ-
ταν ἀκουσῶσι τὸν λόγον, εὐ-
θεὺς μετὰ χαρᾶς λαμβάνου-
17 σιν αὐτόν. καὶ οὐκ ἔχουσι ῥι-
ζάν ἐκ ἑαυτοῖς, ἀλλὰ προσ-
καιροὶ εἰσιν, εἴτα γενομένης
θλίψεως, ἢ διωγμοῦ διὰ τοῦ
λόγου, εὐθεὺς σκανδαλίζου-
18 ται. καὶ οἱ ἐκ τὰς ἀκανθᾶς
σπείρομενοι, οὗτοι εἰσιν αἱ τὸν
19 λόγον ἀκούοντες. καὶ αἱ με-
ριμναὶ τοῦ αἰῶνος τούτου,
καὶ ἡ ἀπάτη τοῦ πλουτοῦ,
καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυ-
μίαι ἐσπορεύουσαι συμπι-
έρουσι τὸν λόγον, καὶ ἀκαρ-
20 πος γίνεται. καὶ οὗτοι εἰσιν
οἱ ἐπὶ τὴν γῆν τὴν καλὴν
σπαρέντες, οἵτινες ἀκούουσι
τὸν λόγον, καὶ παραδέχον-
ται, καὶ καρποφοροῦσιν, ἐν
τριάκοντα, καὶ ἐν ἑξήκοντα,
καὶ ἐν ἑκατόν.

21 Καὶ εἰπὼν αὐτοῖς, ἵπτι ὁ
λύχνος ἐρχεται, ἵνα ὑπὸ τοῦ
μοδίου τέθῃ, ἢ ὑπὸ τὴν κλι-
νην; οὐκ ἵνα ἐπὶ τὴν λυ-
22 χνᾶν ἐπιτεθῇ; οὐ γάρ ἐστι

if, said he, you don't com-
prehend this easy parable,
how can ye understand any
of the rest? the sower is 14
be that soweth the word. they 15
who receiv'd seed by the way-
side, are those in whom the
word is sown, who no sooner
have heard it, but satan
comes and takes away the
word that was sown in their
hearts. in like manner, they 16
who receive seed on stony-
ground, are such as, upon
hearing the word, do im-
mediately receive it with joy.
but having no root at the bot- 17
tom, they are only occasional
professors, for if they meet
with any trouble or persecu-
tion upon account of the word,
immediately they revolt. as 18
for those, who receive seed
as among thorns: they are
such as hear the word. but 19
the cares of this life, the de-
ceitful love of riches, and a
crowd of different passions,
stifle the word, and it be-
comes unfruitful. they who 20
receive seed as on good ground,
are such as hear the word
and entertain it, and bring
forth fruit, some in one de-
gree, and some in another.

Again he said, is a lamp 21
ever brought to be put under
a bushel, or under a bed?
or to be set on a stand? for 22
there is nothing conceal'd but
what

ΤΙ ΚΡΥΠΤΟΝ, ὃ ΕΑΝ ΜΗ ΦΑΝΕ-
 ρῶθῃ, ΟΥΔΕ ΕΓΕΝΕΤΟ ΑΠΟΚΡΥ-
 ΦΟΝ· ΑΛΛ' ΙΝΑ ΕΙΣ ΦΑΝΕΡΟΝ ΕΛ-
 23 θῇ. ΕΙΤΙΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ·
 ΑΚΟΥΕΤΩ.

24 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ· ΒΛΕΠΕ-
 ΤΕ ΤΙ ΑΚΟΥΕΤΕ, ΕΝ ᾧ ΜΕΤΡΩ
 ΜΕΤΡΕΙΤΕ, ΜΕΤΡΗΘΗΣΕΤΑΙ ὙΜΙΝ,
 ΚΑΙ ΠΡΟΣΤΗΘΗΣΕΤΑΙ ὙΜΙΝ ΤΟΙΣ
 25 ΑΚΟΥΟΥΣΙΝ· ὅς ΓΑΡ ΑΝ ΕΧῃ,
 ΔΟΘΗΣΕΤΑΙ ΑΥΤῷ, ΚΑΙ ὅς ΟΥΚ
 ΕΧΕΙ, ΚΑΙ ὁ ΕΧΕΙ, ΑΡΘΗΣΕΤΑΙ
 ΑΠ' ΑΥΤΟΥ.

26 ΚΑΙ ΕΛΕΓΕΝ, Οὕτως ΕΣΤΙΝ ἡ
 ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ, ὡς ΕΑΝ
 ΑΝΘΡΩΠΟΣ ΒΑΛῃ ΤΟΝ ΣΠΟΡΟΝ
 27 ΕΠΙ ΤΗΣ ΓΗΣ, ΚΑΙ ΚΑΘΕΥΔῃ, ΚΑΙ
 ΕΦΕΙΡΗΤΑΙ ΝΥΚΤΑ ΚΑΙ ἡΜΕΡΑΝ,
 ΚΑΙ ὁ ΣΠΟΡΟΣ ΒΛΑΣΤΑΝῃ ΚΑΙ
 ΜΗΚΥΝΗΤΑΙ ὡς ΟΥΚ ΟΙΔΕΝ ΑΥΤΟΣ·
 28 ΑΥΤΟΜΑΤῆ ΓΑΡ ἡ Γῆ ΚΑΡΠΟΦΟ-
 ΡΕΙ, ΠΡΩΤΟΝ ΧΟΡΤΟΝ, ΕΙΤΑ
 ΣΤΑΧΥΝ, ΕΙΤΑ ΠΛΗΡΗ ΣΙΤΟΝ
 29 ΕΝ Τῷ ΣΤΑΧΥΙ· ὅΤΑΝ ΔΕ ΠΑ-
 ΡΑΔῷ ὁ ΚΑΡΠΟΣ, ΕΥΘΕΩΣ ΑΠΟ-
 ΣΤΕΛΛΕΙ ΤΟ ΘΡΕΠΑΝΟΝ, ὅΤΙ
 ΠΑΡΕΣΤΗΚΕΝ ὁ ΘΕΡΙΣΜΟΣ.

30 ΚΑΙ ΕΛΕΓΕ, ΤΙΝΙ ὁΜΟΙΩΣΩ-
 ΜΕΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ;
 ἢ ΕΝ ΠΟΙΑ ΠΑΡΑΒΟΛῃ ΠΑΡΑ-
 31 ΒΑΛΩΜΕΝ ΑΥΤΗΝ; ὡς ΚΟΚΚῷ
 ΣΙΝΑΠΕΩΣ, ὅς ὅΤΑΝ ΣΠΑΡῇ
 ΕΠΙ ΤΗΣ ΓΗΣ, ΜΙΚΡΟΤΕΡΟΣ ΠΑΝ-
 ΤΩΝ ΤΩΝ ΣΠΕΡΜΑΤΩΝ ΕΣΤΙ
 32 ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ, ΚΑΙ ὅΤΑΝ
 ΣΠΑΡῇ, ΑΝΑΒΑΙΝΕΙ, ΚΑΙ ΓΙ-
 ΝΕΤΑΙ ΠΑΝΤΩΝ ΤΩΝ ΛΑΧΑΝΩΝ
 ΜΕΙΩΝ, ΚΑΙ ΠΟΙΕΙ ΚΛΑΔΟΥΣ ΜΕ-
 ΓΑ-

what shall be made manifest:
 nor was any thing kept se-
 cret, but in order to be di-
 vulged. if any man have 23
 ears to bear, let him bear.

And consider, said he, 24
 how you bear; for in pro-
 portion as you weigh what is
 communicated to you, new
 light shall be given: for he 25
 that makes use of what he
 has shall have more, but he
 that does not, shall be stript
 of what he has.

Again, he said, the state 26
 of the gospel is like that of
 the grain, which a man sows
 in his land: however he 27
 takes his repose by night, or
 is employ'd by day, the grain
 shoots up and grows without
 his inspection. for the earth 28
 spontaneously produces, first
 the blade, then the ear, af-
 ter that the grain of corn in
 the ear. but as soon as the 29
 fruit is ripe, the sickle is ap-
 plied, because the harvest is
 come.

Again he said, to what 30
 shall we compare the state
 of the gospel? or by what
 parable shall we represent it?
 it is like a grain of mustard- 31
 seed, which when sown in
 the earth, is less than any
 other grain that is sown
 there. but after it is sown, 32
 it grows up, and becometh
 larger than other plants of
 the

γαλους, ὥστε δυνασθαι ὑπο
την σκιαν αὐτοῦ τὰ πετεινα
τοῦ οὐρανοῦ κατασκηνοῦν.

*the pulse kind, and shooteth
out its branches so high, that
the fowls of the air may lodge
under its shadow.*

33 Καὶ τοιαύταις παραβο-
λαῖς πολλὰς ἐλάλει αὐτοῖς
τον λόγον, καθὼς ἰδὺναιτο
34 ἀκούειν· χωρὶς δὲ παραβολῆς
οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν
δὲ τοῖς μαθηταῖς αὐτοῦ ἐπε-
λάλε πάντας.

*Thus he instructed them 33
by such a variety of para-
bles as were adapted to their
capacity. his stile in publick 34
was figurative, but he ex-
plain'd every thing to his
disciples in private.*

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ
τῇ ἡμέρᾳ, ὥστιάς γενομένης,
36 διελθώμεν εἰς τὸ πέραν· καὶ
ἀφέντες τὸν ὄχλον, παρα-
λαμβάνουσιν αὐτὸν ὡς ἦν ἐν
τῷ πλοίῳ, καὶ ἄλλα δὲ
37 πλοῖα ἦν μετ' αὐτοῦ. καὶ
γίνεται λαίλαψ ἀνέμου μεγά-
λης, τὰ δὲ κύματα ἐπέβαλ-
λεν εἰς τὸ πλοῖον, ὥστε αὐτὸ
38 ᾗδ' ἵκεν γεμίζεσθαι· καὶ ἦν αὐ-
τὸς ἐπὶ τῇ πρυμνῇ ἐπὶ τὸ
προσκεφαλαῖον καθεύδων, καὶ
διεγείρουσιν αὐτόν, καὶ λέ-
γουσιν αὐτῷ, διδασκαλε, οὐ
μέλει σοι ὅτι ἀπολλυμένα;
39 καὶ διεγερθεὶς ἐπετίμησε τῷ ἄ-
νέμῳ, καὶ εἶπε· τῇ θαλάσσῃ,
σιῶπα, πεφίμωσο· καὶ ἐκό-
πασεν ὁ ἀνέμος, καὶ ἐφύετο
40 γαλήνη μεγάλη· καὶ εἶπεν
αὐτοῖς, τί ὀϊλοῖστέ ὅντως;
41 πῶς οὐκ ἐχετε πίστιν; καὶ
ἐφοβήθησαν φόβον μέγαν, καὶ
ἔλεγον πρὸς ἀλλήλους, τίς ἄ-
ρα οὗτος ἐστίν, ὅτι καὶ ὁ ἄ-
νεμος καὶ ἡ θαλάσσα ὑπα-
κούουσιν αὐτῷ;

*The same day in the even- 35
ing, he said to them, let us
cross over to the other side
of the lake. when they had 36
dismiss'd the people, the bark
he was in, set sail, in com-
pany with other small barks.
at length a violent storm en- 37
sued, and the waves beat in-
to the ship, that it began to
fill, whilst Jesus was at the 38
stern, asleep on a pillow:
upon which they awak'd him,
crying out, master, have you
so little concern to let us sink?
then he rose, and rebuked 39
the wind, buff, said he, and
be still. immediately the wind
subsides, and a settled calm
ensued. why, said he, are 40
ye so frighted? are ye still
so void of faith? and they 41
were exceedingly afraid, and
said to one another, who can
this be, that even the wind
and the sea obey him?*

1 Και ἦλθον εἰς τὸ πέραν τῆς
 2 θαλάσσης, εἰς τὴν χώραν
 3 τῶν Γαδαρηνῶν· καὶ ἐξελθόν-
 4 τι αὐτῷ ἐκ τοῦ πλοίου, εὐ-
 5 θεως ἀπῆντησεν αὐτῷ ἐκ τῶν
 6 μνημείων ἄνθρωπος ἐν πνευ-
 7 ματι ἀκαθάρτῳ, ὃς τὴν κα-
 8 τήκησιν εἶχεν ἐν τοῖς μνημα-
 9 σι, καὶ οὔτε ἀλύσεσιν οὐδεὶς
 10 ἐδύνατο αὐτὸν ὀφθαλμοῖς· διὰ τὸ
 11 αὐτὸν πολλακίς πεδαῖς καὶ
 12 ἀλύσεσι δεδεσθαι, καὶ διεσ-
 13 πασθαι ὑπ' αὐτοῦ τὰς ἀ-
 14 λυσεῖς, καὶ τὰς πεδάς συντε-
 15 τριφθαι, καὶ οὐδεὶς αὐτὸν ἴσ-
 16 χυε δαμασσαι· καὶ διαπαν-
 17 τος νυκτός καὶ ἡμέρας ἐν τοῖς
 18 ὄρεσι καὶ ἐν τοῖς μνημασιν ἦν
 19 κραζών, καὶ κατακοπτὼν ἐν
 20 αὐτῷ λίθοις· ἰδὼν δὲ τὸν
 21 Ἰησοῦν ἀπο μακροθεν, ἐδράμε,
 22 καὶ προσεκύνησεν αὐτῷ· καὶ
 23 κραζάς φωνῇ μεγάλῃ, εἶπε,
 24 “τί μοι καὶ σοί, Ἰησοῦ υἱέ
 25 τοῦ Θεοῦ τοῦ ὑψίστου;
 26 ὅρκιζω σε τὸν Θεόν, μὴ με
 27 βασανίσῃς.” ἐλεγε γὰρ
 28 αὐτῷ, “ἐξέλθε τὸ πνεῦμα
 29 τοῦ ἀκαθάρτου ἐκ τοῦ ἀν-
 30 θρώπου.” καὶ ἐπρωτὰ
 31 αὐτοῦ, τί σοι ὄνομα; καὶ
 32 λέγει αὐτῷ, λέγων ὄνομα μοι,
 33 ὅτι πολλοὶ ἐσμεν· καὶ πα-
 34 रेκαλεῖ αὐτὸν πολλὰ, ἵνα
 35 μὴ αὐτοὺς ἀποστείλῃ ἐξω τῆς
 36 χώρας· ἦν δὲ ἐκεῖ πρὸς τῷ ὄ-
 37 ρει ἀγρὸς χοίρων μεγάλῃ βοσ-
 38 κομένων· καὶ παρεκάλεσαν
 39 αὐτὸν πάντες οἱ δαίμονες, λε-
 40 γόντες, “πέμψον ἡμᾶς εἰς
 41 τοὺς

They arrived then to the
 other side of the sea, in the
 country of the Gadarenes.
 and as soon as Jesus was
 come out of the ship, he met
 a demoniac, who came from
 among the tombs, where he
 haunted, no man being able
 to confine him, no not with
 chains: for having been of-
 ten bound with fetters and
 chains, he had wrench'd his
 chains, and broke his fetters,
 so that no body could tame
 him. night and day he was
 in the mountains, howling
 among the tombs, and back-
 ing his flesh with flints. but
 when he saw Jesus afar off,
 he ran and prostrated himself
 before him. and crying with a
 loud voice, said, “what injury
 have I done you, Jesus,
 thou son of the most high
 God? I adjure thee by God,
 not to torment me.” (for
 Jesus had said to him, “come
 out of the man, thou im-
 pure spirit.”) and Jesus
 asked him, what is thy name?
 my name is legion, answered
 he: for we are many. and
 he was very importunate
 with Jesus not to drive them
 away from that country.
 now there was a great herd
 of swine feeding upon the
 mountain; and all the de-
 mons intreated him, saying,
 “send us to the swine, that
 we

13 “ τούς χοίρους, ἵνα εἰς αὐ-
 τούς εἰσελθῶμεν.” καὶ ἐ-
 πέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰ-
 ησοῦς· καὶ ἐξελθόντα τὰ
 πνεύματα τὰ ἀκαθάρτα, εἰ-
 σήλθον εἰς τοὺς χοίρους, καὶ
 ὥρμησεν ἡ ἀρὴν κατὰ τοῦ
 κρημνοῦ εἰς τὴν θάλασσαν,
 ἦσαν δὲ ὡς ὀκτὼ χίλιοι, καὶ ἐπ-
 14 ἵκοντο ἐν τῇ θάλασσῃ· οἱ
 δὲ βόσκοντες τοὺς χοίρους,
 ἐφυγον, καὶ ἀπήγγειλαν εἰς
 τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·
 καὶ ἐξηλθον ἰδεῖν τι ἐστὶ τὸ
 15 γεγονός· καὶ ἐρχονται πρὸς
 τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν
 δαίμονιζόμενον καθημένον καὶ
 ἱματισμένον, καὶ σωφρονούν-
 τα, τὸν ἐσχηκότα τὸν λε-
 16 γῶνα, καὶ ἐφοβήθησαν· καὶ
 διηγήσαντο αὐτοῖς οἱ ἰδόντες,
 πὺς ἐγενέτο τῷ δαίμονιζόμε-
 17 νῳ, καὶ περὶ τῶν χοίρων· καὶ
 ᾤκνῶντο παρακαλεῖν αὐτὸν
 ἀπελθεῖν ἀπὸ τῶν ὄριων αὐ-
 18 τῶν· καὶ ἐμβαινόντος αὐτοῦ
 εἰς τὸ πλοῖον, παρεκάλει αὐ-
 τὸν ὁ δαίμονισθεὶς ἵνα ἢ μετ’
 19 αὐτοῦ· καὶ οὐκ ἀφῆκεν αὐ-
 τόν, ἀλλὰ λέγει αὐτῷ, ὕ-
 παγε εἰς τὸν οἶκόν σου πρὸς
 τοὺς σούς, καὶ ἀναγγέλον
 αὐτοῖς ὅσα σοι ὁ κύριος πε-
 20 ποίηκε, καὶ ἠλπίσε σε· καὶ
 ἀπηλθε, καὶ ᾤκνῶντο κηρύσσειν
 ἐν τῇ Δεκαπόλει, ὅσα ἐποίη-
 σεν αὐτῷ ὁ Ἰησοῦς, καὶ πάν-
 τες θαυμάζον.

21 Καὶ διαπεράσας τοῦ Ἰη-
 σοῦ ἐν τῷ πλοίῳ πάλιν εἰς
 τὸ

“ we may enter into them.”
 Jesus immediately gave them
 13 leave. and the impure spi-
 rits quitting the possessed,
 entred into the swine, and
 the whole herd, which were
 about two thousand, ran
 down a precipice into the sea,
 and were there stifled. then 14
 they that fed the swine fled,
 and told the news to town
 and country. and they went
 out to see what had been done.
 when they were come to Je- 15
 sus, and saw him that had
 been possessed with the legion
 of demons, sitting in his
 clothes, and in his right mind,
 they were afraid. and when 16
 the eye-witnesses had related
 what had pass’d with respect
 to the demoniack, and to the
 swine: they intreated him 17
 to withdraw from their ter-
 ritories. as he was embark- 18
 ing, the late demoniack de-
 sired, that he might be with
 Jesus. however, Jesus re- 19
 fused him, and said, go home
 to thy friends, and tell them
 what great things the Lord
 hath done for thee, and how
 he hath had compassion on
 thee. and he departed, and 20
 published in Decapolis, what
 Jesus had done for him: and
 all were filled with admi-
 ration.

When Jesus had repassed 21
 in the vessel to the other side,

το περὶ αὐτον, συνιχθη οχλος πολ-
 22 τὴν θάλασσαν· καὶ ἰδὼς
 ἔρχεται εἰς τῶν ἀρχισυναγω-
 γων, ὀνοματὶ Ἰαῖρος, καὶ ἰ-
 23 δὼν αὐτον, πίπτει πρὸς τοὺς
 ποδὰς αὐτοῦ, καὶ παρεκαλεῖ
 αὐτον πολλά, λέγων, “ὅτι
 “τὸ θυγατρίον μου ἐσχά-
 “τως ἐχει, ἵνα ἐλθὼν ἐπι-
 “θῇς αὐτῇ τὰς χεῖρας, ὅ-
 “πως σωθῇ καὶ ζήσεται.”
 24 καὶ ἀπηλθε μετ’ αὐτοῦ, καὶ
 ἠκολούθει αὐτῷ ὄχλος πολὺς,
 καὶ συνέβηλθον αὐτον.

25 Καὶ γυνὴ τις οὖσα ἐν ῥύσει
 26 αἵματος ἑπὶ ὡδὲκα, καὶ
 πολλὰ παθούσα ὑπὸ πολλῶν
 ἰατρῶν, καὶ δαπανήσασα τὰ
 παρ’ ἑαυτῆς πάντα, καὶ μη-
 δὲν ὠφεληθεῖσα, ἀλλὰ μαλ-
 λον εἰς τὸ χεῖρον ἐλθούσα,
 27 ἀκούσασα περὶ τοῦ Ἰησοῦ,
 ἐλθούσα ἐν τῷ ὄχλῳ ὀπίσθεν,
 ἥψατο τοῦ ἱματίου αὐτοῦ.
 28 ἔλεγε γάρ, ὅτι κὰν τῶν ἱμα-
 τίων αὐτοῦ ἄψομαι, σωθη-
 29 σομαι· καὶ εὐθεὺς ἐπράνθη
 ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 καὶ ἐγὼ τῷ σωματι ὅτι ἰα-
 30 ται ἀπὸ τῆς μαστίδος· καὶ
 εὐθεὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑ-
 αὐτῷ τὴν ἐξ αὐτοῦ δύναμιν
 ἐξελθούσαν, ἐπιστραφεὶς ἐν
 τῷ ὄχλῳ, ἔλεγε, τίς μου ἥ-
 31 ψατο τῶν ἱματίων; καὶ
 ἔλεγον αὐτῷ οἱ μαθηταὶ αὐ-
 τοῦ, βλάπτεις τὸν ὄχλον συν-
 θηλίζοντα σε, καὶ λέγεις, τίς
 μου

a crowd of people gathered
 about him, while he was
 nigh the sea. when one of 22
 the rulers of the synagogue,
 Jairus by name, came,
 and as soon as he saw him,
 fell at his feet, and earnest- 23
 ly intreated him, saying, “my
 “little daughter is at the
 “last extremity, pray come
 “and lay thy hands on her,
 “that she may be healed,
 “and live.” so Jesus went 24
 with him, attended by a
 great crowd, that press’d a-
 bout him.

Now there was a woman, 25
 who had been affected with
 an hemorrhage twelve years:
 having suffered much from 26
 several physicians, she had
 spent all her fortune, and
 instead of being any thing
 the better, she rather grew
 worse. but having heard of 27
 Jesus, she came behind him
 in the crowd, and touched
 his garment. for said she, 28
 if I do but touch his clothes,
 I shall be cured. and im- 29
 mediately the source of her
 disorder was dried up: and
 she sensibly perceived she
 was healed of that indisposi-
 tion. Jesus conscious of the 30
 influence he had exerted, im-
 mediately turned towards the
 crowd, and said, who touch-
 ed my clothes? his disci- 31
 ples replied, you see the mul-
 titude

32 μου ἦψατο? καὶ περιεβλε-
πετο ἰδεῖν τὴν τοῦτο ποιη-
33 σασαν· ἡ δὲ γυνὴ φοβηθεῖσα
καὶ τρέμουσα, εἰδυῖα ὁ γερ-
νεν ἐπ' αὐτῇ, πᾶθε καὶ προσ-
επεσεν αὐτῷ, καὶ εἶπεν αὐτῷ
34 πᾶσαν τὴν ἀληθειάν· ὁ δὲ
εἶπεν αὐτῇ, θυγάτηρ, ἡ πίσ-
τις σου σέσωκε σε, ὕπαγε εἰς
εἰρήνην, καὶ ἰσθὶ ὅλης ἀπο-
τῆς μαστίγης σου.

35 Ἐτι αὐτοῦ λαλουντος, ἐρ-
χονται ἀπὸ τοῦ ἀρχισυναγω-
γου, λεγοντες, “ὅτι ἡ θυγά-
τηρ σου ἀπεθάνε, τι ἐτι
“ σκυλλεις τὸν διδασκα-
36 “ λον?” ὁ δὲ Ἰησοῦς εὐ-
θεως ἀκουσας τὸν λόγον λα-
λουμενον, λέγει τῷ ἀρχισυνα-
γωγῷ, “μὴ φόβου, μόνον
37 “ πιστεῦς·” καὶ οὐκ ἀφη-
κεν οὐδὲνα αὐτῷ συνακόλου-
θῆσαι, εἰ μὴ Πέτρον, καὶ
Ἰακώβον, καὶ Ἰωάννην τὸν
38 ἀδελφὸν Ἰακώβου· καὶ ἐρ-
χονται εἰς τὸν οἶκον τοῦ ἀρ-
χισυναγωγῷ, καὶ θεωρεῖ θο-
ρυβὸν, κλαιόντας καὶ αλα-
39 λῶντας πολλὰ· καὶ εἰ-
σελθὼν λέγει αὐτοῖς, τι θο-
ρυβεῖσθε καὶ κλαίετε? τὸ
παιδίον οὐκ ἀπέθανεν, ἀλλὰ
40 καθεύδει· καὶ κατέβηκον αὐ-
τοῦ, ὁ δὲ ἐκβαλὼν πάν-
τας, παραλαμβάνει τὸν πα-
τέρα τοῦ παιδίου, καὶ τὴν
μητέρα, καὶ τοὺς μετ' αὐ-
τοῦ, καὶ εἰσπορεύεται ὅπου

titude press about you, and
do you ask, who touched you?
however, he looked about to 32
see who it was. then the 33
woman, conscious of what
had been effected in her,
came trembling with fear,
and falling down before him,
confess'd the whole truth.
and he said to her, daughter, 34
thy faith hath saved thee;
go in peace, entirely freed
from your indisposition.

Before he had done speak- 35
ing, messengers came from
the ruler of the synagogue's
house, who said, “your
“ daughter is dead, why do
“ you give the master any
“ further trouble?” Je- 36
sus, upon hearing that, im-
mediately said to the ruler of
the synagogue, “be not a-
“ fraid, only believe.” and 37
he suffered no man to fol-
low him, except Peter, and
James, and John the bro-
ther of James: being come 38
to the house of the ruler of
the synagogue, and seeing a
tumultuous crowd of people
weeping and howling, at 39
his going in he said to them;
what's the meaning of this
uproar, what do you weep
for? the damsel is not dead,
but asleep, upon which they 40
fell a laughing: however,
having turned them all out,
and taking with him the fa-
ther

πν το παιδίον ἀνεκείμενον.
 41 καὶ κρατήσας τῆς χειρὸς τοῦ
 παιδίου, λέγει αὐτῇ, Ταλι-
 θα κουμι, ὃ ἐστὶ μεθερμενεύο-
 μενον, τὸ κορασίου σοι λεγώ
 42 εἵραι· καὶ εὐθὺς ἀνέστη
 τὸ κοράσιον, καὶ περιπα-
 τει, πν γὰρ ἑτῶν δώδεκα, καὶ
 ἐξέστησαν ἐκστασεὶ μεγάλη.
 43 καὶ διστείλατο αὐτοῖς πολ-
 λα, ἵνα μὴδεὶς γινῶ τοῦτο,
 καὶ εἶπε δοθῆναι αὐτῇ φα-
 γειν.

ther and the mother of the
 damsel, and those that had
 accompany'd him, he entred
 in where the damsel was ly-
 ing. then taking her hand, 41
 he said to her, Talitha cumi,
 that is to say, damsel, arise,
 'tis I command you. imme- 42
 diately the damsel arose, and
 walked, for she was twelve
 years of age : and they were
 struck with astonishment. but 43
 he strictly charged them not
 to mention it to any one, and
 order'd something should be
 given her to eat.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ
 ἦλθεν εἰς τὴν πατρίδα αὐτοῦ,
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μα-
 2 θῆται αὐτοῦ. καὶ γενομένου
 σαββατοῦ, ᾤξατο ἐν τῇ
 συναγωγῇ διδάσκειν, καὶ πολ-
 λοι ἀκούοντες ἐξεπλησσοντο,
 λέγοντες, ποθεν τοῦτω ταυ-
 τα; καὶ τίς ἡ σοφία ἡ δο-
 θεῖσα αὐτῷ, καὶ δυνάμεις
 τοιαυταὶ δια τῶν χειρῶν
 3 αὐτοῦ γίνονται; οὐκ οὗτος
 ἐστὶν ὁ τεκτὼν ὁ υἱὸς Μα-
 ρίας, ἀδελφὸς δὲ Ἰακώβου,
 καὶ Ἰωσὴ, καὶ Ἰουδᾶ, καὶ
 Σιμωνος; καὶ οὐκ εἰσὶν αἱ
 ἀδελφαὶ αὐτοῦ ὡς πρὸς ἡ-
 μας; καὶ ἐσκάνδαλιζοντο ἐν
 4 αὐτῷ. ἔλεγε δὲ αὐτοῖς ὁ Ἰη-
 σούς, ὅτι οὐκ ἐστὶ προφήτης
 ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι
 αὐτοῦ, καὶ ἐν τοῖς συγγενεῖσι,
 5 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ
 οὐκ ᾔδυνάτο εἰς οὐδεμίαν οὐ-
 ναμιν

Jesus leaving that place, 1
 went into his own country, at-
 tended by his disciples. when 2
 the sabbath was come, he
 preach'd in the synagogue,
 to the great astonishment of
 many, who upon hearing his
 discourse, said, how came he
 by all this? what strange
 endowment of knowledge is
 this, that he should work
 such miracles? is not he the 3
 carpenter, the son of Mary,
 the brother of James and
 Joses, of Juda and Simon?
 are not these his sisters, who
 are here with us? and they
 were scandalized at him.
 but Jesus said to him, a 4
 prophet is never despis'd, ex-
 cept in his own country, a-
 mong his own kindred, and
 in his own family : so that 5
 excepting the cure of a fever
 sick

- να μὴ ποιοῖς· εἰ μὴ σμικροὶς
 ἀρρώστοις ἐπιθεῖς τὰς χεῖρας·
 6. ἐθεράπευσε· καὶ ἐθαυμαζέ-
 δια τὴν ἀπιστίαν αὐτῶν· καὶ
 περιῆγε τὰς κώμας κυκλῶ,
 διδάσκων.
7. Καὶ προσκαλεῖται τοὺς
 δώδεκα, καὶ ᾤχετο αὐτοὺς
 ἀποστέλλειν δύο δύο, καὶ ἐδί-
 δου αὐτοῖς ἐξουσίαν τῶν πνευ-
 8. ματῶν τῶν ἀκαθάρτων· καὶ
 παρήγγειλεν αὐτοῖς ἵνα μὴδὲν
 αἰρῶσιν εἰς ὁδόν, εἰ μὴ ραβ-
 δὸν μόνον· μὴ πήραν, μὴ ἀρ-
 τον, μὴ εἰς τὴν ζώνην χαλ-
 9. κόν· ἀλλ' ὑποδεδωμένους σαν-
 δαλία, καὶ μὴ ἐνδύσῃθε δύο
 10. χιτῶνας· καὶ ἐλέγεν αὐτοῖς,
 ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν,
 ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε·
 11. κεῖθεν· καὶ ὅσοι ἂν μὴ δεξύν-
 ται ὑμᾶς, μὴδὲ ἀκουσῶσιν
 ὑμῶν, ἐκπορεύεσθαι ἐκεῖθεν,
 ἐκτιναξάτε τὸν χουντὸν ὑπο-
 κατω τῶν ποδῶν ὑμῶν, εἰς
 μαρτυρίον αὐτοῖς, (ἀμὴν λέ-
 γω ὑμῖν, ἀνεκτότερον ἐστὶν
 Σοδομοῖς ἢ Γομορρῶς ἐν ἡμέρᾳ
 κρίσεως, ἢ τῇ πόλει ἐκείνῃ·)
 12. καὶ ἐξελθόντες ἐκηρυσσόν ἵνα
 13. μετανοήσωσι· καὶ δαίμονια
 πολλὰ ἐξεβαλόν, καὶ πλεί-
 φον ἐλαίῳ πολλοὺς ἀρρώσ-
 τούς, καὶ ἐθεράπευον.
14. Καὶ ἤκουσεν ὁ βασιλεὺς
 Ἡρώδης, φανερόν γάρ ἐγενέτο
 τὸ ὄνομα αὐτοῦ καὶ ἐλέγεν,
 ὅτι Ἰωάννης ὁ βαπτίζων ἐκ
- sick by the imposition of
 hands, he would not work
 any miracle there, they were
 so marvellously incredulous.
 so that He went all about
 to teach in the neighbouring
 villages.*
- Now having called the
 twelve, he sent them out by
 two and two, giving them
 power to exorcize spirits·
 he order'd them to take no-
 thing for their journey, but
 a single staff, no scrip, no
 bread, nor money in their
 purse : to have but one pair
 of shoes, and but one coat.
 whatever house you enter
 into, said he, there abide,
 till you leave the place.
 wherever they shall refuse to
 entertain you, or to hear you,
 at your departure shake off
 the dust of your feet, as a
 testimonial against them. I
 assure you, the people of So-
 dom and Gomorrha shall be
 treated with less severity in
 the day of judgment, than
 that city. then they depart-
 ed, and call'd upon all to
 repent. they dispossest'd a
 great number of demons.
 many, that were sick, they
 anointed with oil, and re-
 stor'd their health.*
- In the mean time king
 Herod heard of Jesus, whose
 name was now celebrated,
 and he said, John the Bap-
 tist*

νεκρῶν η̄γερθη, καὶ διὰ τοῦτο
 ενεργουσιν αἱ δυνάμεις ἐν αὐ-
 15 τῷ. ἄλλοι δὲ ἔλεγον, ὅτι Ἡ-
 λίας ἐστίν· ἄλλοι δὲ ἔλεγον,
 ὅτι προφητῆς ἐστίν· ὡς εἰς
 16 τῶν προφητῶν. ἀκούσας δὲ
 ὁ Ἡρώδης, εἶπεν, ὅτι ὃν ἐγὼ
 ἀπεκεφαλίσαι Ἰωάννην, οὗτος
 ἐστίν, αὐτός η̄γερθη ἐκ νε-
 17 κρῶν. αὐτὸς γὰρ ὁ Ἡρώδης,
 ἀποστείλας ἐκράτησε τὸν Ἰω-
 ἄννην, καὶ ἐδήσεν αὐτὸν ἐν
 τῇ φυλακῇ διὰ Ἡρωδίαδαν
 τὴν γυναῖκα Φιλίππου τοῦ ἀ-
 δελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐ-
 18 γαμήσεν. ἔλεγε γὰρ ὁ Ἰωάννης
 τῷ Ἡρώδῃ, “ὅτι οὐκ ἐξεστὶ
 “σοι εἶναι τὴν γυναῖκα τοῦ ἀ-
 19 δελφοῦ σου.” ἡ δὲ Ἡρωδίας
 ἐνεῖχεν αὐτῷ, καὶ ᾔθελεν αὐ-
 τὸν ἀποκτείνειν, καὶ οὐκ ᾔδου-
 20 ντο· ὁ γὰρ Ἡρώδης ἐφοβείτο
 τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀν-
 δρὰ δίκαιον καὶ ἅγιον, καὶ συ-
 νετρεῖ αὐτὸν, καὶ ἀκούσας
 αὐτοῦ, πολλὰ ποιεῖ, καὶ ἡ-
 21 δέως αὐτοῦ ἤκουε. καὶ γενο-
 μένης ἡμέρας ευκαιροῦ, ὅτε
 Ἡρώδης τοῖς γενεσίοις αὐτοῦ
 δειπνῶν ποιεῖ τοῖς μεγίστασιν
 αὐτοῦ, καὶ τοῖς χιλιάρχοις,
 καὶ τοῖς πρῶτοις τῆς Γαλι-
 22 λαιας, καὶ εἰσελθούσης τῆς
 θυγατρὸς αὐτῆς τῆς Ἡρωδία-
 δος, καὶ ὀρχησαμένης, καὶ
 ἀρυσσάσης τῷ Ἡρώδῃ καὶ τοῖς
 συνανακειμένοις, εἶπεν ὁ βα-
 σιλεὺς τῷ κορασίῳ, “αἰτήσου
 “με ὃ ἐὰν θέλῃς, καὶ ὀψω

“σοι.”

tist is risen from the dead,
 no wonder then that he works
 miracles. others said, 'tis 15
 Elias. others, 'tis a pro-
 phet, or one equal to a pro-
 phet. but Herod, from what 16
 he had heard, said, 'tis
 John himself, whom I cau-
 sed to be beheaded, who is
 risen from the dead. for 17
 Herod had given orders to
 seize John, and had confin'd
 him in prison, to gratify He-
 rodiad; his brother Philip's
 wife, whom he had mar-
 ried; upon which John 18
 told him, “it is not lawful
 “for you to have your bro-
 “ther's wife.” which He- 19
 rodiad resented, and form'd
 a design against his life, but
 could not execute it; because 20
 Herod had a respect for
 John, knowing him to be a
 very honest good man, and
 therefore protect'd him; hav-
 ing reform'd many things up-
 on his remonstrances, which
 he us'd to receive very gra- 21
 ciously. however, a favour-
 able opportunity happen'd for
 her, upon Herod's making an
 entertainment the birth-night,
 for all the great officers of
 the court, and army, and
 persons of the first distinction
 in Galilee. for Herodias 22
 made her appearance there,
 and danc'd with such an en-
 gaging air in the eye of He-
 rodi-

23 "σοι." και ωμοσεν αυτη, οτι
 ο εαν με αιτησης, "δωσω
 24 σοι, εως ημισους της βα-
 σιλειας μου." η δε εξελ-
 θουσα, ειπε τη μητρι αυτης,
 τι αιτησομαι? η δε ειπε, την
 κεφαλην Ιωαννου του βαπ-
 25 τιστου. και εισελθουσα
 ευθως μετα σπινθηρος προς
 τον βασιλεα, πησαστο λε-
 γουσα, θελω ινα μοι δως εξ
 αυτης επι πινακι την κεφα-
 λην Ιωαννου του βαπτιστου.
 26 και περιλυτος γενομενος ο βα-
 σιλεως, δια τους ορκους και
 τους συνανακειμενους ουκ ηθε-
 27 λησεν αυτην αθετησαι. και
 ευθως αποστειλαι ο βασι-
 λευς σπεκουλατωρα, επε-
 ταξεν ενεκθηναι την κεφαλην
 28 αυτου. ο δε απελθων απε-
 κεφαλισεν αυτον εν τη φυλα-
 κη, και ηνεγκε την κεφαλην
 αυτου επι πινακι, και εδωκεν
 αυτην τῷ κορασιω, και το
 κορασιον εδωκεν αυτην τη
 29 μητρι αυτης. και ακουσαν-
 τες οι μαθηται αυτου, ηλθον,
 και ηραν το πτωμα αυτου,
 και εθηκαν αυτο εν τῷ μνη-
 μειῳ.

30 Και συναγονται οι αποστο-
 λοι προς τον Ιησουν, και α-
 πηγγειλαν αυτῳ παντα, και
 οσα εποιησαν, και οσα εδι-
 δαξαν.

rod, as well as of all the com-
 pany, that the king thus ad-
 dressed himself to the young
 lady, "ask of me whatever
 "you please, and it shall
 "be granted." nay, he ra- 23
 tified his promise with an
 oath, "I will give you what-
 "ever you require, said he,
 "tho' it be even the half of
 "my kingdom." then she 24
 withdrew, and said to her
 mother, what shall I ask?
 the head of John the Baptist,
 said she. upon which she in- 25
 stantly fled to the king, and
 said, I desire to have John
 the Baptist's head brought hi-
 ther immediately in a charger,
 at this the king was exceeding- 26
 ly concern'd; however, in
 regard to his oath, and to
 those who were at table with
 him, he would not refuse her;
 but immediately dispatch'd 27
 the proper officer with orders
 to bring the head of John the
 Baptist. accordingly he went, 28
 and beheaded him in the pri-
 son, and bringing the head in
 a charger, he presented it to
 the young lady, who gave it to
 her mother: of which John's 29
 disciples being inform'd, they
 came to fetch his corps, which
 they laid in a sepulchre.

Now the apostles met to- 30
 gether in a body before Jesus,
 and gave him a full account,
 both of what they had done,
 and

- 31 *ἔλεον·* και ειπεν αυτοις, δευτε υμεις αυτοι κατ' ιδιαν εις ερημον τοπον, και αναπαυεσθε ολιγον, ησαν γαρ οι ερχομενοι και οι υπαγοντες πολλοι, και ουδε φαρειν πυ-
 32 *καιρουν·* και απηλθον εις ερημον τοπον, τω πλοιω κατ' *ιδιαν·* και ειδον αυτοους υπα-
 33 *γοντας* και επεγνωσαν αυτοους πολλοι, και πελζη απο πα-
 34 *σων των πολων συνεδραμον* εκει, και προηλθον αυτοους, και συνηλθον προς αυτον.
 35 *και* εξελθων ειδεν ο Ιησους πολ-
 36 *υν οχλον,* και εσπλαγχνισθη επ' αυτοις, οτι ησαν ως προ-
 37 *βατα μη εκουτα ποιμενα,* και ηρεατο διδασκειν αυτοους πολ-
 38 *λα·* και ηδη ωρας πολλης γενομενης, προσελθοντες αυ-
 39 *τω οι μαθηται αυτου,* λεγου-
 40 *σιν·* οτι ερημος εστιν ο τοπος, *και* ηδη ωρα πολλη· απολυ-
 41 *σον* αυτοους, ινα απελθοντες εις τους κυκλω αγρους και κω-
 42 *μας,* αγορασωσιν εαυτοις αρ-
 43 *τους,* τι γαρ φαγωσιν ουκ ε-
 44 *χουσιν·* ο δε αποκριθεις, ει-
 45 *πεν* αυτοις, δοτε αυτοις υ-
 46 *μεις* φαρειν· και λεγουσιν αυτω, απελθοντες αγορασω-
 47 *μεν* διακοσιων δηναριων αρ-
 48 *τους,* και δωσωμεν αυτοις
 49 *φαρειν?* ο δε λεγει αυτοις, ποσους αρτους εκετε? υπα-
 50 *γετε* και ιδετε· και γινυτες, λεγουσι, πεντε, και δυο ιχ-
 51 *θυας,*

and what they had taught. then Jesus said to them, come, 31
 let us retire privately to some
 place of solitude, to repose
 your selves a while. for such
 a crowd of people were con-
 tinually coming and going,
 that they had not even time
 to eat. so they privately set 32
 sail for the desert (of Beth-
 saida.) but the people saw 33
 them embark, and many per-
 ceiving where they were
 bound, they ran thither a
 foot from all parts: and ar-
 rived at the place, before the
 passengers were come. so 34
 that when Jesus landed,
 he found there a numerous
 assembly: which rais'd his
 compassion, because they were
 like so many sheep straggling
 without a pastor. where-
 upon he gave them various
 instructions: but as the day 35
 was far advanc'd, his disci-
 ples came to him, and said,
 this is a desert place, and it
 is now late. dismiss the com- 36
 pany, that they may go to
 the neighbouring farms and
 villages to buy provisions, for
 they have nothing to eat.
 Jesus replied, do you your 37
 selves give them something to
 eat. shall we go then, said
 they, to purchase bread, to
 the value of two hundred
 denarii, for them to eat?
 go see, said he, how many 38
 loaves

39 θυας και επεταξεν αυτοις
 ανακλιναι παντας συμποσια
 συμποσια επι τω χλωρω
 40 χορτω· και ανεπεσον πρα-
 σιαι πρασιαι ανα εκατον
 41 και ανα πεντηκοντα· και
 λαβων τους πεντε αρτους
 και τους δυο ιχθυας ανα-
 βλεψας εις τον ουρανον,
 ευλογησε, και κατεκλασε
 τους αρτους, και εδιδου τοις
 μαθηταις αυτου ινα παρα-
 θωσιν αυτοις, και τους δυο
 42 ιχθυας εμερισε πασι· και
 εφαγον παντες, και εχορτασ-
 43 θησαν· και ησαν κλασμα-
 των δωδεκα κοφινους πληρεις·
 44 και απο των ιχθυων· και η-
 σαν οι φαγοντες τους αρτους
 πεντακισχιλιοι ανδρες·

45 Και ευθεως αναγκασε τους
 μαθητας αυτου εμβηναι εις το
 πλοιον, και προαγειν εις το
 περαν προς Βηθσαιδαν, εως
 αυτος απολυση τον οχλον·
 46 και αποταξάμενος αυτοις, α-
 πηλθεν εις το ορος προσευ-
 ασθαι·
 47 Και οψιας γενομένης, ην το
 πλοιον εν μεσω της θαλασ-
 σης, και αυτος μονος επι της
 48 ηης· και ειδεν αυτους βασα-
 νιζομενους εν τω ελαυνειν, ην
 γαρ ο ανεμος εναντιος αυτοις·
 και περι τσάρτην φυλακην
 της

loaves you have : and having
 examin'd, they told him, five,
 and two fishes. then he or- 39
 der'd the people to sit down
 in distinct companies upon the
 green grass. and they sat 40
 down in several divisions,
 some consisting of an hundred,
 and some of fifty. Jesus 41
 then having taken the five
 loaves and the two fishes,
 look'd up to heaven and gave
 thanks ; then breaking the
 loaves, he gave them to his
 disciples to distribute among
 the people ; for whom he
 likewise divided the two
 fishes. so that they all eat 42
 a sufficient share, though the 43
 fragments of bread they took
 up, with what remain'd of
 the fishes, amounted to twelve
 baskets full ; the company 44
 that were entertain'd being
 about five thousand men.

Soon after Jesus obliged 45
 his disciples to embark for
 Bethsaida, on the opposite
 shore, while he was dismis-
 sing the people. and when 46
 they had taken their leave,
 he retired to a mountain to
 pray.

It was now late in the 47
 evening, and the bark in
 full sea, when Jesus, who
 was ashore all alone, per- 48
 ceived his disciples had much
 ado to bear up against the
 wind, which was contrary ;

της νυκτος ερχεται προς αυ-
τους, περιπατων επι της θα-
λασσης, και ηθελε παρελ-
49 θειν αυτους. οι δε ιδοντες αυ-
τον περιπατουντα επι της
θαλασσης, εδοξαν φαντασ-
50 μα ειναι, και ανεκραξαν. παν-
τες γαρ αυτον ειδον, και ετα-
ραχθησαν. και ευθως ελα-
λησε μετ' αυτων, και λεγει
αυτοις, θαρσειτε, εγω ειμι,
51 μη φοβεισθε. και ανεβη προς
αυτους εις το πλοιον, και ε-
κοπασεν ο ανεμος, και ησαν εκ
περισσου εν εαυτοις εξισταν-
52 το, και θαυμαζον. ου γαρ
συγκαν επι τοις αρτοις: ην
γαρ η καρδια αυτων πεπωρω-
μενη.

53 Και διαπερασαντες ηλθον
επι την γην Γεννησαρεθ, και
54 προσωρμισθησαν. και εξελ-
θοντων αυτων εκ του πλοιου,
55 ευθως επιγοντες αυτον, πε-
ριδραμοντες ολην την περι-
χωρον εκεινην, ηρξαντο επι
τοις κραββατοις τους κακως
εχοντας περιφερειν, όπου η-
56 κουον οτι εκει εστι. και όπου
αν εισεπορευετο εις κωμας,
η πολεις, η αγρους, εν ταις
αγοραις ετιθουν τους ασθε-
νουντας, και παρεκαλουν αυ-
τον, ινα καν του κρασπε-
δου του ιματιου αυτου αψ-
ωνται, και οσοι αν ηπτοντο
αυτου, εσωζοντο.

1 Και συναγονται προς αυ-
τον οι Φαρισαιοι, και τινες
των Γραμματεων, ελθοντες
απο

about the fourth watch of
the night, he came up, and
would have pass'd by them.
when they saw him walking 49
upon the sea, they thought
it was an apparition, for 50
they all saw him, and were
greatly terrified. but at the
instant Jesus spoke to them,
and said, take courage, it is
I, don't be afraid. and as 51
soon as he was got aboard,
the wind ceased; which still
increas'd their astonishment
and admiration: for they 52
were so stupid, they did not
comprehend the miracle of
the loaves.

Being got to the other side 53
of the lake, they came to the
country of Gennasereth, where
they landed. no sooner were 54
they ashore, but the people,
who presently perceiv'd it
was Jesus, came flocking 55
from all quarters, carrying
their sick on their beds to
the places where they heard
he was: and to whatever 56
cities, towns, or villages he
went, they expos'd the sick
in the publick streets, en-
treating him, they might but
touch the border of his gar-
ment; for as many as did
so, were recover'd.

The Pharisees, and cer- 1
tain Scribes from Jerusalem,
came in a body to Jesus;
when

2 απο Ιεροσολυμων. και ι-
δοντες τινας των μαθητων
αυτου κοινας χειρσι, τουτ'
3 εστιν ανιπτοις, εσθιοντας αρ-
τους, (εμεμψαντο.) οι γαρ
Φαρισαιοι και παντες οι Ιου-
δαιοι, εαν μη πυγμη υψων-
ται τας χειρας, ουκ εσθιουσι,
4 των πρεσβυτερων, και απο
αγορας, εαν μη βαπτιζων-
ται, ουκ εσθιουσι. και αλλα
πολλα εστιν α παρελαβον
κρατειν, βαπτισμους ποτη-
ριων, και ξεστων, και χαλ-
5 κων, και κλυων. επειτα
επερωτωσιν αυτου οι Φαρι-
σαιοι και οι Γραμματεες, δια-
τι οι μαθηται σου ου περι-
πατουσι κατα την παραδο-
σιν των πρεσβυτερων, αλλα
6 ανιπτοις χειρσιν εσθιουσι τον
αρτον? ο δε αποκριθεις, ει-
πεν αυτοις, οτι καλως προε-
φητευσεν Ησαιας περι υμων
των υποκριτων, ως γεγραπ-
ται, " ουτος ο λαος τοις
" χειρσιν με τιμα, η δε καρ-
" δια αυτων πορρω απεχει
7 " απ' εμου. ματην δε σε-
" βονται με, διδασκοντες
" διδασκαλιας, ενταλματα
8 " ανθρωπων." αφεντες γαρ
την εντολην του Θεου, κρα-
τειτε την παραδοσιν των αν-
θρωπων, βαπτισμου ξεστων
και ποτηριων, και αλλα πα-
ρομοια τοιαυτα πολλα ποι-
ειτε.

when observing that some of ²
his disciples were eating with
profane hands, that is, with-
out having wash'd them, they
found fault. for the Pha- ³
risees, and the Jews in ge-
neral, in pursuance of their
antient traditions, never eat
till they have wash'd their
hands up to their elbows.
nay, when they have been ⁴
at any publick place, they
never eat till they have wash-
ed. they observe besides
several traditions, such as
the washing of cups, pots,
brass vessels, and beds. the ⁵
Pharisees, and Scribes there-
fore ask'd Jesus, why don't
your disciples observe the tra-
dition of the antients? why
do they take their meals with-
out washing their hands? ⁶
Jesus answered, to such by-
pocrites as you may well be
applied those words of the
prophet * Esaias, " this peo-
" ple honour me with their
" lips, but their heart is
" far from me. in vain do ⁷
" they worship me, teaching
" for doctrines the institu-
" tions of men." for laying ⁸
aside what is of divine ap-
pointment, you stick to their
human traditions, about the
washing of pots, and cups,
and many other the like prac-
tices.

Και

U 2

You

9 Καὶ ἔλεγεν αὐτοῖς, καλῶς
ἀθετεῖτε τὴν ἐντολὴν τοῦ
Θεοῦ, ἵνα τὴν παραδόσιν ὑ-
10 μῶν τηρήσῃτε. Μωσὴς γάρ
εἶπε, “τίμα τὸν πατέρα
“σου καὶ τὴν μητέρα σου,”
καὶ, ὁ κακολογῶν πατέρα ἢ
μητέρα, θανάτῳ τελευτᾷ.
11 Ὑμεῖς δὲ λέγετε, εἰ ἐπὶ ἀν-
θρώπῳ τῷ πατρὶ ἢ τῇ μη-
τρὶ κορβάν, ὁ ἐστὶ, ὀφρὸν
12 ὅταν ἐξ ἐμοῦ, ὠφελῇ. καὶ
οὐκετι ἀφίετε αὐτὸν οὐδὲν
ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ
13 τῇ μητρὶ αὐτοῦ, ἀκυροῦντες
τὸν λόγον τοῦ Θεοῦ τῇ πα-
ραδόσει ὑμῶν, ἣ παρεδώκατε,
καὶ παρομοία τοιαῦτα πολλὰ
ποιεῖτε.

14 Καὶ προσκαλεσάμενος πάν-
τα τὸν ὄχλον, ἔλεγεν αὐτοῖς,
ἀκούετε μου πάντες, καὶ συ-
15 νήετε· οὐδὲν ἐστὶν ἐξώθεν τοῦ
ἀνθρώπου εἰσπορευόμενον εἰς
αὐτόν, ὃ δύναται αὐτὸν κοι-
νώσαι, ἀλλὰ τὰ ἐκπορευό-
μενα ἀπ’ αὐτοῦ, ἐκείνα ἐστὶ
τὰ κοινούνα τὸν ἄνθρωπον.
16 εἰ τις ἐχει ὠτὰ ἀκούειν, ἀκού-
ετω.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον
ἀπὸ τοῦ ὄχλου, ἐπηρώτων
αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ
18 τῆς παραβολῆς, καὶ λέγει
αὐτοῖς, οὐτῷ καὶ ὑμεῖς ἀσυνε-
τοὶ ἐστέ; οὐ νοεῖτε ὅτι πάν-
το

*You are in the right, said 9
he, to abolish the laws of
God, to make way for such
traditions. Moses said, “ho- 10
“nour thy father and thy
“mother;” and, if any
one speak contemptibly of his
father, or his mother, let
him be put to death. but 11
your doctrine is this, if any
one shall tell his father or
his mother, that what he
could bestow for their relief,
is corban, that is, to be given
to the temple; you discharge 12
him from the obligation of
doing any thing for his father
or his mother. by such tra- 13
ditions, and such a number of
practices, as you have settled,
the word of God is stript of
all its authority.*

*Then Jesus having called 14
all the people to him, said,
attend every one of you, and
understand. there is nothing 15
from without, that entering
into a man can defile him:
but that which originally pro-
ceeds from the man, is what
defiles him. he that hath 16
ears to hear, let him hear.*

*When he withdrew from 17
the people into the house, his
disciples ask’d him the mean-
ing of that maxim. and he 18
said, are you likewise so void
of understanding? don’t you
perceive*

- το ἐξωθεν εισπορευομένου εἰς
τον ἄνθρωπον, οὐ δύναται
19 αὐτὸν κοινῶσαι ? ὅτι οὐκ
εἰσπορεύεται αὐτοῦ εἰς τὴν
καρδίαν, ἀλλ' εἰς τὴν κοιλί-
αν, καὶ εἰς τὸν ἀφεδρῶνα ἐκ-
πορεύεται, καθαρίζου πάντα
20 τὰ βρώματα. ἔλεγε δὲ ὅτι
τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευ-
ομένον, ἐκεῖνο κοῖνοι τὸν ἄν-
21 ἄθρωπον. ἐσῶθεν γὰρ ἐκ τῆς
καρδίας τῶν ἀνθρώπων οἱ δια-
λογισμοὶ οἱ κακοὶ ἐκπορεύου-
νται, μοιχεῖαι, πορνεῖαι, φο-
22 νοὶ, κλοπαί, πλεονεξίαι, πο-
νηρίαι, δόλος, ἀσελγεία, οφ-
θαλμὸς πονηρὸς, βλασφημία,
23 ὑπερηφάνια, ἀφροσύνη. παν-
τὰ ταῦτα τὰ πονηρὰ ἐσῶθεν
ἐκπορεύεται, καὶ κοῖνοι τὸν
ἄνθρωπον.
- 24 Καὶ ἐκείθεν ἀναστὰς ἀ-
πηλθεν εἰς τὰ μέθορια Τύρου
καὶ Σιδῶνος, καὶ εἰσελθὼν εἰς
τὴν οἰκίαν, οὐδὲνα ᾔθελε γινῶ-
ναι, καὶ οὐκ ᾔδυνθη λαθεῖν.
- 25 ἀκουσάσα γὰρ γυνὴ περὶ αὐ-
τοῦ, ἧς εἶχε τὸ θυγάτριον αὐ-
τῆς πνεῦμα ἀκαθάρτον, ἐλ-
θούσα προσέπεσε πρὸς τοὺς
26 πόδας αὐτοῦ, πν δὲ ἡ γυνὴ
ἑλληνικὴ Συροφονισσα τῷ
γενεὶ, καὶ πρῶτ' αὐτοῦ ἵνα
τὸ δαιμονιον ἐκβάλῃ ἐκ τῆς
27 θυγάτρος αὐτῆς. ὁ δὲ Ἰησοὺς
εἶπεν αὐτῇ, ἄφες πρῶτον
χορτάσθηναι τὰ τέκνα, οὐ
γὰρ καλὸν ἐστὶ λαβεῖν τοῦ
ἄρτου τῶν τέκνων, καὶ βα-

perceive that what passes
from without into a man can-
not defile him ? because that 19
does not enter into his heart,
but into the belly, whence it is
discharg'd, the purest part of
the food being left for nutri-
tion. but, said he, that 20
which proceeds from a man,
is what defiles him : for from 21
within, from the heart of
man proceed wicked designs,
adulteries, fornications, mur-
ders ; thefts, avarice, malice, 22
fraud, impudence, envy,
scandal, pride, vanity. all 23
these vices come from with-
in, and are what defile the
man.

Jesus leaving that place, 24
went towards the frontiers
of Tyre and Sidon ; and en-
tring into a house, desired to
let nobody know it ; but he
could not be conceal'd. for a 25
woman, whose child was
possess'd with an impure spi-
rit, having heard of him,
found him out, and throwing
herself at his feet, entreated 26
him to force the demon out of
her daughter ; now the wo-
man was a Greek, a Syro-
phenician by nation. Jesus 27
therefore said to her, let the
children first be satisfy'd ; for
it would not be decent to take
the children's bread, and
throw

28 λειν τοις κυναριοις. η δε απεκριθη, και λεγει αυτω, και κυριε, και γαρ τα κυναρια υποκατω της τραπεζης εσθιει απο των ψιχιων των παιδιων. και ειπεν αυτη, δια τουτου τον λογον, υπαγε, εξεληλυθε το δαιμονιον εκ της θυγατρος σου. και απελθουσα εις τον οικον αυτης, ευρε το δαιμονιον εξεληλυθος, και την θυγατερα βεβλημενην επι της κλινης.

31 Και παλιν εξελθων εκ των οριων Τυρου και Σιδωνος, ηλθε προς την θαλασσαν της Γαλιλαιας, ανα μεσον των οριων Δεκαπολεως. και φερουσιν αυτω κωφον μογιλλον, και παρακαλουσιν αυτον ινα επιθη αυτω την χειρα. και απολαβομενος αυτον απο του οχλου κατ' ιδιαν, εβαλε τους δακτυλους αυτου εις τα ωτα αυτου, και πτυσας ηψατο της γλωσσης αυτου. και αναβλεψας εις τον ουρανον, εστεναξε, και λεγει αυτω, Εφραθα, ο εστις διανοιχθητι. και ευθως διπνοιχθησαν αυτου αι ακοαι, και ελυθη ο δεσμος της γλωσσης αυτου, και ελαλει θρ- 36 θως. και διεστειλατο αυτοις ινα μηδενι ειπωσιν οσον δε αυτος αυτοις διεστελλετο, μαλλον περισσοτερον εκηρυσ- 37 σον. και υπερπερισσως εξ- πλησσοντο, λεγοντες, κα-

throw it to puppys. she an- 28 swer'd, true, Lord, yet pup- pys eat of the crumbs, which children drop under the table. then said Jesus to her, for this 29 expression, go thy way, the demon has left your daughter. accordingly she went home, 30 where she found that the de- mon was indeed gone out of her daughter, and she was lying on the bed.

Jesus then quitting the con- 31 fines of Tyre and Sidon, and passing to the confines of Deca- polis, came back to the sea of Galilee. and they presented 32 to him a deaf man, that had an impediment in his speech, desiring he would lay his hands upon him. Jesus ta- 33 king him aside from the crowd, spit upon his fingers, and appli- ed them to the ears and to the tongue of the deaf man. then 34 looking up to heaven, with a sigh, he said, Ephphata, that is, be open: and his Ears 35 were instantly opened, his tongue was loosen'd, and he spoke freely. and Jesus charg'd 36 them not to mention it to any one; but the more he en- join'd them, the more they publish'd it. for they were 37 transported with admiration, and said, all his actions are beneficent! he gives hearing

λωσ παντα πεποιθηκε, και
τους κωφους ποιει ακουειν,
και τους αλαλους λαλειν.

to the deaf, and speech to the
dumb.

- 1 ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ
ΠΑΜΠΟΛΛΟΥ ΟΧΛΟΥ ΟΝΤΟΣ, ΚΑΙ
ΜΗ ΕΧΟΝΤΩΝ ΤΙ ΦΑΓΩΣΙ, ΠΡΟΣ-
ΚΑΛΕΣΑΜΕΝΟΣ Ο ΙΗΣΟΥΣ ΤΟΥΣ
ΜΑΘΗΤΑΣ ΑΥΤΟΥ, ΛΕΓΕΙ ΑΥ-
2 ΤΟΙΣ, ΕΠΛΑΓΧΝΙΖΟΜΑΙ ΕΠΙ ΤΟΥ
ΟΧΛΟΥ, ΟΤΙ ΠΩΗ ΗΜΕΡΑΙ ΤΡΕΙΣ,
ΠΡΟΣΜΕΝΟΥΣΙ ΜΟΙ, ΚΑΙ ΟΥΚ Ε-
3 ΧΟΥΣΙ ΤΙ ΦΑΓΩΣΙ. ΚΑΙ ΕΑΝ
ΑΠΟΛΥΣΩ ΑΥΤΟΥΣ ΥΠΟΤΕΙΣ ΕΙΣ
ΟΙΚΟΝ ΑΥΤΩΝ, ΕΚΛΥΘΗΣΟΥΝΤΑΙ
4 ΕΝ ΤΗ ΟΔΩ, ΤΙΝΕΣ ΓΑΡ ΑΥΤΩΝ
ΜΑΚΡΟΘΕΝ ΗΚΑΣΙ. ΚΑΙ ΑΠΕΚΡΙ-
ΘΗΣΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥ-
ΤΟΥ, ΠΩΘΕΝ ΤΟΥΤΟΥΣ ΔΥΣΠΕ-
ΤΑΙ ΤΙΣ ΩΔΕ ΧΟΡΤΑΣΑΙ ΑΡΤΩΝ
5 ΕΠ' ΕΡΗΜΙΑΣ; ΚΑΙ ΕΠΗΡΩΤΑ ΑΥ-
ΤΟΥΣ, ΠΟΣΟΥΣ ΕΧΕΤΕ ΑΡΤΟΥΣ;
6 ΟΙ ΔΕ ΕΙΠΟΝ, ΕΠΤΑ. ΚΑΙ ΠΑ-
ΡΗΓΓΕΙΛΕ ΤΩ ΟΧΛΩ ΑΝΑΠΕΣΕΙΝ
ΕΠΙ ΤΗΣ ΓΗΣ, ΚΑΙ ΛΑΒΩΝ ΤΟΥΣ
ΕΠΤΑ ΑΡΤΟΥΣ, ΕΥΧΑΡΙΣΤΗΣΑΣ
ΕΚΛΑΣΕ, ΚΑΙ ΕΔΙΔΟΥ ΤΟΙΣ ΜΑ-
ΘΗΤΑΙΣ ΑΥΤΟΥ, ΙΝΑ ΠΑΡΑΘΩ-
ΣΙ, ΚΑΙ ΠΑΡΕΘΗΚΑΝ ΤΩ ΟΧΛΩ.
7 ΚΑΙ ΕΙΧΟΝ ΙΧΘΥΔΙΑ ΟΛΙΓΑ, ΚΑΙ
ΤΑΥΤΑ ΕΥΛΟΓΗΣΑΣ, ΕΙΠΕ ΠΑ-
8 ΡΑΘΕΙΝΑΙ ΚΑΙ ΑΥΤΑ. ΕΦΑΓΟΝ
ΔΕ, ΚΑΙ ΕΧΟΣΤΑΣΘΗΣΑΝ, ΚΑΙ
ΗΡΑΝ ΠΕΡΙΣΣΕΥΜΑΤΑ ΚΛΑΣΜΑ-
9 ΤΩΝ, ΕΠΤΑ ΣΠΥΡΙΔΑΣ. ΗΣΑΝ
ΔΕ ΟΙ ΦΑΓΟΝΤΕΣ, ΩΣ ΤΕΤΡΑΚΙΣ-
ΧΙΛΙΟΙ: ΚΑΙ ΑΠΕΛΥΣΕΝ ΑΥ-
ΤΟΥΣ.

At that time, as the com- 1
pany were very numerous,
and had nothing to eat, Je-
sus called his disciples, and
said, I am concern'd for 2
this people, they have been
with me now three days with-
out having had any thing to
eat. if I send them home 3
fasting, they will faint by
the way: for some of them
are come very far. his dis- 4
ciples answer'd, how is it
possible here in the desert to
furnish bread enough for all
this company? he ask'd 5
them, how many loaves have
ye? seven, said they. then 6
he order'd the people to sit
down on the ground: and
taking the seven loaves, he
gave thanks, then broke them
and gave them to his disci-
ples to distribute among the
people, which they accord- 7
ingly did. and there being
a few small fishes, he gave
thanks, and order'd them to
be distributed. so they all 8
eat and were satisfied, the
broken meat that was left
amounting to seven baskets.
now they that had eaten were 9
four thousand: and then he
dismissed them.

- 10 ΚΑΙ ΕΥΘΕΩΣ ΕΜΒΑΣ ΕΙΣ ΤΟ
ΠΛΟΙΟΝ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ
ΑΥ-

Soon after he and his dis- 10
ciples embark'd, and arrived
in

αὐτοῦ, πλυνεν εἰς τὰ μερη
 11 Δαλμανουθα· καὶ ἐξῆλθον οἱ
 Φαρισαῖοι, καὶ ᾤξαντο συζη-
 τεῖν αὐτῷ, ζητούντες παρ'
 αὐτοῦ σημεῖον ἀπο τοῦ ου-
 12 ρανου, πειραζόντες αὐτόν· καὶ
 ἀναστενάσας τῷ πνεύματι
 αὐτοῦ, λέγει, τί ἔγενεα αὐ-
 τῇ σημεῖον ἐπιζητεῖ; ἀμην
 λέγω ὑμῖν, εἰ δοθησεται τῇ
 13 ἔγενεα ταυτῇ σημεῖον· καὶ ἀ-
 φεις αὐτοὺς, ἐμβας πάλιν εἰς
 τὸ πλοῖον, ἀπῆλθεν εἰς τὸ
 πέραν.
 14 Καὶ ἐπελαθοντο λαβεῖν
 ἄρτους, καὶ εἰ μὴ ἓνα ἄρ-
 του οὐκ εἶχον μεθ' ἑαυτῶν ἐν
 15 τῷ πλοίῳ· καὶ διεστellaτο
 αὐτοῖς, λέγων, ὁρατε, βλε-
 πετε ἀπὸ τῆς ζύμης τῶν Φα-
 ρισαίων, καὶ τῆς ζύμης Ἡρώ-
 16 δου· καὶ διελογίζοντο πρὸς
 ἀλλήλους, λέγοντες, ὅτι ἄρ-
 17 τούς οὐκ ἐχομεν· καὶ ᾤρους ὁ
 Ἰησοῦς, λέγει αὐτοῖς, τί δια-
 λογίζεσθε, ὅτι ἄρτους οὐκ ἐχε-
 τε; οὐπω νοεῖτε, οὐδὲ συ-
 νιετε; ἐτι πεπωρωμένην ἐχετε
 18 τὴν καρδίαν ὑμῶν; ὀφθαλ-
 μούς ἐχόντες οὐ βλέπετε; καὶ
 ὠτὰ ἐχόντες οὐκ ἀκούετε;
 19 καὶ οὐ μνημονεύετε; ὅτε
 τούς πέντε ἄρτους ἐκλάσα εἰς
 τούς πεντακισχιλίους, πο-
 σούς κοφίνους πληρεῖς κλασ-
 ματῶν ᾤρατε; λέγουσιν αὐ-
 20 τῷ, δώδεκα· ὅτι δὲ τούς
 ἑπτὰ εἰς τούς τετρακισχι-
 λίους, πόσων σπυριδῶν πλη-
 ρωματα κλασματῶν ᾤρατε;
 οἱ

in the district of Dalmanu-
 tha. there the Pharisees be-
 11 ing come, they began to dis-
 pute with him, and to try
 him, desir'd he would work
 some miracle in the sky. but 12
 Jesus fetching a deep sigh,
 said, why does this genera-
 tion require a sign? I as-
 sure you, they shall have
 none. then leaving them he 13
 went aboard again, and pass'd
 to the other side.

Now the disciples had forgot 14
 to take bread, and had but one
 loaf aboard with them. as he 15
 was then directing them di-
 ligently to beware of the lea-
 ven of the Pharisees, and of
 the leaven of Herod, they 16
 said to one another, this is
 because we did not take bread:
 which Jesus perceiving, said, 17
 why do you trouble your heads
 about your having no bread?
 are you yet so void of sense,
 and understanding? are your
 minds so blinded? have you 18
 eyes, and yet don't see? have
 you ears, and yet not hear?
 have you lost your memory
 too? when I divided the 19
 five loaves among five thou-
 sand people, how many bas-
 kets full of fragments did you
 take away? they answer'd,
 twelve. and when I divi- 20
 ded the seven loaves among
 four thousand, how many bas-
 kets

21 οἱ δὲ εἶπον, ἑπτά. καὶ ἔλε-
γεν αὐτοῖς, πῶς οὕτω συνι-
ετε?

22 Καὶ ἔρχεται εἰς Βηθσαι-
δαν, καὶ φέρουσιν αὐτῷ
τυφλόν, καὶ παρακαλοῦσιν
αὐτὸν ἵνα αὐτοῦ ἀψηται.

23 καὶ ἐπιλαβόμενος τῆς χειρὸς
τοῦ τυφλοῦ, ἔξηρσεν αὐτὸν
ἔξω τῆς κωμῆς, καὶ πτυσας
εἰς τὰ ὀμματα αὐτοῦ, ἐπι-
θεὶς τὰς χεῖρας αὐτῷ, ἐπηρώ-

24 τα αὐτὸν εἰ τι βλέπει. καὶ
ἀναβλεψας, εἶπε, βλέπω
τούς ἀνθρώπους, ὅτι ὡς δέν-

25 ὄρα ὁρῶ, περιπατοῦντας. εἰτα
παλιν ἐπέθηκε τὰς χεῖρας ἐπὶ
τούς ὀφθαλμούς αὐτοῦ, καὶ
ἐποίησεν αὐτὸν ἀναβλεψαι.
καὶ ἀποκατεστάθη, καὶ ἐ-
νεβλέψε τηλαυγῶς πάντας.

26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν
οἶκόν αὐτοῦ, λέγων, μὴδὲ εἰς
τὴν κωμὴν εἰσελθῆς, μὴδὲ
εἰπῆς τινὶ ἐν τῇ κωμῇ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ
οἱ μαθηταὶ αὐτοῦ εἰς τὰς
κώμας Καισαρείας τῆς Φι-
λιππῶν. καὶ ἐν τῇ ὁδῷ ἐπη-
ρώτα τοὺς μαθητάς αὐτοῦ,
λέγων αὐτοῖς, τίνα με λέ-

28 γουσιν οἱ ἄνθρωποι εἶναι? οἱ
δὲ ἀπεκρίθησαν, Ἰωάννην τὸν
Βαπτιστὴν; καὶ ἄλλοι, Ἠ-
λίαν; ἄλλοι δὲ, ἓνα τῶν

29 προφητῶν. καὶ αὐτὸς λέγει
αὐτοῖς, ὑμεῖς δὲ τίνα με λέγε-
τε εἶναι? ἀποκριθεὶς δὲ ὁ
Πέτρος, λέγει αὐτῷ, σὺ εἶ ὁ

Χριστός:

kets full of fragments did you
carry away? they answered,
seven. don't you yet, said he, 21
comprehend my meaning?

Afterwards Jesus went to 22
Bethsaida, where they pre-
sented to him a blind man,
whom they entreated Jesus to
touch. then taking the blind 23
man by the hand, he led him
out of town, when applying
his spittle to the man's eyes,
and laying his hands upon
him, he ask'd if he saw any
thing. so looking up, he said, 24
I see men; for by their walk-
ing I distinguish them from
trees. then he put his hands 25
upon his eyes, and made him
look again. and his sight
was so well recovered, he
could see distinctly. so he sent 26
him home, with a charge not
to go into the town, nor men-
tion it to any body belonging
to that place.

From thence Jesus went 27
attended with his disciples
to the villages of Cesarea
Philippi. and ask'd them
by the way, who do they
say I am? they answer- 28
ed, some say you are John
the Baptist; others, E-
lias; and others, one of
the prophets. but who, said 29
he, do you take me to
be? Peter answered, you

X are

30 Χριστος : και επιτιμησεν αυτοις ινα μηδενι λεγωσι περι αυτου.

are the Messiah : upon which 33 he gave them a severe charge, not to say that of him to any man.

31 Και ηρξατο διδασκειν αυτους, οτι δει τον υιον του ανθρωπου πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και Γραμματεων, και αποκτανθηναι, και μετα τρεις η-

At length he began to in- 31 form them, that the son of man should suffer many indignities, be rejected by the chief priests, Scribes, and senators, be even put to death, and after three days should rise again. and this he said in 32 such an undisguised manner, that Peter took him aside, and pretended to reprimand him. but Jesus return'd, and 33 looking upon his disciples, he gave Peter this rebuke, be gone, thou adversary, your views are all worldly, regardless of what is divine.

32 μερας ανασθηναι. και παρηρσια τον λογον ελαλει, και προσλαβομενος αυτον ο Πετρος, ηρξατο επιτιμην αυτω.

33 ο δε επιστραφεις, και ιδων τους μαθητας αυτου, επιτιμησε τω Πιτρω, λεγων, υπαγε οπισω μου, σατανα, οτι ου φρονεις τα του Θεου, αλλα τα των ανθρωπων.

Then addressing himself to 34 the people, and his disciples, he said, he that desires to be under my conduct, let him renounce himself, and follow me. for he that would save 35 his life, shall lose it ; and he that would lose his life out of love to me and the gospel, he shall save it. what advan- 36 tage is it for a man to gain the whole world with the loss of his life ? or what 37 would not a man bestow to preserve himself ? who so- 38 ever therefore shall be ashamed of me, and of my doctrine in this degenerate and corrupted age, of him likewise

34 Και προσκαλεσαμενος τον οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις, οστις θελει οπισω μου ελθειν, απαρνησασθω εαυτον, και αρατω τον σταυρον αυτου, και ακολουθειτω μοι.

35 ος γαρ αν θελη την ψυχην αυτου σωσαι, απολεσει αυτην : ος δ' αν απολεση την ψυχην αυτου ενεκεν εμου και του ευαγ-

36 γελιου, σωσει αυτην. τι γαρ ωφελησει ανθρωπον, εαν κερδηση τον κοσμον ολον, και ζημιωθη την ψυχην αυτου ?

37 η τι δωσει ανθρωπος ανταλλαγμα της ψυχης αυτου ?

38 ος γαρ αν επαισχυνη με και τοις εμουσιν λογουσ εν τη γενεα ταυτη

ταυτη τη μοιχαλδι και ἀμαρτωλῷ, και ὁ υἱος του ανθρωπου επαισχυθησεται αυτου, ὅταν ελθῃ εν τη δόξῃ του πατρος αυτου μετα των αγγελων των ἁγιων.

likewise shall the son of man be asham'd, when he shall come with the glory of his father, accompanied with holy angels.

1 Και ελεγεν αυτοις, ἀμην λεγω ὑμιν, ὅτι εἰσι τινες των ὧδε ἑστηκοτων, οἵτινες οὐ μη γευσονται θανατου, ἕως αν ιδωσι την βασιλειαν του Θεου ἐληλυθυιαν εν δυνάμει.

I declare unto you, said he, that some of you here present shall not die, till they see the kingdom of the Messias usher'd in with power.

2 Και μεθ' ἡμερας ἕξ παραλαμβάνει ὁ Ἰησοῦς του Πέτρον, και τον Ιακωβον, και τον Ιωαννην, και αναφερει αυτους εις ορος ὑψηλον κατ' ἰδιαν μονους; και μετεμορφω-

3 Six days after Jesus took Peter, James and John, and accompanied them up a high mountain in private; and was transfigured in their presence. his raiment was of

3 θη εμπροσθεν αυτων. και τα ἱματια αυτου εγενοντο στιλβοντα, λευκα ὡς χιων, ὅια γραφευς ἐπὶ της γῆς οὐ δύναται λευκαναι. και ωφθη αυτοις Ἠλιας συν Μωσει, και

4 an exceeding bright whiteness, like that of snow, and such as no fuller upon earth could imitate. Moses and Elias likewise appear'd, and

4 πσαν συλλαλουντες τῷ Ἰησοῦ. και ἀποκριθεις ὁ Πέτρος, λεγει τῷ Ἰησοῦ, ῥαββι, καλον εστιν ἡμᾶς ὧδε ειναι:

5 were in conference with Jesus. then Peter thus address'd himself to Jesus, master, it is proper for us to

5 και ποιησωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν, και Ἠλια μιαν. ου γαρ ᾔδει τι

6 before three tabernacles, one for you, one for Moses, and one for Elias. for he knew not

6 λαλησει, πσαν γαρ εκφοβοι.

7 what he said, they were all so

7 και εγενετο νεφελη επισκιαζουσα αυτοις, και ηλθε φωμη εκ της νεφελης, λεγουσα, " οὗτος εστιν ὁ υἱος μου ὁ ἀγαπητος, αυτου ακουε-

8 then a cloud surrounded them, and a voice from the cloud, said, " this is my beloved son, hear him." and instantly looking round

8 " τε." και εξαπινα περιβλεψαμενοι, ουκετι ουδενα ειδον, αλλα τον Ἰησουν μονον μεθ' ἑαυτων.

about, they did not see any other person but Jesus with

9 **ΕΑΥΤΩΝ.** ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΔΕ
ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΟΡΟΥΣ, ΔΙΕΣ-
ΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΙΝΑ ΜΗΔΕΝ
ΔΙΗΓΗΣΩΝΤΑΙ Α' ΕΙΔΟΝ, ΕΙ ΜΗ
ὅΤΑΝ Ὁ ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ

10 **ΥΕΚΡΩΝ ΑΝΑΣΤΗ:** ΚΑΙ ΤΟΥ ΛΟ-
ΓΟΥ ΕΚΡΑΤΗΣΑΝ ΠΡΟΣ ΕΑΥΤΟΥΣ,
ΣΥΛΛΗΠΟΥΝΤΕΣ "ΤΙ ΕΣΤΙ ΤΟ,
" ΕΚ ΥΕΚΡΩΝ ΑΝΑΣΤΗΝΑΙ."

11 **ΚΑΙ** ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ, ΛΕ-
ΓΟΝΤΕΣ, ὅΤΙ ΛΕΓΟΥΣΙΝ ΟΙ ΓΡΑΜ-
ΜΑΤΕΙΣ, ὅΤΙ ΗΛΙΑΣ ΔΕΙ ΕΛΘΕΙΝ

12 **ΠΡΩΤΟΝ?** Ὁ ΔΕ ΑΠΟΚΡΙΘΕΙΣ, ΕΙ-
ΠΕΝ ΑΥΤΟΙΣ, ΗΛΙΑΣ ΜΕΝ ΕΛ-
ΘΩΝ ΠΡΩΤΟΝ, ΑΠΟΚΑΘΙΣΤΑ
ΠΑΝΤΑ, ΚΑΙ ΠΩΣ ΓΕΓΡΑΠΤΑΙ
ΕΠΙ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ,
ΙΝΑ ΠΟΛΛΑ ΠΑΘΗ, ΚΑΙ ΕΞΟΥ-

13 **ΔΕΝΩΘΗ.** ΑΛΛΑ ΛΕΓΩ ὙΜΙΝ,
ὅΤΙ ΚΑΙ ΗΛΙΑΣ ΕΛΗΛΥΘΕ, ΚΑΙ
ΕΠΟΙΗΣΑΝ ΑΥΤῷ ὍΣΑ ΠΘΕΛΗ-
ΣΑΝ, ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΠ'
ΑΥΤΟΝ.

14 **ΚΑΙ** ΕΛΘΩΝ ΠΡΟΣ ΤΟΥΣ ΜΑ-
ΘΗΤΑΣ, ΕΙΔΕΝ ΟΧΛΟΝ ΠΟΛΥΝ
ΠΕΡΙ ΑΥΤΟΥΣ, ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ

15 **ΣΥΛΛΗΠΟΥΝΤΑΣ** ΑΥΤΟΙΣ. ΚΑΙ
ΕΥΘΕΩΣ ΠΑΣ Ὁ ΟΧΛΟΣ ΙΔΩΝ ΑΥ-
ΤΟΝ ΕΞΕΘΑΜΒΗΘΗ, ΚΑΙ ΠΡΟΣ-
ΤΡΕΧΟΝΤΕΣ ΝΟΣΠΑΛΟΝΤΟ ΑΥΤΟΝ.

16 **ΚΑΙ** ΕΠΗΡΩΤΗΣΕ ΤΟΥΣ ΓΡΑΜ-
ΜΑΤΕΙΣ, ΤΙ ΣΥΛΛΗΠΤΕΙΤΕ ΠΡΟΣ

17 **ΑΥΤΟΥΣ?** ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΣ
ΕΚ ΤΟΥ ΟΧΛΟΥ, ΕΙΠΕ, ΔΙΔΑΣΚΑ-
ΛΕ, ΠΥΣΚΑ ΤΟΥ ΥΙΟΥ ΜΟΥ ΠΡΟΣ
ΣΕ, ΕΧΟΝΤΑ ΠΝΕΥΜΑ ΑΛΑΛΟΝ.

18 **ΚΑΙ** ὅΠΟΥ ΑΝ ΑΥΤΟΝ ΚΑΤΑΛΑ-
ΒΗ, ῥΗΣΕΙ ΑΥΤΟΝ, ΚΑΙ ΑΦΡΙ-
ΞΕΙ

them. as they were going 9
down the mountain, he or-
der'd them not to tell any bo-
dy what they had seen, till
the son of man was raised
from the dead: an expression 10
which they dwelt upon, ask-
ing one another the meaning
of "till he was raised from
"the dead."

At length they started this 11
question, why do the Scribes
say, that Elias must first
come? it is true, said he, 12
that Elias must come before-
hand to establish every thing,
and that it was predicted of
him, as well as of the son of
man, that he should suffer
very much, and be treated
with contempt. but I tell 13
you, that Elias is already
come, as it was foretold;
and they have treated him at
their discretion.

When he was come to the 14
other disciples, he found a
great crowd about them, and
the Pharisees disputing with
them. as soon as they saw 15
him, they were over-joyed,
and ran to salute him. then 16
he ask'd the Scribes, what
were you debating with
them? and one of the crowd 17
answer'd, master, I have
brought to you my son, who
is possess'd with a dumb spi-
rit, which no sooner comes 18
on him, but it throws him
down;

18 ζει, και τριζει τους οδοντας
 αυτου, και ξηραινεται : και
 ειπον τοις μαθηταις σου ινα
 αυτο εκβαλωσι, και ουκ ισ-
 19 χυσαν. ο δε αποκριθεις αυ-
 τω, λεγει, ω γενεα απιστος,
 εως ποτε προς υμας εσομαι ?
 εως ποτε ανεξομαι υμων ?
 20 φερετε αυτον προς με. και
 πνευκαν αυτον προς αυτον,
 και ιδων αυτον, ευθεως το
 πνευμα εσπαραξεν αυτον,
 και πεσων επι της γης, εκυ-
 21 ληστο αφριζων. και επηρω-
 τησε τον πατερα αυτου,
 ποσος χρονος εστιν, ως του-
 το γερονεν αυτω ? ο δε ειπε,
 22 παιδιοθεν. και πολλακις αυ-
 τον και εις πυρ εβαλε και εις
 υδατα, ινα απολεση αυτον ;
 αλλ' επι δυνασαι, βοηθησον
 ημιν, σπλαγχνισθεις εφ' η-
 23 μας. ο δε Ιησους ειπεν αυ-
 τω, το, ει δυνασαι πιστευ-
 σαι, παντα δυνατα τω
 24 πιστευοντι. και ευθεως κρα-
 ζας ο πατηρ του παιδιου,
 μετα δακρυων ελεγε, πιστευω
 Κυριε, βοηθι μου τη απισ-
 25 τια. ιδων δε ο Ιησους οτι
 επισυντρεχει οχλος, επετιμη-
 σε τω πνευματι τω ακαθαρ-
 τω, λεγων αυτω, το πνευμα
 το αλαλον και κωφον, εγω
 σοι επιτασσω, εξελθε εξ αυ-
 του, και μηκετι εισελθης εις
 26 αυτον. και κραζαν, και πολ-
 λα σπαραξαν αυτον, εξηλθε,
 και εγενετο ωσει νεκρος, ωστε
 πολλους λεγειν οτι απεθανεν.

down : then the child foams,
 gnashes his teeth, and grows
 meager. then said Jesus, in-
 19 credulous people, how long shall
 I be with you ? must I be
 always assisting you ? bring
 him before me. so he was
 20 brought to him, and as soon
 as he saw him, the spirit
 threw him into convulsions,
 and he fell upon the ground,
 where he wallowed foaming.
 Jesus then asked the father, 21
 how long is it since this be-
 fel him ? from his infancy,
 said the father. it has fre- 22
 quently thrown him into the
 fire, and into the water, to
 the hazard of his life ; if
 therefore you can do any
 thing, have compassion on
 us, and help us. Jesus said 23
 to him, provided you can be-
 lieve, there is nothing but
 what may be effected for
 those that believe. imme- 24
 diately the child's father cry-
 ed out with tears, I do be-
 lieve, oh supply the defect of
 my faith. Jesus observing 25
 the people came crowding to
 him, rebuked the evil spi-
 rit, saying, thou dumb and
 deaf spirit come out of the
 child, never to enter more,
 it is I command it. and 26
 the spirit came out of him,
 having made him roar, and
 thrown him into such ago-
 nies, that he became like one
 that

- 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτοῦ
 τῆς χειρὸς, ᾗρειν αὐτόν, καὶ
 28 ἀνέστη· καὶ εἰσελθόντα αὐ-
 τὸν εἰς οἶκον, οἱ μαθηταὶ αὐ-
 τοῦ ἐπὶ πρῶτων αὐτοῦ κατ'
 ἰδίαν, ὅτι ἡμεῖς οὐκ πόδυνθη-
 29 μέν ἐκβαλεῖν αὐτό; καὶ εἶπεν
 αὐτοῖς, τοῦτο τὸ γένος ἐν
 οὐδενὶ δύναται ἐξελθεῖν, εἰ
 μὴ ἐν προσευχῇ καὶ νη-
 τεῖα·
- 30 Καὶ ἐκείθεν ἐξελθόντες πα-
 ρεπορευοῦντο διὰ τῆς Γαλι-
 λαιας· καὶ οὐκ ᾔθελεν ἵνα τις
 31 γινῇ· ἐδίδασκε γὰρ τοὺς μα-
 θητάς αὐτοῦ, καὶ ἔλεγεν αὐ-
 τοῖς, “ὅτι ὁ υἱὸς τοῦ αν-
 “θρώπου παραδίδοται εἰς
 “χειρὰς ἀνθρώπων, καὶ α-
 “ποκτενοῦσιν αὐτόν, καὶ
 “ἀποκταθὲν, τῇ τρίτῃ ἡ-
 32 “μέρᾳ ἀναστήσεται.” οἱ
 δὲ ἡγροῦν το ῥῆμα, καὶ ἐφο-
 βούντο αὐτόν ἐπερωτῆσαι·
- 33 Καὶ πλῆθεν εἰς Καπερναοὺμ,
 καὶ ἐν τῇ οἰκίᾳ γενομένου, ἐ-
 πὶ πρῶτα αὐτοῦ, τί ἐν τῇ
 ὁδῷ πρὸς ἑαυτοὺς διελογί-
 34 ζεσθε; οἱ δὲ ἐσιώπων, πρὸς
 ἀλλήλους γὰρ διελεχθῆσαν ἐν
 35 τῇ ὁδῷ, τίς μείζων· καὶ
 καθίσας ἐφώνησε τοὺς ὡδε-
 κας, καὶ λέγει αὐτοῖς, εἰ τις
 θέλει πρῶτος εἶναι, ἐσται
 πάντων ἐσχάτος, καὶ παν-
 36 τῶν διακόνος· καὶ λαβὼν
 παιδίον, ἐστῆσεν αὐτό ἐν
 μέσῳ αὐτῶν· καὶ ἐναγκαλι-
 σάμενος

that was dead, and many
 were of opinion he actually
 was so. but Jesus taking him 27
 by the hand, raised him up,
 and he was perfectly recover-
 ed. now when Jesus was re- 28
 tired to his own house, his
 disciples asked him in private,
 why could not we cast this spi-
 rit out? Jesus answered, 29
 such a miracle is not effected
 but by prayer and fasting.

Having left that place, they 30
 went a private way through
 Galilee: for he was willing
 to be conceal'd. in the mean 31
 time he gave his disciples this
 intimation, “the son of man
 “is going to be delivered up
 “into the hands of men, who
 “will put him to death, and
 “three days after he is put to
 “death he shall rise again.”
 but they did not comprehend 32
 the meaning, and were asha-
 med to ask him about it.

At length, he arrived at 33
 Capernaum, where being in
 his own house, he asked his
 disciples, what were you dis-
 puting about by the way?
 at which they were silent, 34
 for upon the road they had
 disputed about precedency.
 then sitting down, he ad- 35
 dress'd himself to the twelve,
 saying, he that would be the
 first, must be the last of all,
 and the servant of all. then 36
 taking a little child, he set
 him

37 *σάμενος αὐτό, εἶπεν αὐτοῖς, ὅς εἰν ἐν τῶν τοιούτων παι-
διῶν δεῖσται ἐπὶ τῷ ὀνόματι
μου, ἐμε δεχεται· καὶ ὅς
εἰν ἐμε δεῖσται, οὐκ ἐμε δε-
χεται, ἀλλὰ τὸν ἀποστεί-
λαντά με.*

38 *Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωαν-
νης, λέγων, διδάσκαλε, εἶδο-
μεν τίνα τῷ ὀνόματι σου ἐκ-
βάλλοντα δαίμονια, ὃς οὐκ
ἀκολουθεῖ ἡμῶν, καὶ ἐκώλυ-
σάμεν αὐτόν, ὅτι οὐκ ἀκολου-
39 θεῖ ἡμῶν. ὁ δὲ Ἰησοῦς εἶπε,
μὴ κωλύετε αὐτόν· οὐδεὶς
γὰρ ἐστὶν ὃς ποιεῖ δύναμιν
ἐπὶ τῷ ὀνόματι μου, καὶ δυ-
νῆσεται ταχὺ κακολογήσαι
40 μέ. ὃς γὰρ οὐκ ἐστὶ καθ' ὑ-
41 μῶν, ὑπὲρ ὑμῶν ἐστὶν. ὃς
γὰρ ἀν ποτίσῃ ὑμᾶς ποτήριον
ὕδατος ἐν τῷ ὀνόματι μου,
ὅτι Χριστοῦ ἐστέ, ἀμὲν λέ-
γω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν
42 μισθὸν αὐτοῦ. καὶ ὃς ἀν
σκανδαλίσῃ ἓνα τῶν μικρῶν
τῶν πιστευόντων εἰς ἐμέ, κά-
λον ἐστὶν αὐτῷ μάλλον, εἰ
περικεῖται λίθος μύλικος περὶ
τὸν τραχήλον αὐτοῦ, καὶ
βεβληταὶ εἰς τὴν θάλασσαν.
43 καὶ εἰν σκανδαλίξῃ σε ἡ
χεὶρ σου, ἀποκοψὸν αὐτήν,
καλὸν σοὶ ἐστὶ κυλλὸν εἰς
τὴν ζωὴν εἰσελθεῖν, ἢ τὰς
δύο χεῖρας ἐχούτα ἀπελθεῖν
εἰς τὴν γέενναν, εἰς τὸ πυρ
44 τὸ ἀσβεστόν· ὅπου ὁ σκω-
ληξ*

*him down before them; and
embracing him in his arms,
he said to them, whoever 37
receives such a child as this
upon my account, receives me;
and he that receiveth me,
does not so properly receive
me, as the commands of him
that sent me.*

*Upon this occasion John 38
address'd himself to Jesus,
saying, master, we saw a
man casting out demons in
your name, tho' he did not
belong to us, for which rea-
son we opposed him. but Je- 39
sus said, do not oppose him:
for no man can speak evil of
me, at the same time he works
a miracle by virtue of my
name. such a one is not a- 40
gainst us, but for us. and 41
whoever he be that shall give
you a cup of water, as being
the disciples of Christ, I as-
sure you, he shall not lose his
reward. but if any one shall 42
cause the meanest of those,
who believe in me, to trans-
gress, it had been better for
him that a milstone were
hanged about his neck, and
he were thrown into the sea.
if even thy hand should make 43
thee transgress, saw it off,
and cast it away, it is better
for thee to enter into life
maimed, than to have both
bands and go into Gehenna, the
unextinguishable fire: where 44
their*

45 ληξ αυτων ου τελευτα· και
 το πυρ ου σβεννυται· και
 εαν ο πους σου σκανδαλιζη
 σε, αποκοψον αυτον, καλον
 εστι σοι εισελθειν εις την ζωην
 κωλον, η τους δυο ποδας
 εκοντα βληθηναι εις την γε-
 46 ενναν· εις το πυρ το ασβεσ-
 τουν· οπου ο σκωληξ αυ-
 των ου τελευτα· και το πυρ
 47 ου σβεννυται· και εαν ο
 οφθαλμος σου σκανδαλιζη
 σε, εκβαλε αυτον· καλον
 σοι εστι μονοφθαλμον εισελ-
 θειν εις την βασιλειαν του
 Θεου, η δυο οφθαλμους εκον-
 τα βληθηναι εις την φρενναν
 48 του πυρος· οπου ο σκωληξ
 αυτων ου τελευτα· και το
 49 πυρ ου σβεννυται· πας γαρ
 πυρ αλισθησεται, και πασα
 50 θυσια αλς αλισθησεται· κα-
 λον το αλς, εαν δε το αλς
 αναλον γενηται· εν τινη αυτο
 αρτυσετε? εκετε εν εαυτοις
 αλς, και ειρηνευετε εν αλ-
 ληλοις·

1 Κακειθεν αναστας ερχεται
 εις τα ορια της Ιουδαιας, δια
 του περαν του Ιορδανου· και
 συμπορευονται παλιν οχλοι
 προς αυτον, και ως ειωθει,
 2 παλιν εδιδασκεν αυτους· και
 προσελθοντες οι Φαρισαιοι,
 επηρωτησαν αυτον, ει εξεσ-
 τιν ανδρι γυναικα απολυσαι,
 3 πειραζοντες αυτον· ο δε α-
 ποκριθεις, ειπεν αυτοις, τι
 υμιν ενετειλατο Μωσης?
 οι

their worm does not die, and
 the fire is not extinguished.
 and if thy foot make thee 45
 transgress, saw it off, it is
 better for you to enter into
 life, tho' lame, than to have
 both feet, and be thrown into
 Gehenna, the unextinguish-
 able fire: where their worm 46
 does not die, and the fire is
 not extinguished. and if your 47
 eye make you transgress, pull
 it out; it is better for you
 to enter into the kingdom of
 God, with but one eye, than
 to have two, and be thrown
 into the Gehenna of fire:
 where the worm does not die, 48
 and the fire is not extinguish-
 ed. such a one shall be con- 49
 sumed by fire, but the offer-
 ing that is salted shall be pre-
 serv'd from corruption. salt 50
 is good, but if the salt become
 insipid, how shall it recover
 its savour? don't lose your
 seasoning, nor your peaceable
 behaviour to one another.

Jesus departed from thence, 1
 and went towards the confines
 of Judea, thro' the country
 beyond Jordan: where the
 people resorting to him again,
 he renewed his instructions to
 them as usual. then the Pha- 2
 risees came and propos'd to
 him this insnaring question, is
 it lawful for a man to repu-
 diate his wife? to which he 3
 answered, what direction did
 Moses?

4 οἱ δὲ εἶπον, Μωσὴς ἐπέτρε-
ψε βιβλίον ἀποστασίου γρά-
5 ψαι, καὶ ἀπολῦσαι. καὶ
ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν
αὐτοῖς, πρὸς τὴν σκληρο-
καρδίαν ὑμῶν ἐγράψεν ὑμῖν
6 τὴν ἐντολὴν ταύτην. ἀπο-
δε ἀρχῆς κτίσεως, ἀρσεν καὶ
θηλυ ἐποίησεν αὐτοὺς ὁ Θεός.
7 “ἐνεκὲν τούτου καταλείψει
“ἄνθρωπος τὸν πατέρα αὐ-
“τοῦ καὶ τὴν μητέρα, καὶ
“προσκολληθήσεται πρὸς
8 “τὴν γυναῖκα αὐτοῦ. καὶ
“ἔσονται οἱ δύο εἰς σάρκα
“μὴν,” ὥστε οὐκετι εἰσὶ δύο,
9 ἀλλὰ μία σὰρξ. ὁ οὖν ὁ Θεὸς
συνέλευξεν, ἄνθρωπος μὴ χωρι-
ζέτω.
10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ
μαθηταὶ αὐτοῦ περὶ τοῦ αὐ-
11 τοῦ ἐπηρώτησαν αὐτόν. καὶ
λέγει αὐτοῖς, ὅς ἐαν ἀπολυ-
σῇ τὴν γυναῖκα αὐτοῦ, καὶ
γαμήσῃ ἄλλην, μοιχάζεται
12 ἐπ’ αὐτήν· καὶ ἐαν γυνὴ
ἀπολύσῃ τὸν ἄνδρα αὐτῆς,
καὶ γαμήσῃ ἄλλω, μοιχα-
ταί.
13 Καὶ προσέφερον αὐτῷ παι-
δία, ἵνα ἄψῃται αὐτῶν·
οἱ δὲ μαθηταὶ ἐπετίμων τοῖς
14 προσφεροῦσιν. ἰδὼν δὲ ὁ
Ἰησοῦς ἠγανάκτησε, καὶ εἶ-
πεν αὐτοῖς, ἀφετέ τὰ παι-
δια ἐρχέσθαι πρὸς με, καὶ
μὴ κωλύετε αὐτά· τῶν γὰρ
τοιοῦτων ἐστὶν ἡ βασιλεία
15 τοῦ Θεοῦ. ἀμὴν λέγω ὑ-
μῖν, ὅς ἐαν μὴ δεῖξται τὴν
βα-

Moses give you? Moses, 4
said they, allowed a bill of
divorce, and so to dismiss her.
but Jesus answered them, 5
it was out of regard to your
untractable temper, that Mo-
ses gave you this permission.
for in the beginning of the 6
world God formed them male
and female. “wherefore, 7
“’tis said, a man shall
“leave his father and mo-
“ther, and cleave to his
“wife, and they two shall
“be one flesh.” consequent- 8
ly they are no longer two, but
one person. let no man there- 9
fore separate what God has
designed to be one.

When they were in the 10
house, the disciples asked him
again concerning this mat-
ter, and he said to them, who- 11
ever repudiates his wife and
marries another, commits a-
dultery against her: and if 12
a woman quits her husband
and is married to another,
she committeth adultery.

Then they brought young 13
children to him, that he might
lay his hands upon them: but
his disciples rebuked those that
presented them. which Je- 14
sus observing was much dis-
pleas’d with them, and said,
suffer little children to come
unto me, do not hinder them:
for of such is the kingdom of
God. I declare unto you, he 15
Y that

16 βασιλειαν του Θεου ὡς παι-
διον, ου μη εισελθῃ εἰς αυ-
την. και εναγκαλισαμενος
αυτα, τιθεις τας χειρας επ'
αυτα, ευλογει αυτα.

that shall pretend to be ad-
mitted into the kingdom of
God, and has not the temper
of a little child, shall not enter
therein. then he embraced 16
them, and laying his hand up-
on them, he gave them his
blessing.

17 Και εκπορευομενου αυτου
εις οδον, προσδραμων εις, και
γωνυπετησας αυτον, επηρω-
τα αυτον, διδασκαλε αγαθε,
τι ποιησω ἵνα ζωην αιωνιον
18 κληρονομησω? ο δε Ιησους
ειπεν αυτω, τι με λεγεις α-
γαθον? ουδεις αγαθος, ει μη
19 εις, ο Θεος. τας εντολας
οιδας, "μη μοιχευσης, μη
" φονευσης, μη κλεψης, μη
" ψευδομαρτυρησης, μη α-
" ποστερησης, τιμα τον
" πατερα σου και την μη-
20 "τερα." ο δε αποκριθεις,
ειπεν αυτω, διδασκαλε, ταυ-
τα παντα εφυλαξαμην εκ
21 νεότητος μου. ο δε Ιησους
εμβλεψας αυτω, ηγαπησεν
αυτον, και ειπεν αυτω, εν
σοι υστερει, υπαγε, οσα ε-
χεις πωλησον, καιδος τοις
πτωχοις, και εξεις θησαυρον
εν ουρανω: και δευρο, ακο-
λουθει μοι, αρας τον σταυ-
22 ρον. ο δε στυγριασας επι τω
λογω, απηλθε λυτουμενος,
η γαρ εκων κτηματα πολλα.
23 και περιβλεψαμενος ο Ιησους,
λεγει τοις μαθηταις αυτου,
πως δυσκολως οι τα χρημα-
τα εχοντες εἰς την βασιλειαν
του

When he was set out up- 17
on his journey, there met him
one, who kneeling down be-
fore him, said, good master,
what must I do to inherit e-
ternal life? Jesus said to 18
him, why do you call me
good? there is but one, who
is good, that is God. you 19
know the commandments,
"do not commit adultery,
"do not kill, do not steal,
"do not bear false witness,
"defraud not, honour your
"father, and mother." to 20
which he answered, master,
said he, all these precepts
have I observed from my
youth. then Jesus looking 21
upon him with a favourable
eye, said, there is one thing
still to be done; go, sell all
your estate, and give it to
the poor, and you shall have
treasure in heaven; then
come, take up the cross,
and follow me. but he was 22
troubled at this answer, and
went away very sorrowful,
for he had a great estate.
then Jesus looking round a- 23
bout, said to his disciples, how
difficult

24 τοῦ Θεοῦ εἰσελευσονται· οἱ
 δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ
 τοῖς λόγοις αὐτοῦ· ὁ δὲ Ἰη-
 σους πάλιν ἀποκριθεὶς, λέγει
 αὐτοῖς, τέκνα, πῶς δυσκο-
 λὸν ἐστὶ τοὺς πεποιθότας
 ἐπὶ τοῖς χρημασιν, εἰς τὴν
 βασιλείαν τοῦ Θεοῦ εἰσελ-
 25 θεῖν; εὐκοπώτερον ἐστὶ κα-
 μῆλον διὰ τῆς τρυμαλίας τῆς
 ῥαφίδος εἰσελθεῖν, ἢ πλουσίον
 εἰς τὴν βασιλείαν τοῦ Θεοῦ
 26 εἰσελθεῖν· οἱ δὲ περισσῶς ἐξέ-
 πλησσοντο, λέγοντες πρὸς
 ἑαυτοὺς, καὶ τίς δύναται
 27 σωθῆναι; ἐμβλεψας δὲ αὐ-
 τοῖς ὁ Ἰησοῦς, λέγει, παρα
 ἀνθρώποις ἀδύνατον, ἀλλ'
 οὐ παρα τῷ Θεῷ· πάντα
 γὰρ δύνατα ἐστὶ παρα τῷ
 Θεῷ.

28 Καὶ ᾤχετο ὁ Πέτρος λε-
 γειν αὐτῷ, ἰδοὺ ἡμεῖς ἀφη-
 κάμεν πάντα, καὶ ἠκολού-
 29 θησάμεν σοι· ἀποκριθεὶς δὲ
 ὁ Ἰησοῦς, εἶπεν, ἀμὴν λέγω
 ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφηκεν
 οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελ-
 φάς, ἢ πατέρας, ἢ μητέρας,
 ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς,
 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,
 30 ἂν μὴ λάβῃ ἑκατόνταπλά-
 σιον αὖν ἐν τῷ καιρῷ του-
 τῷ, οἰκίας, καὶ ἀδελφούς,
 καὶ ἀδελφάς, καὶ μητέρας,
 καὶ τέκνα, καὶ ἀγροὺς, μετὰ
 διωγμῶν, καὶ ἐν τῷ αἰωνί
 τῷ ἐρχομένῳ ζωῇ αἰώνιον.
 31 πολλοὶ δὲ ἐσονται πρῶτοι,

difficult a thing is it for those
 who have riches to enter into
 the gospel kingdom! at this 24
 expression the disciples were
 much surpris'd. but Jesus re-
 assum'd the discourse, and
 said, how difficult a thing is
 it for those, who place their
 trust in riches, to enter into
 the divine kingdom? it is 25
 easier for a cable to pass thro'
 the eye of a needle, than for
 such a rich man to enter into
 the divine kingdom. at this 26
 they were more amazed than
 before, and said to one ano-
 ther, how then can such a
 man be saved? but Jesus 27
 casting his eye upon them, said,
 what is impossible to men, is
 not so to God; for to God all
 things are possible.

Then Peter thus address'd 28
 himself to Jesus, you see we
 have left every thing to fol-
 low you. Jesus answered 29
 him, I declare unto you, there
 is not a man who has forsaken
 his house, or brethren, or
 sisters, or father, or mother,
 or wife, or children, or lands,
 out of love to me and to the
 gospel, but shall receive at 30
 present in this age, what will
 be a hundred times better to
 him, than houses, and bre-
 thren, and sisters, and mo-
 thers, and children, and lands,
 tho' with persecution: and in
 the age to come eternal life. but 31

εσχατοι, και οἱ εσχατοι
πρωτοι.

they that are first shall be
last, and the last shall be
first.

32 Ησαν δε εν τη οδω ανα-
βαινοντες εις Ιεροσολυμα, και
ην προαγων αυτους ο Ιησους,
και εθαμβουντο, και ακολου-
θουντες εφοβουντο. και παρα-
λαβων παλιν τους δωδεκα,
ηρξατο αυτοις λεγειν τα μελ-

33 λοντα αυτω συμβαινειν. οτι
ιδου, αναβαινομεν εις Ιεροσο-
λυμα, και ο υιος του ανθρω-
που παραδοθησεται τοις αρ-
χιερεισι, και τοις Γραμμα-
τευσι, και κατακρινουσιν αυ-
τον θανατω, και παραδω-

34 σουσιν αυτον τοις εθνεσι. και
εμπαιξουσιν αυτω, και μασ-
τιγωσουσιν αυτον, και εμπ-
τυσουσιν αυτω, και απο-
κτενουσιν αυτον: και τη
τριτη ημερα αναστησεται.

35 Και προσπορευονται αυτω
Ιακωβος και Ιωαννης, οι
υιοι Ζεβεдайου, λεγοντες, δι-
δασκαλε, θελομεν ινα ο εαν

36 αιτησωμεν, ποιησης ημιν. ο
δε ειπεν αυτοις, τι θελετε

37 ποιησαι με υμιν? οι δε ειπον
αυτω, οδος ημιν ινα εις εκ
δεξιων σου και εις εξ ευωνυ-
μων σου καθισωμεν εν τη

38 δοξη σου. ο δε Ιησους ειπεν
αυτοις, ουκ οιδατε τι αιτεισ-
θε. δυνασθε πινειν το ποτη-
ριον ο εγω πινω, και το βαπ-
τισμα ο εγω βαπτιζομαι,

39 βαπτισθηναι? οι δε ειπον
αυτω, δυναμεθα. ο δε Ιησους

ειπεν

When they were on the 32
road to Jerusalem, Jesus
led the way, and they fol-
lowed behind full of appre-
hension and fear. then Je-
sus calling the twelve apostles
to him again, acquainted
them with what should befall
him. now, said he, we are 33
going to Jerusalem, where the
son of man will be delivered
up to the chief priests, and to
the Scribes, who will condemn
him to die, and deliver him
to the Gentiles. they will 34
treat him with ignominy, sub-
ject him to the lash, spit upon
him, and at last put him to
death. but on the third day
he will rise again.

Then James and John, the 35
sons of Zebedee, came to him,
and said, we desire you would
grant us what we request.
what, said he, would you 36
have me do for you? they 37
replied, when you are in
your glory, grant that we
may sit, the one on your
right hand, and the other on
your left. but Jesus said to 38
them, you know not what
you ask. can you drink the
cup, that I must drink, and
be baptized with the baptism
with which I must be bap-
tized? and they said, we can. but 39
Jesus

εΙΠΕΝ ΑΥΤΟΙΣ, ΤΟ ΜΕΝ ΠΟΤΗΡΙΟΝ
 ὁ ΕΓΩ ΠΙΝΩ, ΠΙΣΘΕ, ΚΑΙ ΤΟ
 ΒΑΠΤΙΣΜΑ ὁ ΕΓΩ ΒΑΠΤΙΖΟΜΑΙ,
 40 ΒΑΠΤΙΣΘΗΣΕΘΕ: ΤΟ ΔΕ ΚΑΘΙ-
 ΣΑΙ ΕΚ ΔΕΞΙΩΝ ΜΟΥ, ΚΑΙ ΕΞ ΕΥ-
 ΟΝΥΜΩΝ ΜΟΥ, ΟΥΚ ΕΣΤΙΝ ΕΜΟΝ
 ΔΟΥΝΑΙ, ΑΛΛ' ΟΙΣ ΠΤΟΙΜΑΣΤΑΙ.
 41 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΔΕΚΑ, ΠΡ-
 ΞΑΝΤΟ ΑΓΑΝΑΚΤΕΙΝ ΠΕΡΙ ΙΑ-
 42 ΚΩΒΟΥ ΚΑΙ ΙΩΑΝΝΟΥ. Ὁ ΔΕ Ι-
 ΗΣΟΥΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΑΥ-
 ΤΟΥΣ, ΛΕΓΕΙ ΑΥΤΟΙΣ, ΟΙΔΑΤΕ
 ὅΤΙ ΟΙ ΔΟΚΟΥΝΤΕΣ ΑΡΧΕΙΝ ΤΩΝ
 ΕΘΝΩΝ, ΚΑΤΑΚΥΡΕΥΟΥΣΙΝ ΑΥ-
 ΤΩΝ, ΚΑΙ ΟΙ ΜΕΓΑΛΟΙ ΑΥΤΩΝ,
 ΚΑΤΕΞΟΥΣΙΑΖΟΥΣΙΝ ΑΥΤΩΝ. ΟΥΚ
 43 ΟΥΤΩ ΔΕ ΕΣΤΑΙ ΕΝ ὙΜΙΝ,
 ΑΛΛ' ὅς ΕΑΝ ΘΕΛῃ ΓΕΝΕΣΘΑΙ ΜΕ-
 ΓΑΣ ΕΝ ὙΜΙΝ, ΕΣΤΑΙ ΔΙΑΚΟΝΟΣ
 44 ὙΜΙΝ: ΚΑΙ ὅς ΑΝ ΘΕΛῃ ὙΜΩΝ
 ΓΕΝΕΣΘΑΙ ΠΡΩΤΟΣ, ΕΣΤΑΙ ΠΑΝ-
 45 ΤΩΝ ΔΟΥΛΟΣ. ΚΑΙ ΓΑΡ Ὁ ΥΙΟΣ
 ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΥΚ ΗΛΘΕ ΔΙΑ-
 ΚΟΝΗΘΗΝΑΙ, ΑΛΛΑ ΔΙΑΚΟΝΗ-
 ΣΑΙ, ΚΑΙ ΔΟΥΝΑΙ ΤΗΝ ΨΥΧΗΝ
 ΑΥΤΟΥ ΛΥΤΡΩΝ ΑΝΤΙ ΠΟΛ-
 ΛΩΝ.

46 Καὶ ἐρχονται εἰς Ἱεριχώ,
 καὶ ἐκπορευομένου αὐτοῦ ἀπὸ
 Ἱεριχώ, καὶ τῶν μαθητῶν
 αὐτοῦ, καὶ οὐλοῦ ἱκανοῦ,
 υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυ-
 φλὸς ἐκάθητο παρὰ τὴν ὁδὸν
 47 προσαιτῶν. καὶ ἀκούσας ὅ-
 τι Ἰησοῦς ὁ Ναζωραῖος ἐστίν,
 ᾤχετο κράζειν, καὶ λέγειν,
 ὁ υἱὸς Δαβὶδ Ἰησοῦ, ἐλέησον
 με.

*Jesus replied, you shall in-
 deed drink of the cup, that
 I must drink of, and be bap-
 tized with the baptism, with
 which I must be baptized ;
 but to sit on my right hand, 40
 or on my left, is not in my
 power to grant, except to those
 for whom it was designed.
 but the other ten, when they 41
 heard this, were fill'd with
 indignation against James
 and John. so that Jesus 42
 called them to him, and said,
 you know that the rulers of
 the Gentiles domineer over
 them, and their great ones
 treat them in an imperious
 manner ; but it shall not be 43
 so among young you : on the
 contrary, whoever would be
 great among you, he must be
 your servant ; and whoever 44
 would be the chief, he must be
 the slave of all the rest. for 45
 the son of man himself is
 not come to receive the ser-
 vices of men, but to do them
 service, and to lay down his
 life a ransom for many.*

*At length they came to Je- 46
 rico, and as he was leaving
 Jericho, accompanied by his
 disciples, and a great number
 of people, a blind man called
 Bartimeus sat begging in the
 high-way. when he heard 47
 that it was Jesus of Naza-
 reth, he cried out, and said,
 Jesus, son of David, have
 pity*

48 με· και επετιμων αυτω πολ-
λοι ινα σιωπηση, ο δε πολ-
λω μαλλον εκραξεν· υιε Δα-
49 βιδ, ελεησον με· και στας ο
Ιησους, ειπεν αυτον φωνηθη-
ναι· και φωνουσι τον τυ-
φλον, λεγοντες αυτω, θαρ-
50 σει, εγειρε, φωνει σε· ο δε
αποβαλων το ιματιον αυτου,
αναστας ηλθε προς τον Ιησουν·
51 και αποκριθεις, λεγει αυτω ο
Ιησους, τι θελεις ποιησω σοι?
ο δε τυφλος ειπεν αυτω,
52 ραββουνι, ινα αναβλεψω· ο
δε Ιησους ειπεν αυτω, υπαγε,
η πιστις σου σεσωκε σε· και
ευθεως ανεβλεψεν και ηκολου-
θει τω Ιησου εν τη οδω·

1 Και οτε επιζουσιν εις Ιε-
ρουσαλημ, εις Βηθφαγη και
Βηθανιαν προς το ορος των ε-
λαιων, αποστέλλει δυο των
2 μαθητων αυτου, και λεγει
αυτοις, υπαγετε εις την κω-
μην την κατεναντι υμων, και
ευθεως εισπορευομενοι εις αυ-
την, ευρησετε πωλον δεδεμε-
νον, εφ' ον ουδεις ανθρωπων
κεκαθικε, λυσαντες αυτον α-
3 γαγετε· και εαν τις υμιν ειπη,
τι ποιειτε τουτο? ειπατε,
οτι ο κυριος αυτου χρεαν εχει,
και ευθεως αυτον αποστέλλει
4 ωδε· απηλθον δε, και ευρου
τον πωλον δεδεμενον προς την
θυραν εξω επι του αμφοδου,
και

pity on me. but many of the 48
company rebuk'd him, in
order to silence him. at
which he cry'd out with more
earnestness, son of David
have pity on me. Jesus there- 49
fore stood still, and ord'ed
him to be called; so they
called to the blind man, and
said, take courage, rise, be
calls you. upon which he 50
threw off his loose coat, and
went to Jesus; who there- 51
upon spoke to him, and said,
what would you have me do
for you? the blind man re-
plied, Lord, I desire to have
my sight. and Jesus said to 52
him, go your way, your faith
has cur'd you, and immedi-
ately he had sight, and fol-
lowed Jesus in the road.

As they came near to Je- 1
rusalem, about Bethphage and
Bethany, by the mount of
Olives, Jesus sent two of
his disciples, and said to them: 2
go to yonder village that faces
you, and upon your entrance
into it, you will find a colt
tied, that never was yet back-
ed; loose him, and bring
him to me. if any one should 3
ask you, why you do so?
tell him, the Lord has occa-
sion for it, and immediately
he will send it hither. ac- 4
cordingly they went, and find-
ing the colt tied before a door,
where two ways met, they
unt-

- 5 *καὶ λυουσιν αὐτον· καὶ τι-
νες τῶν ἐκεῖ ἐστήκοτων ἔλεγον
αὐτοῖς, τί ποιεῖτε λυόντες
6 τοῦ πῶλον; οἱ δὲ εἶπον αὐ-
τοῖς καθὼς ἐνετείλατο ὁ Ἰη-
σοῦς, καὶ ἀφῆκαν αὐτοὺς.
7 καὶ ἤγαγον τὸν πῶλον πρὸς
τὸν Ἰησοῦν, καὶ ἐπεβάλον
αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ
8 ἐκαθίσεν ἐπ' αὐτῷ· πολλοὶ
δὲ τὰ ἱμάτια αὐτῶν ἐστρω-
σαν εἰς τὴν ὁδόν, ἄλλοι δὲ
στοιβαλᾶς ἐκοπτοῦν ἐκ τῶν
9 δένδρων, καὶ ἐστρωννυσον εἰς
τὴν ὁδόν· καὶ οἱ προάγοντες
καὶ οἱ ἀκολουθοῦντες ἐκραζόν,
λέγοντες, Ὡσαννὰ, εὐλογη-
10 μένος ὁ ἐρχόμενος ἐν ὀνοματί
κυρίου· εὐλογημένη ἡ ἐρχομέ-
νη βασιλεία τοῦ πατρὸς ἡμῶν
Δαβὶδ, Ὡσαννὰ ἐν τοῖς ὑ-
ψίστοις.*
- 11 *Καὶ εἰσπλθεν εἰς Ἱερουσα-
λμα ὁ Ἰησοῦς· καὶ εἰς τὸ ἱερόν
καὶ περιβλεψάμενος πάντα,
ὡφίας πόθ' οὐσης τῆς ὥρας,
ἔξηλθεν εἰς Βηθανίαν μετὰ τῶν
δώδεκα.*
- 12 *Καὶ τῇ ἐπαύριον ἔξελθον-
των αὐτῶν ἀπὸ Βηθανίας, ε-
13 πείνας· καὶ ἰδὼν συκὴν ἀ-
πο μακροθεν, ἐχουσάν φυλ-
λα, πλθεν εἰ ἀρα εὕρησει τί
ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐ-
τὴν, οὐδὲν εὗρεν εἰ μὴ φυλλὰ,
14 οὗ γάρ πν καιρὸς συκῶν· καὶ
ἀποκριθεὶς εἶπεν αὐτῇ, "μὴ-
" κέτι ἐκ σου εἰς τὸν αἰῶνα*
- untied it. upon which some 5
people there said to them,
what do you mean by untying
the colt? and they answer- 6
ed as Jesus had directed, so
they let them go. then they 7
brought the colt to Jesus, and
throwing their garments upon
it, he mounted thereon. many 8
spread their clothes in the
way, others lopt down the
branches of trees to strew
them in the road. the crowd 9
that march'd before and be-
hind crying out, Hosanna,
blessed be he that comes in the
name of the Lord; blessed 10
be the kingdom of our father
David, which is now come,
Hosanna in the highest bea-
vens.*
- Jesus having made his en- 11
trance into Jerusalem, went
into the temple, and after
he had survey'd the whole,
it being then late, he depart-
ed with the twelve to Be-
thany.*
- On the morrow when they 12
had left Bethany, he was
press'd with hunger. and ob- 13
serving at a distance a fig-
tree full of leaves, he went
up to it to see if he could find
any fruit upon it. but when
he came to it, he found it
had nothing but leaves, (for
it was not the season for that
sort of fig.) thereupon Jesus 14
said*

“ μηδεις καρπον φαγοι.” και ηκουον οι μαθηται αυτου.

said to the fig-tree, “ no one shall ever eat any fruit of yours.” and his disciples took notice of it.

15 Και ερχονται εις Ιεροσολυμα, και εισελθων ο Ιησους εις το ιερον, ηρξατο εκβαλλειν τους πωλουντας και αγοραζοντας εν τω ιερω, και τας τραπεζας των κολλυβιστων, και τας καθεδρας των πωλουντων τας περιστερας, 16 κατεστρεψε, και ουκ ηφεν ινα τις διενερη σκευος δια του ιερου. και εδιδασκε, λεγων αυτοις, ου γεγραπται, “ οτι ο οικος μου, οικος προσευκης κληθησεται πασι τοις εθνεσιν;” υμεις δε εποισατε αυτον σπηλαιον 18 ληστων. και ηκουσαν οι γραμματεις και οι αρχιερεις, και εζητουν πως αυτον απολεσουσιν, εφοβουντο γαρ αυτον, οτι πας ο οχλος εξηπλησσετο επι τη διδαχη αυτου. 19 και οτε οψε εγενετο, εξεπορευετο εξω της πολεως.

Being arrived at Jerusa- 15 lem, Jesus went into the temple, and began to turn out those that bought and sold there; he overthrew the table of Money-changers, and the stalls of those that sold doves. nor would he suffer 16 any baggage to be carried thro’ the temple. at the same 17 time he explained himself to them in these words, is it not written, “ my house shall be called a house of prayer to all nations?” but ye have made it a harbour for thieves. the Scribes and Pha- 18 risees upon hearing this consulted together how to destroy him; but they stood in awe of him, because all the people were strangely affected with his doctrine. but at 19 night Jesus withdrew from the city.

20 Και πρωι παραπορευομενοι, ειδον την συκην εξηραμ- 21 μενην εκ ριζων. και αναμνησθεις ο Πητρος, λεγει αυτω, ραββι, ιδε, η συκη ην κατη- 22 ρασω, εξηρανται. και αποκριθεις ο Ιησους, λεγει αυτοις, 23 εχετε πιστιν Θεου. αμην λεγω υμιν, οτι ος αν ειπη τω ορει τουτω, αεθητι, και βληθητι εις την θαλασσαν, και 24

In the morning as they 20 were coming back, they saw the fig-tree withered away to the very roots. Peter re- 21 membering the tree, said, master, see the fig-tree, which you cursed, is quite withered. but Jesus replied, and said 22 to them, rely upon God. for 23 I assuredly tell you, that who- ever shall say to this moun- 24 tain,

μη διακριθῇ ἐν τῇ καρδίᾳ αὐ-
 του, ἀλλὰ πιστευσῇ ὅτι ἁ-
 λεῖται, γινεται, ἐστὶ αὐτῷ
 24 ὁ εἰπὴν. διὰ τοῦτο λεῖ-
 ῶ ὑμῖν, πάντα ὅσα ἂν προσευ-
 χόμενοι αἰτεσθε, πιστεύετε
 ὅτι λαμβάνετε, καὶ ἐστὶ
 25 ὑμῖν. καὶ ὅταν στήκητε
 προσευχόμενοι, ἀφίετε εἰτι-
 χετε κατὰ τινος, ἵνα καὶ ὁ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρα-
 νοῖς ἀφῇ ὑμῖν τὰ παραπτῶ-
 26 ματα ὑμῶν. εἰ δὲ ὑμεῖς οὐκ
 ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν
 ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ
 παραπτώματα ὑμῶν.

27 Καὶ ἐρχονται πάλιν εἰς
 Ἱερουσόλυμα, καὶ ἐν τῷ ἱερῷ
 περιπατοῦντος αὐτοῦ, ἐρ-
 χονται πρὸς αὐτὸν οἱ ἀρχιε-
 ρεῖς, καὶ οἱ γραμματεῖς, καὶ
 28 οἱ πρεσβύτεροι. καὶ λεγου-
 σιν αὐτῷ, ἐν ποίᾳ ἐξουσίᾳ
 ταῦτα ποιεῖς; καὶ τίς σοι
 τὴν ἐξουσίαν ταύτην ἐδωκεν
 29 ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰη-
 σους ἀποκριθεὶς, εἶπεν αὐτοῖς,
 ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα
 λόγον, καὶ ἀποκριθῆτε μοι,
 καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
 30 ταῦτα ποίω. τὸ βαπτισμα
 Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ
 ἀνθρώπων; ἀποκριθῆτε μοι.
 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς,
 λεγόντες, εἰ εἰπώμεν, ἐξ οὐ-
 ρανου, εἰρή, διὰτι οὐκ οὐκ ε-

tain, be removed, and cast
 into the sea, having no doubt
 in his mind, but believing
 what he says shall be effect-
 ed, what he pronounces shall
 actually be accomplished.
 therefore whenever you pray, 24
 be fully persuaded of obtain-
 ing your request, and I assure
 you it shall be granted, what-
 ever it be. only when you 25
 are dispos'd to prayer, if you
 have any cause of complaint
 against any one, forgive him,
 that your heavenly father
 may forgive you your offences.
 but if you do not forgive o- 26
 thers, neither will your hea-
 venly father forgive you.

Then they entred again in- 27
 to Jerusalem: and as he
 was walking in the temple,
 the chief priests, the Scribes,
 and rulers of the Jews came
 about him, and asked him, 28
 by what authority do you be-
 have thus? and who gave
 you that authority? Jesus 29
 replied to them, if you will
 answer one question, that I
 shall propose to you, then I
 will tell you by what autho-
 rity I act thus. the baptism 30
 of John, was it of divine,
 or of human institution?
 answer me that. upon this 31
 they reasoned thus with them-
 selves; if we should say, it
 was divine, he will urge,
 why then did you not believe
 him?

32 ΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ ? ΑΛΛ' ΕΙΠΩΜΕΝ, ΕΞ ΑΝΘΡΩΠΩΝ, ΕΦΟΒΟΥΝΤΟ ΤΟΝ ΛΑΟΝ, ΑΠΑΝΤΕΣ ΓΑΡ ΕΙΧΟΝ ΤΟΝ ΙΩΑΝΝΗΝ, ΟΤΕ
33 ΟΥΤΩΣ ΠΡΟΦΗΤΗΣ ΗΥ. ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ, ΛΕΓΟΥΣΙ ΤΩ ΙΗΣΟΥ, ΟΥΚ ΟΙΔΑΜΕΝ. ΚΑΙ Ο ΙΗΣΟΥΣ ΑΠΟΚΡΙΘΕΙΣ, ΛΕΓΕΙ ΑΥΤΟΙΣ, ΟΥΔΕ ΕΓΩ ΛΕΓΩ ΥΜΙΝ ΕΝ ΠΟΙᾳ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩ.

4 ΚΑΙ ΠΡῚΑΤΟ ΑΥΤΟΙΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΛΕΓΕΙΝ. ΑΜΠΕΛΩΝΑ ΕΦΥΤΕΥΣΕΝ ΑΝΘΡΩΠΟΣ, ΚΑΙ ΠΕΡΙΜΕΘΗΚΕ ΦΡΑΓΜΟΝ, ΚΑΙ ΩΡΥΞΕΝ ΥΠΟΛΗΝΙΟΝ, ΚΑΙ ΩΚΟΔΟΜΗΣΕ ΠΥΡΡΟΝ, ΚΑΙ ΕΞΕΔΟΤΟ ΑΥΤΟΥΝ ΓΕΩΡΓΟΙΣ, ΚΑΙ ΑΠΕΔΗΜΗΣΕ. ΚΑΙ ΑΠΕΣΤΕΙΛΕ ΠΡΟΣ ΤΟΥΣ ΓΕΩΡΓΟΥΣ ΤΩ ΚΑΙΡῳ ΔΟΥΛΟΝ, ΙΝΑ ΠΑΡΑ ΤΩΝ ΓΕΩΡΓΩΝ ΛΑΒῃ ΑΠΟ ΤΟΥ
3 ΚΑΡΠΟΥ ΤΟΥ ΑΜΠΕΛΩΝΟΣ. ΑΙ ΔΕ ΛΑΒΟΝΤΕΣ ΑΥΤΟΝ, ΕΔΕΙΡΑΝ,
4 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΕΝΟΝ. ΚΑΙ ΠΑΛΙΝ ΑΠΕΣΤΕΙΛΕ ΠΡΟΣ ΑΥΤΟΥΣ ΑΛΛΟΝ ΔΟΥΛΟΝ, ΚΑΚΕΙΝΟΝ ΛΙΘΟΒΟΛΗΣΑΝΤΕΣ ΕΚΕΦΑΛΑΙΩΣΑΝ, ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ
5 ΗΤΙΜΩΜΕΝΟΝ. ΚΑΙ ΠΑΛΙΝ ΑΛΛΟΝ ΑΠΕΣΤΕΙΛΕ, ΚΑΚΕΙΝΟΝ ΑΠΕΚΤΕΙΝΑΝ, ΚΑΙ ΠΟΛΛΟΥΣ ΑΛΛΟΥΣ, ΤΟΥΣ ΜΕΝ ΔΕΡΟΝΤΕΣ,
6 ΤΟΥΣ ΔΕ ΑΠΟΚΤΕΙΝΟΝΤΕΣ. ΕΤΙ ΟΥΝ ἓΝΑ ΥΙΟΝ ΕΧΩΝ ΑΓΑΠΗΤΟΥ ΑΥΤΟΥ, ΑΠΕΣΤΕΙΛΕ ΚΑΙ ΑΥΤΟΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΣΧΑΤΟΝ, ΛΕΓΩΝ, ΟΤΙ ΕΥΤΡΑΠΗΣΟΥΝΤΑΙ
7 ΤΟΝ ΥΙΟΝ ΜΟΥ. ΕΚΕΙΝΟΙ ΔΕ ΑΙ ΓΕΩΡΓΟΙ ΕΙΠΟΝ ΠΡΟΣ ἑΑΥΤΟΥΣ, ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΚΛΗΡΟΝΟΜΟΣ, ΘΕΥΤΕ, ΑΠΟΚΤΕΙΝΟΜΕΝ ΑΥΤΟΝ,

ΚΑΙ

him ? if we should say, it ³² was a human institution, we run a risk from the people. (for they all believed John was a true prophet.) they ³³ therefore gave Jesus this answer, we cannot tell. neither do I, said Jesus, acquaint you by what authority I act thus.

Then Jesus address'd himself to them in this parabolical manner. a certain person planted a vineyard, made a fence about it, clear'd the way for a wine-press, built a tower, and committed it to the care of vine-dressers, while he was travelling abroad. at the time of vin- ² tage he sent his servant to the vine-dressers to receive the profits of his vineyard. but ³ they seized on him, and beat him, and sent him home empty. after this he sent ⁴ another servant to them, him they assaullied with stones and cudgels, and sent him back with contempt. then he sent ⁵ another, whom they killed : and of several more, some they beat, some they killed. at last, having one only son, ⁶ whom he loved, he sent him to them ; surely, said he, they will reverence my son. but these husbandmen said to ⁷ one another, this is the heir, come, let us kill him, and the

8 και ἡμῶν ἐστὶ ἡ κληρονομία· και λαβόντες αὐτον, απεκτειναν, και ἐξεβαλον
9 ἐξω του ἀμπελωνος· τι οὖν ποιήσει ὁ κυριος του ἀμπελωνος? ἐλευσεται και απολεσει τους γεωργους, και ὀψει του
10 ἀμπελωνα ἄλλοις· ουδε την ροσφην ταυτην αὐσγνῶτε·
“ λιθὸν ὃν ἀπεδόκιμασαν οἱ
“ οἰκοδομουντες, οὗτος ἐγενήθη
“ ἐκ κεφαλῆς γωνίας·
11 “ παρὰ κυρίου ἐγενετο αὕτη,
“ και ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς
12 “ ἡμῶν·” και ἐζήτησαν αὐτον κρατῆσαι, και ἐφοβήθησαν τον οχλον, ἐμύωσαν γὰρ ὅτι πρὸς αὐτους την παραβολὴν εἶπε, και ἀφέντες αὐτον ἀπῆλθον·

13 Και ἀποστέλλουσι πρὸς αὐτον τινὰς των Φαρισαίων και των Ηρωδιανῶν, ἵνα αὐτον
14 ἀρευσωσι λογῶ· οἱ δὲ ἐλθόντες λεγουσιν αὐτῷ, διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, και ου μελεῖ σοι περὶ οὐδενος, ου γὰρ βλέπεις εἰς προσώπων ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας την ὁδὸν του Θεου διδάσκεις· ἐξέστι κηνυσον Καίσαρι δουναι, η ου?
15 ὀδωμεν, η μη ὀδωμεν? ὁ δὲ εἰδὼς αὐτῶν την ὑποκρίσιν, εἶπεν αὐτοῖς, τι με πειράζετε? φερετε μοι δηνάριον, ἵνα

the inheritance will be our own. so they seized upon 8 him, and dragg’d him out of the vineyard, and killed him. now what will the master of 9 the vineyard do? on his return, said they, he will destroy those vine-dressers, and give his vineyard to others. have you not read, said he, 10 this passage of scripture, “ the stone which the builders rejeeted, is become the principal stone of the angle. “ it is the Lord, that has 11 done this, and it is marvellous in our eyes.” then 12 they contriv’d how they might seize him, for they perceived, that he applied the parable to them; but for fear of the people they left him, and went away.

Then they sent some of the 13 Pharisees, and of the Herodians to insnare him in his discourse. when they were 14 come, they said to him, master, we know that you are sincere, that you are not influenced by any one, for you have no regard to the person of men: but teach us the way of God according to truth. now should we pay tribute to Cesar, or no? shall we pay, or shall we not pay? but he, perceiving 15 their hypocrisy, said to them, why do you lay snares for me?

16 ἰδῶ. οἱ δὲ πνεγκαν καὶ λεί-
γει αὐτοῖς, τίνος ἡ εἰκὼν αὐ-
τῇ καὶ ἡ ἐπιγραφή? οἱ δὲ εἶ-
17 πον αὐτῷ, Καίσαρος· καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
τοῖς, ἀποδοτε τὰ Καίσαρος,
Καίσαρι, καὶ τὰ τοῦ Θεοῦ,
τῷ Θεῷ· καὶ ἐθαύμασαν ἐπ'
αὐτῷ.

18 Καὶ ἐρχονται Σαδδουκαῖοι
πρὸς αὐτόν, οἵτινες λεγούσιν
ἀναστασιν μὴ εἶναι, καὶ ἐ-
πηρώτησαν αὐτόν, λέγοντες,
19 διδάσκαλε, Μωσὴς ἐγράψεν
ἡμῖν, ὅτι εἰαν τίνος ἀδελφὸς
ἀποθάνῃ, καὶ καταλιπῇ γυ-
ναῖκα, καὶ τέκνα μὴ ἀφῇ,
ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ
τὴν γυναῖκα αὐτοῦ, καὶ ἔξ-
ναστήσῃ σπέρμα τῷ ἀδελφῷ.
20 αὐτοῦ· ἑπτὰ ἀδελφοὶ ἦσαν,
καὶ ὁ πρῶτος ἐλάβε γυναῖκα,
καὶ ἀποθνήσκων οὐκ ἀφῆκε
21 σπέρμα· καὶ ὁ δευτέρως ἐ-
λάβεν αὐτήν, καὶ ἀπέθανε,
καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα,
22 καὶ ὁ τρίτος ὡσαύτως· καὶ
ἐλάβον αὐτήν οἱ ἑπτὰ, καὶ
οὐκ ἀφῆκαν σπέρμα, ἐσχάτῃ
23 πάντων ἀπέθανε καὶ ἡ γυναῖ-
κὴ οὐκ ἀναστάσι, ὅταν ἀνασ-
τήσῃ, τίνος αὐτῶν ἐστὶ
γυναῖκ; οἱ γὰρ ἑπτὰ ἐσχον αὐτήν
24 γυναῖκα· καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς, εἶπεν αὐτοῖς, οὐ διὰ τοῦ-
το πλανασθε, μὴ εἰδότες τὰς
25 γραφάς, μὴδὲ τὴν δύναμιν
τοῦ Θεοῦ? ὅταν γὰρ ἐκ νε-
κρῶν ἀναστῶσιν, οὔτε γα-
μουσιν,

me? let me see a penny. and 16
when they brought it, he ask-
ed them, whose image and
inscription is this? they said,
Cesar's. to which Jesus re- 17
ply'd, render to Cesar what
belongs to Cesar, and to God
what belongs to God. and
they were surprized at the
answer.

Then the Saducees, who 18
deny the resurrection, came
and asked him, saying, master, 19
Moses has left it us in wri-
ting, that if a man dies, and
leaves his wife without any
children, his brother should
marry his widow, in order
to perpetuate his name. now 20
there were seven brothers:
the first married a wife and
died, leaving her without any
children. the second married 21
her, and he died too without
leaving her any children: the
third did the same. so that 22
all the seven married her,
but left no children. last of
all she died. at the time 23
therefore of the resurrection,
when they shall rise, whose
wife shall she be of the seven?
for they all married her. Je- 24
sus answered them, don't you
see you are in a mistake, by
being unacquainted with the
scriptures, as well as with
the power of God? for when 25
they shall rise from the dead,
they neither will marry, nor
be

μουσιν, ουτε γαμίσκονται,
αλλ' εισιν ὡς ἀγγελοι ὁ
26 ἐν τοις οὐρανοῖς· περὶ δὲ
τῶν νεκρῶν, ὅτι ἐγείρονται,
οὐκ ἀνεγνωτέ ἐν τῇ βιβλῷ
Μωσέως, ἐπὶ τῆς βατου ὡς
εἶπεν αὐτῷ ὁ Θεός, λεγὼν,
“ ἐγὼ ὁ Θεός Ἀβραάμ, καὶ
“ ὁ Θεός Ἰσαὰκ, καὶ ὁ Θεός
27 “ Ἰακώβ;” οὐκ ἐστὶν ὁ
Θεός νεκρῶν, ἀλλὰ Θεός ζών-
των, ὑμεῖς οὖν πολὺ πλά-
νασθε.

28 Καὶ προσελθὼν εἰς τῶν
Γραμματέων, ἀκούσας αὐτῶν
συζητούντων, εἰδὼς ὅτι κα-
λῶς αὐτοῖς ἀπεκρίθη, ἐπηρώ-
τησεν αὐτοῦ, ποία ἐστὶ
29 πρώτη πάσων ἐντολῇ; ὁ δὲ
Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι
πρώτη πάντων ἐντολῇ, “ ἀ-
“ κούε Ἰσραὴλ, κύριος ὁ
“ Θεὸς ἡμῶν, κύριος εἷς ἐστὶ·
30 “ καὶ ἀγαπήσεις κύριον τὸν
“ Θεόν σου ἐξ ὅλης τῆς καρ-
“ διας σου, καὶ ἐξ ὅλης τῆς
“ ψυχῆς σου, καὶ ἐξ ὅλης
“ τῆς διανοίας σου, καὶ ἐξ
“ ὅλης τῆς ἰσχύος σου, αὕτη
31 “ πρώτη ἐντολῇ.” καὶ
δεύτερα ὁμοία αὐτῇ, ἀγα-
πήσεις τὸν πλησίον σου ὡς
σεαυτὸν, μεῖζων τούτων ἀλ-
λῇ ἐντολῇ οὐκ ἐστὶ· καὶ εἰ-
32 πὲν αὐτῷ ὁ Γραμματεὺς, κα-
λῶς διδάσκαλε, ἐπ’ ἀλη-
θείας εἶπας, ὅτι εἷς ἐστὶ Θεός,
καὶ οὐκ ἐστὶν ἄλλος πλην
2 αὐτοῦ.

be given in marriage, but be
immortal like the angels in
heaven. and as for the dead, 26
that they will actually rise,
have you not read in the book
of Moses those words, which
God pronounc'd out of the
bush to him, “ I am the
“ God of Abraham, the God
“ of Isaac, and the God of
“ Jacob?” he is not the 27
God of the dead, but the
God of the living: and there-
fore you greatly mistake the
meaning.

One of the Scribes, that 28
had heard their dispute, ob-
serving the propriety of his
answers, propos'd this question
to him, which is the princi-
pal commandment of all? 29
Jesus answer'd him, the first
of all the commandments is
thus deliver'd, “ hear, o
“ Israel, the lord our God
“ is the only lord. you shall 30
“ therefore love the lord your
“ God with all your heart,
“ with all your soul, to the
“ utmost of your understand-
“ ing, and all your facul-
“ ties.” this is the first
commandment. and the se- 31
cond, which has an affinity to
it, is this: “ you shall love
“ your neighbour as yourself.”
there is no other command-
ment greater than these. the 32
Scribe replied, what you have
said, master, is very true,
there

33 αὐτοῦ. καὶ τὸ ἀγαπᾶν αὐ-
τον ἐξ ὅλης τῆς καρδίας, καὶ
ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ
ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης
τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν
τὸν πλησίον ὡς ἑαυτόν, πλε-
ον ἐστὶ πάντων τῶν ὀλοκαυ-
τωμάτων καὶ τῶν θυσιῶν.
34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
νουνεχῶς ἀπεκρίθη, εἶπεν αὐ-
τῷ, οὐ μακρὰν εἰ ἀπὸ τῆς
βασιλείας τοῦ Θεοῦ. καὶ
οὐδεὶς οὐκετι ἐτόλμα αὐτὸν
ἐπερωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπε, διδάσκων ἐν τῷ ἱερῷ,
πῶς λεγούσιν οἱ Γραμματεῖς,
ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δα-
36 βίδ? αὐτὸς γὰρ Δαβὶδ εἶπεν
ἐν τῷ πνεύματι τῷ ἁγίῳ, λέγει
“ ὁ κυριὸς τῷ κυρίῳ μου, κα-
“ θὺ ἐκ δεξιῶν μου, ἕως αὐ-
“ θῶ τοὺς ἐχθρούς σου ὑπο-
“ ποδίου τῶν ποδῶν σου.”
37 αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν
κύριον, καὶ ποθεν υἱὸς αὐτοῦ
ἐστὶ? καὶ ὁ πολὺς ὄχλος η-
38 κούεν αὐτοῦ ἠδῶς. καὶ ἐλε-
γεν αὐτοῖς ἐν τῇ διδασκῇ αὐ-
τοῦ, βλέπετε ἀπὸ τῶν Γραμ-
ματέων, τῶν θελοντῶν ἐν
στολαῖς περιπατεῖν, καὶ ἀσ-
πασμούς ἐν ταῖς ἀγοραῖς,
39 καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς, καὶ πρωτοκλι-
40 σίας ἐν τοῖς δεῖπνοις, οἱ κα-
τεσθιόντες τὰς οἰκίας τῶν
πτωχῶν, καὶ προφασί μακρά

there is one God, and no o-
ther but he. and to love him 33
with all the heart, with all
the understanding, with all
the soul, with all its facul-
ties, and to love one's neigh-
bour as one's self is more ac-
ceptable than all the offerings
and sacrifices in the world.
Jesus observing he answer'd 34
so discreetly, said to him, you
are not far from the kingdom
of God. and no man after
that was so hardy as to ask
him any question.

As Jesus was teaching in 35
the temple, he address'd him-
self to them, saying, why
do the Scribes maintain that
Christ is the son of David?
for David himself, who was 36
inspired by the holy spirit,
has this expression, “ the
“ Lord said to my Lord,
“ sit thou at my right hand
“ till I make thy enemies
“ thy foot-stool.” now since 37
David himself calls him Lord,
how can he be David's son?
and the common people heard
him with pleasure. in the 38
sequel of the discourse, he
said to them, beware of the
Scribes, who affect to walk
about in their long robes, to
be saluted in publick places,
and to have the first seats 39
in their synagogues, and at
their feasts: who yet devour 40
widows estates under the
show

προσευχομενοι, οὗτοι ληψου-
ται περισσοτερον κριμα.

*show of making long prayers,
such shall receive greater con-
demnation.*

- 41 Και καθισας ὁ Ἰησους κα-
τεναντι του τραπεζοφυλακίου,
εθεωρει πως ὁ οχλος βαλλει
χαλκον εἰς τὸ τραπεζοφυλακίον,
και πολλοι πλουσιοι εβαλ-
42 λον πολλὰ· και ελθουσα
μια χηρα πτωχη εβαλε λεπ-
τά δύο, ὁ ἐστὶ κοδρανθης.
43 και προσκαλεσάμενος τοὺς
μαθητάς αὐτου, εἶπεν αὐ-
τοῖς, ἀμὴν λέγω ὑμῖν, ὅτι ἡ
χηρα αὕτη ἢ πτωχη πλείον
πάντων βέβαλκε τῶν βαλόν-
44 τῶν εἰς τραπεζοφυλακίον· πάν-
τες γὰρ ἐκ τοῦ περισσεύοντος
αὐτοῖς εβάλον, αὕτη δὲ ἐκ
τῆς ὑστερησεως αὐτῆς πάν-
τα ὅσα εἶχεν εβάλεν, ὅλον
τὸν βίον αὐτῆς.

*At length, as Jesus was 41
sitting over-against the trea-
sury, he observed the peoples
throwing money into the chest;
when many of the rich gave
large sums. and there came 42
a certain poor widow, who
threw in two mites, to the
value of a farthing. upon 43
which he call'd to his disci-
ples, and said to them, I
declare unto you, that this
poor widow has given more
than any of those, who have
given to the treasury. for 44
all the rest contributed out
of their superfluous substance;
but she has contributed what
she wanted for her bare sub-
sistence.*

- 1 Και ἐκπορευομένου αὐτου
ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς
ἐκ τῶν μαθητῶν αὐτου, δι-
δασκαλε, ἰδε ποταποὶ λίθοι,
2 και ποταπαὶ οἰκοδομαὶ· και
ὁ Ἰησους ἀποκριθεὶς, εἶπεν
αὐτῷ, βλέπεις ταύτας τὰς
μεγάλας οἰκοδομὰς; οὐ μὴ ἀ-
φῇθῃ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ
3 καταλυθῇ· και καθημένου
αὐτου εἰς τὸ ὄρος τῶν ἐλαιῶν
κατεναντι τοῦ ἱεροῦ, ἐπηρώ-
των αὐτὸν κατ' ἰδίαν Πέτρος,
και Ἰακώβος, και Ἰωάννης,
4 και Ἀνδρέας, εἶπε ἡμῖν ποτε
ταῦτα ἔσται, και τί τὸ ση-
μεῖον ὅταν μελλῇ πάντα ταυ-
τά

*As Jesus was going out of 1
the temple, one of his dis-
ciples said to him, see, master,
what stone-work, and build-
ings are here. but Jesus an- 2
swer'd him, you see this
magnificent structure, which
shall not be left till it be all
demolished, one stone after
another. and when he was 3
sitting upon the mount of
Olives over-against the tem-
ple, Peter, James, John, and
Andrew said to him in pri-
vate, tell us, when shall this 4
bappen? and what will be the
sign that this is going to be ac-
complished?*

- 5 **ΤΑ** ΣΥΝΤΕΛΕΙΘΑΙ ? ὁ δὲ Ἰη-
 σους ἀποκριθεὶς αὐτοῖς πρῆξα-
 το λέγειν, βλέπετε μὴ τις ὑ-
 6 **ΜΑΣ** ΠΛΑΝΤΗΣΗ. πολλοὶ γάρ
 ελευσονται ἐπὶ τῷ ὀνόματι
 μου, λέγοντες, ὅτι ἐγώ εἰμι,
 καὶ πολλοὺς πλανήσουσιν.
 7 **ὍΤΑΝ** ΔΕ ΑΚΟΥΣΗΤΕ ΠΟΛΕΜΟΥΣ
 καὶ ἀκοὰς πολέμων, μὴ
 θροεῖσθε, δεῖ γάρ γεγενεσθαι,
 8 **ΑΛΛ'** Οὕτω τὸ τέλος. ἐγερ-
 θήσεται γάρ ἐθνος ἐπὶ ἐθνός,
 καὶ βασιλεία ἐπὶ βασιλείαν,
 καὶ ἔσονται σεισμοὶ κατὰ
 τόπους, καὶ ἔσονται λιμοὶ
 9 **καὶ ταραχαί.** ἀρχὴ ὠδίνων
 ταῦτα : βλέπετε δὲ ὑμεῖς ἑ-
 αυτοὺς, παραδώσουσι γάρ
 ὑμᾶς εἰς συνέδρια, καὶ εἰς
 συναγώγας, δαρήσεσθε, καὶ
 ἐπὶ ἡγεμονῶν καὶ βασιλε-
 ῶν σταθήσεσθε ἕνεκεν ἐ-
 10 **μου,** εἰς μάρτυριον αὐτοῖς.
 10 **καὶ εἰς πάντα τὰ ἔθνη** δεῖ
 πρῶτον κηρυχθῆναι τὸ εὐαγ-
 11 **γελιον.** ὅταν δὲ αἰωσῶν ὑμᾶς
 παραδίδοντες, μὴ προμεριμ-
 νάτε τι λαλήσητε, μηδὲ με-
 λετάτε : ἀλλ' ὅταν δοθῇ ὑ-
 μῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τούτο
 λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ
 λαλοῦντες, ἀλλὰ τὸ πνεῦμα
 12 **τὸ ἅγιον.** παραδώσει δὲ ἀ-
 δελφὸς ἀδελφὸν εἰς θάνατον,
 καὶ πατὴρ τέκνον, καὶ ἐπα-
 ναστησονται τέκνα ἐπὶ γονεῖς,
 13 **καὶ θανατώσουσιν αὐτούς.** καὶ
 ἐσεσθε μισούμενοι ὑπὸ παν-
 τῶν διὰ τὸ ὄνομα μου, ὁ δὲ
- complished ? Jesus answer'd 5
 by saying, take care not to let
 any one impose upon you ; for 6
 many shall come in my name,
 and say, I am the Messiah ;
 and deceive many. but when 7
 ye shall hear the talk of wars,
 and the noise of wars, be not
 alarm'd ; for that must hap-
 pen ; but the end is not yet.
 for nation shall rise against 8
 nation, and kingdom against
 kingdom : there shall be earth-
 quakes in divers places, fa-
 mines and commotions. these 9
 are the beginning of sorrows.
 then look to your selves : for
 they will deliver you up to
 the tribunals, and scourge
 you in the synagogues : you
 will be brought before go-
 vernours, and princes upon
 my account, to be my wit-
 nesses against them. but the 10
 gospel must first be published
 among all nations. now when 11
 they shall lead you to deliver
 you up, be not solicitous a-
 bout your defence, don't pre-
 meditate upon it ; but what
 shall be suggested to you at
 the very occasion, that de-
 liver : for it is not you that
 will plead, but the holy spirit.
 then the brother shall betray 12
 his brother to death, and the
 father his son : children shall
 prosecute their parents, and
 be the instruments to take a-
 way their lives : you will be 13*

ὑπομείνας εἰς τέλος, οὗτος
σωθήσεται.

the object of universal hatred
upon my account; but he that
shall persevere unto the end,
shall be saved.

14 Ὅταν δὲ ἴδῃτε τὸ βδελύ-
μα τῆς ἐρημώσεως (τὸ ρηθέν
ὑπὸ Δανιηλ τοῦ προφῆτου)
ἔστος ὅπου οὐ δεῖ, ἀναγι-
γώσκων νοεῖτω, τότε αἱ ἐν τῇ
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ
15 ὄρη. ὁ δὲ ἐπὶ τοῦ δώματος,
μὴ καταβάτω εἰς τὴν οἰκίαν,
μηδὲ εἰσελθέτω ἀραὶ τί ἐκ τῆς
16 οἰκίας αὐτοῦ. καὶ ὁ ἐκ τοῦ
ἀγροῦ ὧν, μὴ ἐπιστρέψατω
εἰς τὰ ὀπίσω, ἀραὶ τοῖμα-
17 τιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις, καὶ ταῖς
θηλαζούσαις ἐν ἐκείναις ταῖς
18 ἡμέραις. προσευχεσθε δὲ ἵνα
μὴ γένῃται ἡ φυγὴ ὑμῶν χει-
19 μῶνος. ἔσονται γὰρ αἱ ἡμέ-
ραι ἐκεῖναι θλίψεις, ὅσας οὐ γε-
γόνε τοιαυτὴ ἀπ' ἀρχῆς κτί-
σεως ἕως ἐκτίσεν ὁ Θεός, ἕως
τοῦ νῦν, καὶ οὐ μὴ γένῃται.
20 καὶ εἰ μὴ κύριος ἐκολοβώσε
τὰς ἡμέρας, οὐκ ἂν ἐσώθη
πᾶσα σὰρξ, ἀλλὰ διὰ τοὺς
ἐκλεκτοὺς οὓς ἐξελέξατο, ἐ-
κολοβώσε τὰς ἡμέρας.

Now when you shall see the- 14
abomination of desolation, men-
tioned by the prophet Daniel,
establish'd where it ought not
to be (let the reader observe)
then let those, who are in
Judea, flee to the mountains:
he that is upon the battlements 15
let him not descend into the
house, nor enter therein to
take any thing away: let
not him that is in the field 16
return back to fetch his gar-
ment. unhappy the women 17
who are pregnant, and those
who nurse children at such a
time. pray that your flight 18
be not in the winter. for the 19
distress of that time will be
such as never happen'd since
the beginning of the world,
which God created, to this
present, nor ever shall be.
so that if the Lord should 20
suffer it to last, no man
could escape: but he will not
suffer the time to last long,
out of regard to his elect.

21 Καὶ τότε εἰάν τις ὑμῶν εἴπῃ,
ἰδοὺ, ὡς ὁ Χριστός, ἢ ἰδοὺ
22 ἐκεῖ, μὴ πιστεύετε. ἐγερθῇ-
σονται γὰρ ψευδοχριστοὶ καὶ
ψευδοπροφῆται, καὶ ὧσου-
σι σημεῖα καὶ τεράτα, πρὸς
τὸ ἀποπλανᾶν, εἰ δυνατόν,

Then if any one shall say 21
to you, Christ is here, or,
he is there, don't believe it,
for false Christs, and false 22
prophets shall rise, and shall
shew signs and prodigies,
so as to seduce, if it were
possible, even the very elect.

καὶ

Α α

βα

23 **ΚΑΙ** ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ. ὙΜΕΙΣ ΔΕ
ΒΛΕΠΕΤΕ, ἸΔΟΥ, ΠΡΟΕΙΡΗΚΑ Ὑ-
ΜΙΝ ΠΑΝΤΑ.

24 **ΑΛΛ** ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ἡμε-
ραις, μετὰ τὴν θλίψιν ἐκείνην,
ὁ ἥλιος σκοτισθήσεται, καὶ
ἡ σελήνη οὐ δώσει τὸ φέγγος
25 αὐτῆς. καὶ οἱ ἀστέρες τοῦ
οὐρανοῦ ἐσονται ἐκπιπτοντές,
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐ-
26 ράνοις σαλευθήσονται. καὶ
τότε ὄψονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχομένον ἐν νεφέ-
λαις μετὰ δυνάμεως πολλῆς,
27 καὶ δόξης. καὶ τότε ἀπο-
στελεῖ τοὺς ἀγγέλους αὐτοῦ,
καὶ ἐπισυναῖξει τοὺς ἐκλεκτοὺς
αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνε-
μῶν, ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ
οὐρανοῦ.

28 **ΑΠΟ** ΔΕ ΤΗΣ ΣΥΚΗΣ ΜΑΘΕΤΕ
τὴν παραβολὴν, ὅταν αὐ-
τῆς πῶν ὁ κλάδος ἀπαλὸς γε-
νῇται, καὶ ἐκφυῇ τὰ φύλλα,
γινώσκετε ὅτι ἔγγυς τὸ θερὸς
29 ἐστίν. οὕτω καὶ ὑμεῖς, ὅταν
ταῦτα ἴδῃτε γινόμενα, γινώ-
σκετέ ὅτι ἔγγυς ἐστίν ἐπὶ θυ-
30 ραίς. ἀμὴν λέγω ὑμῖν, ὅτι
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη,
μέχρις οὗ πάντα ταῦτα γε-
31 νῇται. ὁ οὐρανὸς καὶ ἡ γῆ
παρελευσονται, οἱ δὲ λόγοι
32 μου οὐ μὴ παρέλθωσι. περὶ
δὲ τῆς ἡμέρας ἐκείνης, ἢ τῆς
ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀν-
γέλοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός,
33 εἰ μὴ ὁ πατήρ. βλεπετε,
ἀγρυπνεῖτε καὶ προσευχέσθε,
Οὐκ

be you therefore upon your guard : remember I have forewarned you against all events.

Now after the time of that distress, the sun shall be dark, and the moon shall give no light : the stars of heaven shall fall, and the powers that are in heaven shall be shaken. then shall they see the son of man coming in the clouds with power and great glory. then will he send his angels, and gather his elect from the four winds, from the remotest part of the earth, to the remotest part of heaven.

Consider this similitude taken from a fig-tree : when its branch is yet tender, and pushes out its leaves, you know that summer is near : so when you shall see these things happen, know that he is nigh, even at your doors. I declare unto you, this generation shall not be extinct, till all these things be transacted. heaven and earth shall fail, but my words shall never fail. as to the day and hour, that no one knows, neither the angels in heaven, nor even the son ; but the father only. be circumspcct, be vigilant, and devout : be-
cause

οὐκ οἰδατέ γάρ ποτε ὁ καιρὸς
 34 ἐστίν· ὡς ἄνθρωπος ἀποδη-
 μος ἀφείκει τὴν οἰκίαν αὐτοῦ,
 καὶ δούς τοῖς δούλοις αὐτοῦ
 τὴν ἐξουσίαν, καὶ ἕκαστῳ
 τὸ ἔργον αὐτοῦ, καὶ τῷ θυ-
 ρῳ ἐνετείλατο ἵνα γρηγορή-
 35 ῃ· γρηγορεῖτε οὖν, οὐκ οἰδατέ
 γάρ ποτε ὁ κύριος τῆς οἰκίας
 ἐρχεται, ὅτε, ἢ μεσονυκ-
 τίου, ἢ ἀλεκτοροφωνίας, ἢ
 36 πρωί, ἢ μεσσηνίας, ἢ ἑσπέρης,
 37 ἢ ὅτε ἄλλῃ, καὶ ὅτε ἄλλῃ, γρη-
 γορεῖτε.

cause you are uncertain when
 that time will be. when a 34
 man travels into foreign parts,
 he leaves his goods in charge
 to his servants, he appoints
 to every one his task, and
 orders the porter to be vigi-
 lant, watch ye therefore (for 35
 you don't know when the
 master of the house will re-
 turn; whether at evening,
 or at midnight, or at the
 cock-crowing, or in the morn-
 ing) for fear by his sudden 36
 return he should surprize you
 sleeping. what I say to you, 37
 I say to all, be vigilant.

1 Ἦν δὲ τὸ πάσχα καὶ τὰ
 αἵμα μετὰ δύο ἡμέρας· καὶ
 ἐζητοῦν οἱ ἀρχιερεῖς καὶ οἱ
 γραμματεῖς, πῶς αὐτὸν ἐν
 ὄσῳ κρατήσαντες ἀποκτει-
 2 νώσιν· ἔλεγον δὲ, μὴ ἐν τῇ
 ἑορτῇ, μήποτε θορυβὸς ἐστὶ
 3 τοῦ λαοῦ· καὶ οὗτος αὐ-
 τοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ
 Σιμωνος τοῦ λεπροῦ, κατὰ-
 κειμένου αὐτοῦ, πᾶσι γυνὴ ἐ-
 χούσα ἀλαβαστρον μυρου-
 νάρδου πιστικῆς πολυτελοῦς,
 καὶ συντριψάσα τὸ ἀλα-
 βαστρον, κατέκεεν αὐτοῦ
 4 κατὰ τῆς κεφαλῆς· πᾶν δὲ
 τινος ἀγανακτοῦντες πρὸς ἐ-
 αὐτοὺς, καὶ λεγόντες, εἰς τί
 ἡ ἀπωλεία αὕτη τοῦ μυροῦ
 5 γέγονεν; πόδυνάτο γάρ τούτο·
 τὸ μύρον πρᾶθῆναι ἐπ' αὐ-
 τῷ τριακασίων δηνάρων, καὶ δο-
 θῆναι τοῖς πτωχοῖς· καὶ ἐνε-
 βριώοντο·

Within two days was the 1
 feast of the passover, and of
 unleavened bread. and the
 chief priests, with the Scribes,
 contriv'd how they might
 seize Jesus by surprize, and
 put him to death. but they 2
 objected, it could not be du-
 ring the festival; for fear of
 a popular insurrection: now 3
 being at Bethany, in the house
 of Simon the leper, while he
 was at table; there came a
 woman with a viol full of the
 perfume of spikenard, which
 was very costly; and she
 opened the viol, and poured it
 upon his head. but some had 4
 a secret indignation; and said,
 why must the perfume be so
 wasted? for we could have 5
 sold it for above two hundred
 denarys, and given them to the
 poor.

6 βριμῶντο αὐτῇ· ὁ δὲ Ἰησοῦς
εἶπεν, ἀφετε αὐτήν, τί αὐ-
τῇ κόπους παρέχετε? καλὸν
7 ἔργον εἰργασάτο ἐν ἐμοί· πάν-
τοτε γὰρ τοὺς πτωχοὺς ἐχετε
μεθ' ἑαυτῶν, καὶ ὅταν θελή-
τε, δύνασθε αὐτοὺς εὖ ποιη-
σαι, ἐγὼ δὲ οὐ πάντοτε ἐχετε.
8 ὁ ἐσχεν αὐτή, πποίησε, προε-
λαβε μωρῶσαι μου τὸ σῶμα
9 εἰς τὸν ἐνταφιασμόν· ἀμὴν
λέγω ὑμῖν, ὅπου ἀν κηρυχ-
θῇ τὸ εὐαγγέλιον τοῦτο εἰς
ὅλον τὸν κόσμον, καὶ ὁ ἐποίη-
σεν αὐτή, λαληθήσεται ἐκ
μνημοσύνης αὐτῆς.

10 Καὶ ὁ Ἰουδᾶς ὁ Ἰσκαριώ-
της, εἰς τῶν ὀδώδεκα, ἀπηλ-
θε πρὸς τοὺς ἀρχιερεῖς, ἵνα
11 παραδῷ αὐτὸν αὐτοῖς· οἱ δὲ
ἀκούσαντες ἐχαρήσαν, καὶ
ἐπηγγέλαντο αὐτῷ ἀργύριον
δοῦναι, καὶ ἐζητεῖ πῶς εὐ-
καιρῶς αὐτὸν παραδῷ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
αἰσῶν, ὅτε τὸ πάσχα ἐ-
θύον, λέγουσιν αὐτῷ ἱ μα-
θηταὶ αὐτοῦ, ποῦ θελεῖς ἀ-
πελθόντες ἐτοιμασῶμεν ἵνα
13 φάγῃς τὸ πάσχα? καὶ ἀ-
ποστελλεῖ δύο τῶν μαθητῶν
αὐτοῦ, καὶ λέγει αὐτοῖς, ὑ-
πάγετε εἰς τὴν πόλιν, καὶ
ἀπαντήσει ὑμῖν ἄνθρωπος κε-
ραμοῦ ὕδατος βαστάζων,
14 ἀκολουθήσατε αὐτῷ· καὶ ὁ-
που

poor: and they inveighed a-
gainst her. but Jesus said, 6
let her alone, why do you
disquiet her? it is commend-
able, what she has done out
of respect to me. the poor 7
you have always with you,
and you may relieve them
whenever you please: but me 8
you will not always have. she
has done what she could:
she has perfum'd my body
previously to my burial. I 9
declare unto you, in what-
ever quarter of the world
this part of the gospel-history
shall be related, this action
of hers shall be mention'd to
her praise.

Then Judas Iscariot, one 10
of the twelve, went to the
chief priests, in order to be-
tray him to them. they 11
were glad to hear him, and
promis'd to give him money.
upon which he contriv'd the
most favourable occasion to
betray him.

On the first day of un- 12
leavened bread, when the
paschal lamb is kill'd, his
disciples said to him, where
would you have us go and
prepare for your eating the
paschal lamb? upon which 13
he dispatch'd two of his dis-
ciples, and said to them:
go into the city, and you will
meet a man carrying a pitcher
of water; follow him. and 14
wherever

που εαν εισελθῇ, εἰπάτε τῷ
οικοδεσποτῇ, ὅτι ὁ διδασκα-
λος λεγει, " που ἐστὶ τὸ κα-
" τὰλυμα ὅπου τὸ πάσχα
" μετὰ τῶν μαθητῶν μου
15 " φάγω;" καὶ αὐτὸς ὑμῖν
δείξει ἀνωγειον μέγα ἐστρωμε-
νον, ἑτοιμον, ἐκεῖ ἑτοιμασά-
16 τε, ἡμῖν. καὶ ἐξῆλθον οἱ μα-
θηταὶ αὐτοῦ, καὶ πᾶν εἰς
τὴν πόλιν, καὶ εὗρον καθὼς
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν
τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἔρχε-
18 ται μετὰ τῶν δώδεκα· καὶ
ἀνακειμένων αὐτῶν, καὶ ἐσ-
θιόντων, εἶπεν ὁ Ἰησοῦς, ἀ-
μην λέγω ὑμῖν, ὅτι εἷς ἐξ ὑ-
μῶν παραδώσει με, ὃ ἐσθίων
19 μετ' ἐμοῦ. αἱ δὲ πρῶντο λυ-
πεισθαι, καὶ λεγὲν αὐτῷ εἰς
20 καθ' εἷς, μὴ τί ἐγώ; ὃ δὲ ἀ-
ποκριθεὶς, εἶπεν αὐτοῖς, εἷς ἐκ
τῶν δώδεκα, ὃ ἐμβαπτομένος
21 μετ' ἐμοῦ εἰς τὸ τρυβλίον. ὃ
μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,
καθὼς γεγράφται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι-
οὐ ὁ υἱὸς τοῦ ἀνθρώπου πα-
ραδίδοται, καλὸν ἦν αὐτῷ,
εἰ οὐκ ἐγενήθη ὁ ἀνθρώπος ἐ-
κεῖνος.

22 Καὶ ἐσθιόντων αὐτῶν, λα-
βὼν ὁ Ἰησοῦς ἄρτον, εὐλο-
γήσας ἐκλάσας, καὶ ἔδωκεν
αὐτοῖς, καὶ εἶπε, λαβέτε
τοῦτο ἐστὶ τὸ σῶμα μου.
καὶ

wherever he enters, say to
the master of the house :
" thus saith our master :
" where is the chamber,
" where I shall eat the pass-
" over with my disciples?"
and he will shew you a large
upper room ready furnished :
there make preparation for
us. his disciples therefore
16 went away, and being come
into the city, they found e-
very thing, as he had told
them ; and they prepared
the paschal lamb.

There he came in the even-
ing with the twelve. and
as they sat eating, Jesus said,
verily I say unto you, one
of you that is eating with
me, will betray me. and
they were seized with sor-
row, all successively asking
him, is it I? but he an-
20 swered them, saying, it is
one of the twelve, he that
eats of the same mess with
me. the son of man is go-
21 ing indeed, according to what
is written of him : but wo
to that man, by whom the
son of man is betrayed : it
would be better for that man,
if he had never been born.

When they had been eat-
ing, Jesus took bread, and
having given thanks, he brake
it, and gave it to them, and
said, take it, this * repre-
sents

23· και λαβὼν τὸ ποτήριον, ευ-
χαριστήσας ἐδωκεν αὐτοῖς,
και· ἐπιον ἐξ αὐτοῦ πάντες.
24· και· εἶπεν αὐτοῖς, τοῦτο ἐστὶ
τὸ αἷμα μου τοῦ τῆς καινῆς
διαθήκης, τὸ περὶ πολλῶν ἐκ-
25· χυνομένου. ἀμὴν λέγω ὑμῖν,
ὅτι οὐκετι οὐ μὴ πῖω ἐκ τοῦ
γενηματος τῆς ἀμπέλου, ἕως
τῆς ἡμέρας ἐκείνης, ὅταν αυ-
τὸ πῖω καινὸν ἐν τῇ βασι-
λείᾳ τοῦ Θεοῦ.

26· Καὶ ὑμνοῦσαντες ἐξῆλθον εἰς
27· τὸ ὄρος τῶν ἐλαιῶν. και· λέ-
γει αὐτοῖς ὁ Ἰησοῦς, ὅτι παν-
τες σκανδαλισθήσεσθε ἐν ἐμοὶ
ἐν τῇ νυκτὶ ταυτῇ, ὅτι γε-
γραπται, “παταῶ τὸν
“ποιμένα, και· διασκορπισ-
“θήσεται τὰ πρόβατα.”
28· ἀλλὰ μετὰ τὸ ἐφερθῆναι με,
προαῶ ὑμᾶς εἰς τὴν Γαλι-
29· λαιαν. ὁ δὲ Πέτρος εἶπεν αυ-
τῷ, και· εἰ πάντες σκανδα-
λισθῶσονται, ἀλλ’ οὐκ ἐγώ.
30· και· λέγει αὐτῷ ὁ Ἰησοῦς, ἀ-
μὴν λέγω σοί, ὅτι σὺ σημε-
ρον ἐν τῇ νυκτὶ ταυτῇ, πρὶν
τὴν δις ἀλεκτορα φωνῆσαι, τρίς
31· ἀπαρτησῇ με. ὁ δὲ ἐκ πε-
ρισσοῦ ἐλεγε μάλλον, εἰάν με
δὲν συναποθάνειν σοί, σὺ μὴ
σε ἀπαρτησομαι. ὡς αὐτῷ
δὲ και· πάντες ἐλεγον.

32· Καὶ ἐρχονται εἰς χωρίον οὐ
τοῦ ὀνόματι Γεθσημανῆ, και· λέ-
γει τοῖς μαθηταῖς αὐτοῦ, κά-
θισατε

sents my body. and he took 23
the cup, and when he had
given thanks, he gave it to
them, and they all drank of
it. and he said to them, this 24
represents the effusion of my
blood (the sanction of the new
covenant) for mankind. but 25
this I tell you, I will never
more drink of this fruit of the
vine, from this time forth to
that day, when I shall drink
with you of the spiritual wine
in the kingdom of God.

Then, having sung an 26
hymn, they went out to-
wards the mount of Olives.
and Jesus said to them, this 27
night you will all be stag-
gered upon my account: for
it is written, * “I will smite
“the shepherd, and the
“sheep shall be scattered.”
but after I am risen, I will 28
go before you into Galilee.
upon which Peter said to 29
him, tho’ all should stagger,
yet I will not. Jesus said 30
to him, verily I tell thee,
to-day, even this night, be-
fore the cock crow twice,
you will renounce me thrice.
but he urg’d it with more 31
vehemence, tho’ I should die
with you, I will not renounce
you. and all the rest affirm’d
the same.

At length they came to a 32
place call’d Gethsemane, and
he said to his disciples, stay
here,

33 θισατε ὡδε ἕως προσευξώμαι.
 και παραλαμβανει τον Πε-
 τρον, και τον Ιακωβον, και
 Ιωαννην μεθ' ἑαυτου, και ηρ-
 ξατο εκθαμβεισθαι και ἀδη-
 34 μουειν. και λεγει αυτοις, πε-
 ριλυπος εστιν ἡ ψυχη μου ἕως
 θανατου, μεινατε ὡδε, και
 35 γρηγορεите. και προσελθων
 μικρον, επεσεν επι της γης,
 και προσπυκετο, ινα ει δυ-
 νατον εστι, παρελθῃ ἀπ'
 36 αυτου ἡ ὥρα. και ελεγεν,
 ἀββᾶ ὁ πατήρ, πάντα δυ-
 νατα σοι, παρενεγκε το πο-
 τηριον ἀπ' ἐμου τούτου, ἀλλ'
 ου τι ἐγὼ θελω, ἀλλὰ τι συ.
 37 Και ἐρχεται, και εὗρισκει
 αυτοὺς καθευδοντας, και λε-
 γει τῷ Πέτρῳ, Σίμων, κα-
 θευδεις; οὐκ ισχυσας μαν ὡ-
 38 ραν γρηγορῆσαι; γρηγορεите
 και προσευχεσθε, ινα μη ἐι-
 σελθητε εἰς πειρασμον. το
 μεν πνευμα προθυμον, ἡ δὲ
 σαῶς ἀσθενής.
 39 Και πάλιν ἀπελθων προ-
 σευξάτο, τον αυτον λογον
 40 ειπων. και ὑποστρεψας εὗ-
 ρεν αυτοὺς πάλιν καθευδον-
 τας. ποσαν γὰρ οἱ οφθαλμοι
 αυτων βεβαρημενοι, και οὐκ ᾔ-
 δεισαν τι αὐτῷ ἀποκριθῶσι.
 41 και ἐρχεται τὸ τρίτον, και
 λεγει αυτοις, καθευδετε λοι-
 πον και ἀναπαυεσθε. ἀπέ-
 χει, πληθεν ἡ ὥρα, ἰδου, πα-
 ραδιδεται ὁ υἱος του ἀνθρω-
 που εἰς τὰς χειρας τῶν ἁμαρ-
 42 τῶλων. ἐγειρεσθε, ἀγρωμεν,
 ἰδου,

here, whilst I shall be at
 prayer. but he took with 33
 him Peter, James, and John.
 then he began to be in a great
 consternation and anguish of
 mind. and he said to them,
 my soul is exceeding sorrowful, 34
 even unto death: tarry ye
 here, and watch. then ad- 35
 vancing a little further, he
 fell on the ground, and pray-
 ed, that this anxiety might
 pass from him. saying, fa- 36
 ther, all things are possible
 to thee, take away this cup
 from me: nevertheless, not
 my will, but thine be done.

Then he return'd, and 37
 having found them sleeping,
 he said to Peter, Simon, art
 you asleep? could you not
 watch one hour? watch and 38
 pray, that you may not yield
 to temptation: the mind in-
 deed is vigorous, but the body
 is weak.

Again he retired, and 39
 prayed, uttering the same
 words. then he return'd and 40
 found them still sleeping, for
 their eyes were heavy, and they
 did not know how to give an
 answer. after that he came a 41
 third time, and said to them,
 sleep on now and take your
 rest. 'tis done, the time is come,
 and the son of man is to be
 betrayed into the hands of sin-
 ners. rise, let us be going: 42

ιδου, ὁ παραδίδους με, ἤρρε-
κε.

see, the traitor is just upon
us.

43 Καὶ εὐθεὺς, ἐπὶ αὐτοῦ
λαλουντος, παραγίνεται Ἰου-
δας Ἰσκαριώτης, εἰς τῶν δώ-
δεκα, καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαίρων καὶ ξυ-
λων, παρὰ τῶν ἀρχιερέων,
καὶ τῶν γραμματέων, καὶ
44 τῶν πρεσβυτέρων. δίδωκε
δὲ ὁ παραδίδους αὐτοῦ, συσ-
σημον αὐτοῖς, λέγων, ὃν ἀν-
φάσσω, αὐτὸς ἐστὶ, κρα-
τήσατε αὐτόν, καὶ ἀπαγά-
45 γετε ἀσφαλῶς. καὶ ἐλθὼν,
εὐθεὺς προσελθὼν αὐτῷ, λε-
γει, ῥάββι, ῥάββι, καὶ κα-
46 τέφιλησεν αὐτόν. οἱ δὲ ἐπέ-
βαλον ἐπ' αὐτὸν τὰς χεῖρας
αὐτῶν, καὶ ἐκρατήσαν αὐ-
47 τόν. ἐκ δὲ τῶν παρεσ-
τηκότων σπασάμενος τὴν
μαχαίραν, ἐπάισε τὸν δού-
λον τοῦ ἀρχιερέως, καὶ ἀφεί-
48 λεν αὐτοῦ τὸ ὠτίον. καὶ ἀ-
ποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐ-
τοῖς, ὥς ἐπὶ ληστίην ἐξήλθετε
μετὰ μαχαίρων καὶ ξυλων
49 συλλαβεῖν με; καθ' ἡμέραν
ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ δι-
δασκῶν, καὶ οὐκ ἐκρατήσατε
με, ἀλλ' ἵνα πληρωθῶσιν αἱ
50 γραφαί. καὶ ἀφέντες αὐτοῦ
πάντες ἐφυγον.

All of a sudden, while he 43
was yet speaking, appear'd
Judas, one of the twelve,
attended by a great number
of people with swords and
clubs, who were sent by the
chief priests, the Scribes, and
rulers. now he that betray- 44
ed him, had given them this
signal, you will see me salute
one with a kiss, that's he:
seize him, and don't let him
escape. then advancing, he 45
went directly up to him, say-
ing, master, master, and kissed
him. and they violently laid 46
handson him and secured him.
but one of those that stood by, 47
drew his sword against a
servant of the high priest,
and struck off his ear. but 48
Jesus addressing himself to
them, said, why do you come
with swords and clubs a-
gainst me, as if you were to
apprehend some robber? I 49
was daily among you, teach-
ing in the temple, and you
did not then seize upon me.
but the scriptures are thereby
accomplished. then all his 50
disciples abandon'd him and
fled.

51 Καὶ ἓς τις νεανίσκος ἠκολού-
θησεν αὐτῷ, περιβεβλη-
μένος σινδῶνα ἐπιρμυνοῦ, καὶ
κρατοῦσιν αὐτόν οἱ νεανίσκοι.
52 ὁ δὲ καταλίπων τὴν σινδῶνα,

But a certain youth, that 51
was stript to his inmost vest,
followed him, and was seiz-
ed by the soldiers. but he 52

ῥυμος ἐφύεν ἀπ' αὐτῶν.

slip from his vest, and fled away naked.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν
πρὸς τοὺς ἀρχιερεῖς καὶ συ-
νέχονται αὐτῷ πάντες οἱ ἀρ-
χιερεῖς καὶ οἱ πρεσβύτεροι·
54 καὶ οἱ Γραμματεῖς· καὶ ὁ Πε-
τρος ἀπομακρόθεν ἠκολούθη-
σεν αὐτῷ ἕως εἰς τὴν αυ-
λὴν τοῦ ἀρχιερέως, καὶ πυ-
σκαθήμενος μετὰ τῶν ὑ-
πηρέτων, καὶ θερμαινόμενος
πρὸς τὸ ὄψος.

*Jesus they led away to 53
the high priest's, where all
the chief priests, the rulers
and Scribes, were assembled.
Peter followed at a distance, 54
even into the palace of the
high priest: where he sat
down among the servants to
warm himself at the fire.*

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ
συνεδριον ἐζητοῦν κατὰ τοῦ
Ἰησοῦ μαρτυρίαν, εἰς τὸ θα-
νάτωσαι αὐτόν, καὶ οὐκ εὗ-
56 ρισκόν· πολλοὶ γὰρ ἐψευδο-
μαρτυροῦν κατ' αὐτοῦ, καὶ
ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
57 καὶ τίνας ἀνασταυτές, ἐψευ-
δομαρτυροῦν κατ' αὐτοῦ, λε-
58 γόντες, ὅτι ἡμεῖς ἠκούσαμεν
αὐτοῦ λεγόντος, “ ὅτι ἐγώ
“ καταλυσῶ τὸν ναὸν τοῦ-
“ τόν τοῦ χειροποιήτου, καὶ
“ διὰ τριῶν ἡμερῶν ἄλλον
“ ἀχειροποιήτου οἰκοδομη-

*Now the chief priests, 55
and the whole council endea-
vour'd to get evidence a-
gainst Jesus, to condemn him
to die; but they found none.
there were indeed several, 56
who depos'd what was false
against him: besides, what
they deposed was insufficient.
at last there appear'd some, 57
who gave in false evidence
against him, saying, we
heard him say, “ I will 58
“ pull down this temple that
“ is made with bands, and
“ within three days I will
“ build another made with-
“ out bands.” but neither 59
did this evidence appear suf-
ficient. then the high priest 60
rising up in the midst of the
assembly, ask'd Jesus, say-
ing, have you nothing to
plead for your self? what
say you to the evidence they
give against you? but Je- 61
sus remain'd silent, and gave*

59 “ σῶς· καὶ οὐδὲ οὕτως ἴση
60 ἦν ἡ μαρτυρία αὐτῶν· καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ με-
σον, ἐπηρώτησε τὸν Ἰησοῦν,
λέγων, οὐκ ἀποκρίνη οὐδὲν;
τί οὗτοι σου καταμαρτυροῦ-
61 σιν; ὁ δὲ ἐσιώπα, καὶ οὐ-
δὲν ἀπεκρίνατο· πάλιν ὁ ἀρ-
χιερεὺς ἐπηρώτα αὐτόν, καὶ
λέγει αὐτῷ, σὺ εἶ ὁ Χριστός·

62 ὁ υἱὸς τοῦ εὐλογητοῦ? ὁ δὲ
 Ἰησοῦς εἶπεν, ἐγὼ εἰμι. καὶ
 ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώ-
 που καθημένον ἐκ δεξιῶν τῆς
 δυνάμεως, καὶ ἐρχομένον με-
 τὰ τῶν νεφελῶν τοῦ οὐρανοῦ.
 63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς
 χιτῶνας αὐτοῦ, λέγει, τί ἐτι
 64 χρεῖαν ἐχομέν μαρτυρῶν? ἡ-
 κούσατε τῆς βλασφημίας,
 τί ὑμῖν φαίνεται? οἱ δὲ πάν-
 τες κατέκριναν αὐτὸν εἶναι ἐ-
 65 νοχὸν θανάτου. καὶ ᾤξαντο
 τινες ἐμπτυεῖν αὐτῷ, καὶ πε-
 ρικαλυπτεῖν τὸ πρόσωπον αὐ-
 τοῦ, καὶ κολαφεῖζειν αὐτὸν,
 καὶ λεγεῖν αὐτῷ, προφητεύ-
 σον. καὶ οἱ ὑπῆρται ῥάπισ-
 μασιν αὐτὸν ἐβαλλον.

66 Καὶ οὗτος τοῦ Πέτρου ἐν
 τῇ αὐλῇ κατω, ἐρχεται μί-
 α τῶν παιδίσκων τοῦ ἀρχιε-
 67 ρεως. καὶ ἰδούσα τὸν Πέ-
 τρον θερμαινόμενον, ἐμβλε-
 ψάσα αὐτῷ, λέγει, καὶ σὺ
 μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ
 68 ποθα. ὁ δὲ ἠνῆπασατο, λε-
 γων, οὐκ οἶδα, οὐδὲ ἐπιστά-
 μαι τί σὺ λέγεις. καὶ ἐξηλ-
 θεν ἔξω εἰς τὸ προαυλίον, καὶ
 69 ἀλεκτῶρ ἔφωτισε. καὶ ἡ
 παιδίσκη ἰδούσα αὐτὸν πα-
 λιν, ᾤξατο λεγεῖν τοῖς πα-
 ρεστηκόσιν, ὅτι οὗτος ἐξ αὐ-
 70 τῶν ἐστίν. ὁ δὲ πάλιν ᾤ-
 νεῖτο. καὶ μετὰ μικρὸν πάλιν
 οἱ παρεστώτες εἶπον τῷ
 Πέ-

*no answer. then the high priest
 asked him again, and said
 to him, art thou the Christ,
 the son of the most High?
 and Jesus answered, I AM. 62
 and ye shall see the son of
 man sitting on the right hand
 of power, and coming in the
 clouds of heaven. then the 63
 high priest rent his robes,
 and said to the council, what
 occasion is there for any more
 witnesses? you have heard 64
 the blasphemy, what is your
 opinion? and they all pro-
 nounc'd, that he deserved to
 die. then some began to spit 65
 on him, others cover'd his
 face and struck him on the
 head, crying out, divine,
 who it is. and the domestics
 smote him on the cheeks.*

*In the mean time Peter 66
 was in the entry of the hall,
 where one of the maids be-
 longing to the high priest
 came: and seeing Peter 67
 warming himself, she looked
 earnestly upon him, and said,
 you too was with Jesus the
 Nazarene. but he denied 68
 it, saying, I don't know him,
 neither am I acquainted with
 any such you mention. and
 he went out into the porch,
 when the cock crow'd. the 69
 maid saw him a second time,
 and said to the standers-by,
 this is one of them: but he 70
 denied it again. a little time
 after,*

Πετρῷ, ἀληθῶς ἐξ αὐτῶν εἰ, καὶ γὰρ Γαλιλαῖος εἰ, καὶ ἡ
71 λαλῶσα σου ὁμοιάζει· ὁ δὲ
ᾤχεσθαι ἀναθεματίζειν καὶ ὀμ-
νυεῖν, ὅτι οὐκ οἶδα τὸν ἀν-
72 ἄνθρωπον τούτου ὃν λέγετε· καὶ
ἐκ δευτέρου ἀλεκτῶρ ἐφώνησεν,
καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ
ῥήματος ὃ ἐπεὶ αὐτῷ ὁ Ἰη-
σοῦς, “ ὅτι πρὶν ἀλεκτορα
“ φωνῆσαι δις, ἀπαρνήσῃ
“ με τρίς.” καὶ ἐπιβαλὼν
ἐκλαίει·

1 Καὶ εὐθεὺς ἐπὶ τὸ πρῶτον
συμβουλίου ποιήσαντες οἱ
ἀρχιερεῖς μετὰ τῶν πρεσβυ-
τέρων καὶ Γραμματέων, καὶ
ὅλον τὸ συνέδριον, ᾤσαντες
τὸν Ἰησοῦν ἀπενεγκάν, καὶ
2 παρέδωκαν τῷ Πιλατῷ· καὶ
ἐπηρώτησεν αὐτὸν ὁ Πιλα-
τος, σὺ εἰ ὁ βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ ἀποκριθεὶς,
3 εἶπεν αὐτῷ, σὺ λέγεις· καὶ
κατηγοροῦν αὐτοῦ οἱ ἀρχιε-
4 ρεῖς πολλὰ· ὁ δὲ Πιλατος
παλιν ἐπηρώτησεν αὐτὸν,
λέγων, οὐκ ἀποκρινῇ οὐδὲν;
ἰδὲ ποσα σοὶ καταμαρτυ-
5 ροῦσιν· ὁ δὲ Ἰησοῦς οὐκετι
οὐδὲν ἀπεκρίθη, ὥστε θαυ-
μάζειν τὸν Πιλάτου·

6 Κατὰ δὲ ἑορτήν ἀπέλυνεν
αὐτοῖς ἓνα δεσμῖον, ὅνπερ ἡ-
7 τούτο· ἦν δὲ ὁ λεγόμενος
Βαραββᾶς μετὰ τῶν συστα-
σιαστῶν δεδεμένος, οἵτινες ἐν
τῇ στάσει φόρον πεποιήκει-
σαν·

after, they that stood by, still
urg'd Peter, saying, you are
certainly one of his disciples,
for your speech shows you
to be a Galilean. but he fell 71
a cursing, and swore, I
don't know the man you
mention, and the cock crow- 72
ed for the second time. then
Peter calling to mind that
expression of Jesus, “ be-
fore the cock crow twice,
“ thou shalt deny me thrice,”
he cover'd his head and wept.

Early in the morning the 1
chief priests, the rulers, and
Scribes, even the whole coun-
cil, after having deliberated
together, caus'd Jesus to be
bound, then led him away
and deliver'd him to Pilate.
Pilate therefore ask'd him, 2
art thou the king of the
Jews? and he made an-
swer, yes. the chief priests 3
continuing to accuse him with
much clamour, Pilate spake 4
to him again, and said, will
you make no defence for your
self? don't you hear what
they urge against you? but 5
Jesus still made no answer;
so that Pilate was much a-
maz'd.

Now during the feast, it 6
was customary to release a
prisoner, to be nominated by
the people. Barabbas lay 7
then confin'd with other se-
ditions, who had committed

8 σαν, και αναβοησας ὁ οχ-
 9 λος, προῆλθε αἰτεῖσθαι κα-
 10 θως αἰε ποιεῖ αὐτοῖς. ὁ δὲ
 Πιλάτος ἀπεκρίθη αὐτοῖς,
 λέγων, θέλετε ἀπολύσω ὑ-
 11 μιν τὸν βασιλεῖα τῶν Ἰου-
 12 δαίων; ἐγίνωσκε γὰρ ὅτι δια-
 φθονον παραδεδωκεισαν αὐ-
 11 τὸν ὁ ἀρχιερεῖς. οἱ δὲ ἀρχιε-
 ρεῖς ἀνεστεισαν τὸν ὄχλον, ἵνα
 12 μαλλον τὸν Βαραββαν ἀπο-
 13 λύσῃ αὐτοῖς. ὁ δὲ Πιλάτος
 ἀποκριθεὶς, πάλιν εἶπεν αὐ-
 14 τοῖς, τί οὖν θέλετε ποιῶσω
 ὃν λέγετε βασιλεῖα τῶν Ἰου-
 15 δαίων; οἱ δὲ πάλιν ἐκραῶν,
 16 σταυρώσον αὐτὸν. ὁ δὲ Πι-
 λάτος ἐλέγεν αὐτοῖς, τί γὰρ
 κακὸν ἐποίησεν; οἱ δὲ περισ-
 17 σσοτέρως ἐκραῶν, σταυρώ-
 18 σον αὐτὸν. ὁ δὲ Πιλάτος
 βουλομενός τῳ ὄχλῳ τὸ ἱκα-
 νον ποιῆσαι, ἀπέλυσεν αὐ-
 19 τοῖς τὸν Βαραββαν, καὶ πα-
 ρέδωκε τὸν Ἰησοῦν, φραγελ-
 ῶσας, ἵνα σταυρωθῇ.

16 Οἱ δὲ στρατιῶται ἀπῆγα-
 γον αὐτὸν εἰς τὴν αὐλῆς, ὅ
 17 ἐστὶ προαίτωριον, καὶ συγκα-
 18 λουσιν ὅλην τὴν σπεῖραν, καὶ
 ἐνδύουσιν αὐτὸν πορφύραν,
 καὶ περιτιθεασιν αὐτῷ πλε-
 19 ξάντες ἀκανθίνον στεφανόν.
 20 καὶ ᾤκνουν ἀσπάζεσθαι αὐ-
 21 τόν, “χαῖρε ὁ βασιλεὺς τῶν
 22 Ἰουδαίων.” καὶ ἐτυπτον
 αὐτοῦ τὴν κεφαλὴν καλαμῷ,

καὶ

murder in an insurrection. the populace therefore fell a 8
 roaring, and desired him to do as was always practis'd. but Pilate answered them, 9
 saying, do you chuse to have Jesus releas'd, the king of the Jews? for he perceiv- 10
 ed plainly, it was out of ma- lice, that the chief priests had prosecuted him. but the 11
 chief priests incited the people to demand, that he would rather release Barabbas. Pi- 12
 late still urg'd them again, and said, what then would you have me do with him, that you stile king of the Jews? and they cried out 13
 again, crucify him. Pilate 14
 replied, why, what harm has he done? but they cried out more furiously, crucify him. Pilate therefore wil- 15
 ling to humour the people, released to them Barabbas, and having caused Jesus to be scourg'd, he deliver'd him to be crucified.

Then the soldiers took Je- 16
 sus away into the hall, call'd Pretorium; and summon'd their whole company together. and they put on him a purple 17
 cloth, and set a wreath of thorns upon his head for a crown; then they began to 18
 salute him, saying, “Hail king of the Jews!” and they 19
 struck him on the head with

καὶ ἐνεπτύον αὐτῷ, καὶ τι-
θέντες τὰ γόνατα, προσκυ-
νοῦν αὐτῷ.

- 20 Καὶ ὅτε ἐνεπαίξαν αὐτῷ,
ἐξέδυσαν αὐτὸν τὴν πορφυ-
ραν, καὶ ἐκέδυσαν αὐτὸν τὰ
ἱμάτια τὰ ἴδια, καὶ ἔξαγου-
σιν αὐτὸν, ἵνα σταυρώσω-
21 σιν αὐτὸν. καὶ ἀρραβέουσιν
παραγόντα τινὰ Σιμῶνα Κυ-
ρηναίου, ἐρχομένον ἀπ' ἀγροῦ,
τὸν πατέρα Ἀλεξάνδρου καὶ
Ρουφου, ἵνα ἀρῇ τὸν σταυρὸν
22 αὐτοῦ. καὶ φέρουσιν αὐτὸν
ἐπὶ Γολγοθα τοπὸν, ὃ ἐστὶ
μεθερμικνόμενον, κρανίου το-
23 ποῦ. καὶ ἐδίδουν αὐτῷ πικρὴν
ἐσμυρτισμένον οἶνον, ὃ δὲ οὐκ
24 ἔλαβε. καὶ σταυρώσαντες
αὐτὸν, διμερίζονται τὰ ἱμά-
τια αὐτοῦ, βαλλόντες κλη-
25 ρον ἐπ' αὐτά, τίς τίς ἀρῇ. ἣν
δὲ ὥρα τρίτη, καὶ ἐσταυρώ-
26 σαν αὐτὸν. καὶ ἡνίκα ἐπιγ-
ραφὴ τῆς αἰτίας αὐτοῦ ἐπιγε-
γραμμένη, Ὁ ΒΑΣΙΛΕΥΣ
27 ΤΩΝ ΙΟΥΔΑΙΩΝ. καὶ συν
αὐτῷ σταυροῦσι δύο λησ-
τας, ἓνα ἐκ δεξιῶν, καὶ ἓνα
28 ἐξ ἐναντιῶν αὐτοῦ. (καὶ
ἐπληρώθη ἡ γραφή ἡ λε-
γούσα, "καὶ μετὰ ἀνομῶν
29" ἐλογισθῇ.") καὶ οἱ παραπο-
ρευόμενοι ἐβλάσφημον αὐ-
τὸν, κινῶντες τὰς κεφαλὰς
αὐτῶν, καὶ λεγόντες, οὐαί,
ὁ καταλύων τὸν ναόν, καὶ ἐν

a cane, spit upon him, and
bowing their knees, made a
show of reverence.

Their mockery ended, they 20
stript him of his purple, and
put his own cloaths on him;
then led him away to be
crucified. one Simon of Cy- 21
rene, the father of Alexan-
der and Rufus, as he pass'd
by in his return out of the
country, was compell'd to
carry the cross. so they 22
brought him to a place cal-
led Golgotha, that is, the
place of a skull. there they 23
offered him myrrered wine to
drink, but he did not take
it. after they had crucified 24
him, they shared his garments,
by casting lots for them: to
determine what each of them
should take. now it was the 25
third hour of the day, when
they crucified him, and the 26
inscription of the charge a-
gainst him was thus express'd,
THE KING OF THE
JEWS, at the same time 27
they crucified two robbers,
one on his right hand, the
other on his left. so that 28
this passage of scripture was
fulfill'd,* "and he was num-
"bered with the transgres-
"sors." besides the people 29
that pass'd by, shook their
heads, and impiously said:
ah, you that can destroy the

τρισὶν

tem-

30 τρισὶν ἡμέραις οἰκοδομῶν, σω-
σον σεαυτὸν καὶ καταβα-
31 ῖτο ἀπὸ τοῦ σταυροῦ· ὁμοίως
καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες
πρὸς ἀλλήλους μετὰ τῶν
32 Γραμματέων, εἶπον, ἀλ-
λοὺς ἐσωσεν, ἑαυτὸν οὐ δύ-
ναται σῶσαι· ὁ Χριστὸς ὁ
Βασιλεὺς τοῦ Ἰσραὴλ κατα-
βατῶ νυν ἀπὸ τοῦ σταυροῦ,
ἵνα ἴδωμεν καὶ πιστεῦσωμεν·
καὶ οἱ συνεσταυρωμένοι αὐ-
τῷ ὠνείδειλον αὐτόν.

33 Γενομένης δὲ ὥρας ἑκτῆς,
σκότος ἐγένετο ἐφ' ὅλην τὴν
34 γῆν, ἕως ὥρας ἐννατῆς· καὶ
τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήθῃ ὁ
Ἰησοῦς φωνῇ μεγάλῃ, λέγων,
Ἐλωι, Ἐλωι, λαμὰ σα-
βαχθάνι? ὁ ἐστὶ μεθερμηνευ-
όμενος ὁ Θεὸς μου, ὁ Θεὸς
μου, εἰς τί με ἐγκατέλιπες?
35 καὶ τινες τῶν παρεστηκότων
ἀκουσάντες, εἶπον, ἰδοὺ
36 Ἠλίαν φωνεῖ· δράμων δὲ εἷς,
καὶ γεμιστὰς σπογγίου ὀξὺς,
περιθεὶς τε καλάμῃ, ἐποτί-
ζεν αὐτόν, λέγων, ἀφετε, ἰ-
δόμεν εἰ ἐρχεται Ἠλίας καθε-
37 λειν αὐτοῦ· ὁ δὲ Ἰησοῦς ἀ-
φείκ φωνὴν μεγάλην, ἐξέπνευ-
σε.

38 Καὶ τὸ καταπέτασμα τοῦ
ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ
39 ἀνωθεν ἕως κάτω· ἰδὼν δὲ ὁ
κεντυριῶν ὁ παρεστῆς ἐξε-
ναντίας

temple, and rebuild it in
three days, save your self, 30
and come down from the
cross. in like manner the 31
chief priests and the Scribes
in derision said to one ano-
ther: he pretended to save
others, himself he cannot save.
let the Messiah, the king of 32
Israel, descend now from the
cross: let us see that, and
we will believe on him. and
they that were crucified with
him, threw their reproaches
at him.

Now from the sixth hour 33
the whole land was cover'd
with darkness until the ninth
hour: and at the ninth hour 34
Jesus cry'd out with a loud
voice, saying, ELOI, ELOI,
LAMA SABACHTANI,
that is, MY GOD, MY
GOD, WHY HAST THOU
FORSAKEN ME? some 35
there present upon hearing
that, said: observe, he calls
upon Elias: then one of the 36
soldiers ran and dipp'd a
sponge in vinegar, which he
fastned to a stick, and offer-
ed him to drink. now let
us, said they, see whether
Elias will come to take him
down. then Jesus cry'd with 37
a loud voice, and expired.

Immediately the veil of 38
the temple was rent in two,
from the top to the bottom.
and the Centurion who stood 39
over-

ναυτίας αὐτοῦ, ὅτι ὄντω
 κραῖας ἐξέπνευσεν· εἶπεν, α-
 ληθῶς ὁ ἄνθρωπος οὗτος υἱὸς
 40 τοῦ Θεοῦ. ἦσαν δὲ καὶ γυναί-
 κες ἀπὸ μακροθεν θεωροῦσαι,
 ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδα-
 ληνή, καὶ Μαρία ἡ τοῦ Ἰα-
 κώβου τοῦ μικροῦ, καὶ Ἰωσὴ
 41 μητὴρ, καὶ Σαλωμὴ· αἱ καὶ
 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, πκο-
 λουθουν αὐτῷ, καὶ ὀηκο-
 νουν αὐτῷ, καὶ ἀλλαι πολ-
 λαι αἱ συναναβασαὶ αὐτῷ εἰς
 Ἱερουσόλυμα.

42 Καὶ πῶς οὐσίας γενομένης,
 εἴπει ἦν παρασκευῇ, ὁ ἐστὶ
 43 προσαββατον· πῶθεν Ἰωσήφ
 ὁ ἀπὸ Ἀριμαθαίας, εὐσχη-
 μων βουλευτῆς, ὁς καὶ αὐτὸς
 ἦν προσδεχομένος τὴν βασι-
 λειαν τοῦ Θεοῦ, τολμήσας
 εἰσῆλθε πρὸς Πιλάτον, καὶ
 ἤτησατο τὸ σῶμα τοῦ Ἰη-
 44 σου· ὁ δὲ Πιλάτος ἐθαυμα-
 σεν εἰ πῶς τέθνηκε, καὶ προσ-
 κάλεσάμενος τὸν κεντυριῶνα,
 ἐπρωτῶτησεν αὐτὸν εἰ παλαι
 45 ἀπέθανε· καὶ γινούς ἀπὸ τοῦ
 κεντυριῶνος, ἐδώρησατο τὸ
 46 σῶμα τῷ Ἰωσήφ· καὶ ἀγο-
 ράσας σινδόνα, καὶ καθελὼν
 αὐτὸν, ἐνεῖλησε τῇ σινδόνι,
 καὶ κατέθηκεν αὐτὸν ἐν μνη-
 μείῳ ὃ ἦν λελατομημένον ἐκ
 πέτρας, καὶ προσεκυλίσε λι-
 θον ἐπὶ τὴν θύραν τοῦ μνη-

over-against him, observing
 that he expired with so great
 a cry, said, certainly this
 man was the son of God.
 there were likewise several 40
 women, who were spectators
 at a distance: among whom
 was Mary Magdalene, and
 Mary the mother of James
 the minor, and of Joses and
 Salome: who had attended 41
 Jesus, and supply'd him with
 necessaries when he was in
 Galilee: besides many other
 women, who came up with
 him to Jerusalem.

Now, as soon as the even- 42
 ing was come; because it
 was then the preparation,
 that is, the day before the
 sabbath, one Joseph of Ari- 43
 mathea, an honourable sena-
 tor, who was himself in ex-
 petition of the kingdom of
 God, ventur'd to come and
 wait upon Pilate, and begged
 the body of Jesus. Pilate 44
 surpriz'd that he should be
 dead so soon, sent for the
 Centurion, and ask'd him:
 if he had been dead any
 time. and being satisfied of 45
 it, he granted the body to
 Joseph; who taking down 46
 the body, wrapped it in a
 fine linnen cloth, which he
 had bought, and laid it in
 a sepulchre, which was hewn
 out of a rock, and roll'd a
 stone for a door to the se-
 pulchre:

47 **ΜΕΙΟΥ.** ἡ δὲ Μαρία ἡ Μαγδα-
ληνη καὶ Μαρία Ἰωση ε-
θεωροῦν που τίθεται.

pulchre : and Mary Mag- 47
dalene, and Mary the mother
of Joses, took notice where he
was laid.

1 Καὶ διαγενομένου τοῦ σαβ-
βάτου, Μαρία ἡ Μαγδαληνὴ
καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ
Σαλωμὴ πηράσαν ἀρωμα-
τὰ, ἵνα ἐλθούσαι ἀλειψω-
2 σιν αὐτόν. καὶ λίαν πρῶι
τῆς ἡμέρας σαββάτων ἐρχονται
ἐπὶ τὸ μνημεῖον, ἀνατείλαν-
3 τος τοῦ ἡλίου. καὶ ἐλέγον
πρὸς ἑαυτάς, τίς ἀποκυλίσει
4 τοῦ μνημείου ? καὶ ἀναβλε-
ψάσαι θεωροῦσιν ὅτι ἀποκε-
κωλισται ὁ λίθος, πυγὰρ με-
5 ρας σφοδρά. καὶ εἰσελθού-
σαι εἰς τὸ μνημεῖον, εἶδον νε-
ανίσκον καθημένον ἐν τοῖς
δεξιαῖς, περιβεβλημένον στο-
λὴν λευκὴν, καὶ ἐξεθαμβηθή-
6 σαν. ὁ δὲ λέγει αὐταῖς, μὴ
ἐκθαμβείσθε, Ἰησοῦν ἑπτεῖτε
τον Ναζαρενὸν τον ἐσταυ-
ρωμένον, πηρὲν οὐκ ἐστὶν
ᾧδε, ἰδε, ὁ τόπος ὅπου ἐθη-
7 καν αὐτόν. ἀλλ' ὑπάγετε,
εἰπατε τοῖς μαθηταῖς αὐτοῦ,
καὶ τῷ Πέτρῳ, ὅτι προαγεῖ
ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
αὐτόν ὄψεσθε, καθὼς εἶπεν
8 ὑμῖν. καὶ ἐξελθούσαι ἐφυγον
ἀπὸ τοῦ μνημείου. εἶχε δὲ
αὐτὰς τρόμος καὶ ἐκστάσις,
καὶ οὐδὲν οὐδὲν εἶπον, ἐφο-
βούντο γάρ.

When the sabbath was 1
past, Mary Magdalene,
Mary the mother of James,
and Salome, after having
bought aromatic drugs to
embalm him, went to the 2
sepulchre very early in the
morning, the first day of the
week, at sun-rising. and 3
they said to one another, who
will remove the stone from
the mouth of the sepulchre
for us ? (for it was very 4
great.) but when they were
near in view, they perceiv'd
that the stone was roll'd a-
way. upon their entring into 5
the sepulchre, they saw a
young man sitting towards
the right, clothed in a long
white garment : at which 6
they were frighted. but he
said to them, don't be fright-
ned : you look for Jesus the
Nazarene : he is risen, he
is not here : see the place 7
where he lay. go, tell Pe-
ter and the rest of his disci-
ples, that he is gone before
you into Galilee : there you
will see him, as he foretold
you. at this they started out, 8
and fled from the sepulchre
in a violent consternation,
without speaking a word to
any by the way : they were
so frighted. Now

Αναστάς

9 **Αναστὰς** δὲ πρῶτῃ πρωτῇ
σαββάτου, ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαλνῇ, ἀφ'
ἧς ἐκβέβληκε ἑπτὰ δαίμονια.
10 **Εκείνη** πορεύουσα ἀπήγγειλε
τοῖς μετ' αὐτοῦ γενομένοις,
11 πένθουσι καὶ κλαίουσι, καί
κεινοὶ ἀκούσαντες ὅτι ἔζη,
καὶ ἐθεάθη ὑπ' αὐτῆς, πῶς
12 τῆσαν. μετὰ δὲ ταῦτα δύ-
σιν ἐξ αὐτῶν περιπατοῦσιν
ἐφανερώθη ἐν ἑτέρᾳ μορφῇ.
13 **Πορεύομενοι** εἰς ἄγρον, καί
κεινοὶ ἀπελθόντες ἀπήγγειλαν
τοῖς λοιποῖς, οὐδὲ ἐκεῖνοὶ ἐ-
14 πιστεύσαν. ὕστερον, ἀνα-
κειμένοι αὐτοῖς τοῖς ἑνδεκά
ἐφανερώθη, καὶ ὠνειδίσε τὴν
ἀπιστίαν αὐτῶν, καὶ σκλη-
ροκαρδίαν, ὅτι τοῖς θεάσαμε-
νοῖς αὐτοῦ ἐξηγερμένου οὐκ
ἐπίστευσαν.
15 **Καὶ** ἔπεν αὐτοῖς, πορευ-
θέντες εἰς τὸν κόσμον ἅ-
παντα, κηρύξατε τὸ εὐαγ-
16 γελιον πάσῃ τῇ κτίσει. ὁ
πιστεύσας καὶ βαπτισθεὶς,
σωθήσεται, ὁ δὲ ἀπιστήσας,
17 κατακριθήσεται. σημεῖα δὲ
τοῖς πιστεύσασιν ταῦτα πα-
ρακολουθήσει, ἐν τῷ ὀνομα-
τί μου δαίμονια ἐκβαλοῦσι,
γλώσσαις λαλήσουσι καὶ-
18 ναις. ὀφεις ἀρουσι, καὶ θά-
νασιμον τι πῶσιν, οὐ μὴ αὐ-
τοῦς

Now Jesus being risen ear- 9
ly on the first day of the
week, he appear'd first to
Mary Magdalene, whom he
had dispossest of seven de-
mons. immediately she went 10
to those who frequented Je-
sus, and were then bemoan-
ing themselves in tears, and
acquainted them with it. but 11
though they heard that he
was alive, and had appear'd
to her, they did not believe.
after that, he appear'd un- 12
der another form to two of
them, as they were taking a
walk into the country. and 13
they went and acquainted
the rest: but neither did they
believe them. afterwards 14
he appear'd to the eleven,
as they were all sitting at
table, and he reprov'd them
for their incredulity and ob-
stinacy in not giving credit
to those, who had seen him
after his resurrection.

Then he said to them, go 15
ye into all parts of the world,
and preach the gospel to all
mankind. he that believeth, 16
and is baptized, shall be
saved; but he that disbe-
lieves, shall be condemned.
they that believe shall be en- 17
dued with these miraculous
gifts: in my name they shall
cast out demons: they shall
speak new languages: they 18
shall handle serpents, and if
they

τοὺς βλαψεί, ἐπὶ ἀρρώστοις
χειρὰς ἐπιθήσουσι, καὶ κα-
λῶς ἔξουσιν.

*they drink any mortal poi-
son, it shall do them no
hurt : they shall lay hands
on the sick, and the sick
shall recover.*

19 Ὁ μὲν οὖν Κύριος μετὰ τὸ
ἀναλῆσαι αὐτοὺς, ἀναληφθὴν
εἰς τὸν οὐρανόν, καὶ ἐκαθίσεν
20 ἐκ δεξιῶν τοῦ Θεοῦ. ἐκεῖνοι
δὲ ἐξελθόντες ἐκήρυξαν παν-
ταχοῦ τοῦ κυρίου συνε-
ργούντος, καὶ τοῦ λόγον βε-
βαιούντος διὰ τῶν ἐπακο-
λουθούντων σημειῶν.

*Now after the Lord had 19
convers'd with them, he was
assum'd up to heaven, where
he sat on the right hand of
God. as for the disciples, 20
they went and preached the
gospel in all parts; the Lord
co-operating with them, and
confirming their doctrine by
the miracles that accom-
pany'd it.*



ΤΟ ΚΑΤΑ ΤΗΝ
Α Ο Τ Κ Α Ν ΗΟΛΥ ΓΟSΠΕΛ
ΑΤΙΟΝ ΕΤΑΓΓΕΛΙΟΝ. According to LUKE

1 **Ε**ΠΕΙΔΗ ΠΕΡ ΠΟΛΛΟΙ ΕΠΙ-
χειρησαν αναταξασ-
2 **θαι** διηγησιν περι των
πεπληροφρονημενων εν ημιν
πραγματων, καθως παρεδο-
σαν ημιν οι απ' αρχης αυ-
τοπται και υπηρεται γενο-
3 **μενοι** του λογου: εδοξε και μοι
παρηκολουθηκοτι ανωθεν πα-
σιν ακριβως, καθεξης σοι
γραψαι, κρατιστε Θεοφιλε,
4 **ινα** επιρωξ περι ων κατηχη-
θης λογων την ασφαλειαν.

5 **Ε**ΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ Η-
ρωδου του βασιλεως της Ιου-
δαιας, ιερευς τις ονοματι Ζα-
χαριας, εξ εφημεριας Αβια,
και η γυνη αυτου εκ των θυ-
γατερων Ααρων, και το ονο-
6 **μα** αυτης Ελισαβετ. ησαν
δε δικαιοι αμφοτεροι ενωπιον
του Θεου, πορευομενοι εν πα-
σαις ταϊς εντολαις και δικαι-
ωμασι του κυριου αμεμπτοι.
7 **και** ουκ ην αυτοις τεκνον,
καθοτι η Ελισαβετ ην στε-
ρα,

WHEREAS several
have undertaken to
draw up a narra-
tive of those transac-
tions, which pass'd among us, ac-
cording as they were delive-
red to us by persons, who
were all along eye-witnesses,
and had a share in the trans-
actions themselves: I have
likewise thought proper, most
excellent Theophilus, to write
to you a particular account,
having made a very diligent
inquiry into the whole matter,
that you may have a distinct
view of those things about
which you have been inform'd.

In the time of Herod, the
king of Judea, there was a
certain priest, named Za-
charias, of the family of
Abia, whose wife, nam'd
Elizabeth, was of the race
of Aaron: they were both
of them sincerely pious, ob-
serving all the commandments
and ordinances of the Lord,
with unspotted reputation,
they had no children, because
Elizabeth was steril, and
they

ρα, και αμφοτεροι προβεβη-
 κότες εν ταϊς ημεραις αυτων
 8 των ησαν. εγενετο δε εν τω
 ιερατευειν αυτον εν τη τάξει
 της εφημεριας αυτου εναντι
 9 του Θεου, κατα το εθος της
 ιερατειας, ελαχε του θυμα-
 σαι, εισελθων εις τον ναον
 10 του κυριου. και παν το πλη-
 θος του λαου ην προσευχόμε-
 νον εξω τη υρα του θυμαμα-
 11 τος. ωφθη δε αυτω αγγελος
 κυριου, εστως εκ δεξιων του
 θυσιαστηριου του θυμαμα-
 12 τος. και εταραχθη Ζαχα-
 ριας ιδων, και φοβος επεπε-
 13 σεν επ' αυτον. ειπε δε προς
 αυτον ο αγγελος, μη φοβου
 Ζαχαρια, διοτι εισηκουσθη
 η δεησις σου, και η γυνη σου
 Ελισαβετ γεννησει υιον σοι,
 και καλεσεις το ονομα αυτου
 14 Ιωαννην. και εσται χαρα
 σοι και αγαλλιασις, και πολ-
 λοι επι τη γεννησει αυτου χα-
 15 ρησονται. εσται γαρ μεγας
 ενωπιον του κυριου, και οι-
 νον και σικερα ου μη πιη, και
 πνευματος αγιου πλησθησε-
 ται ετι εκ κοιλιας μητρος αυ-
 16 του. και πολλους των υιων
 Ισραηλ επιστρεψει επι κυριον
 17 τον Θεον αυτων. και αυτος
 προελυσεται ενωπιον αυτου
 εν πνευματι και δυναμει Η-
 λιου, επιστρεψαι καρδιας πα-
 τερων επι τεκνα, και απει-
 θεϊς εν φροντησει δικαϊων, ε-
 τοιμασαι κυριω λαον κατα-
 κειρασμενον.

Και

*they were both advanced in
 years: now Zachary was to
 officiate in divine service, in
 the order of his family, and
 according to the custom of
 distributing the parts, it fell
 to his lot to burn incense in
 the sanctuary, and all the con-
 10 gregation of the people stood
 praying without, at the time
 of offering incense, when there
 11 appear'd to him an angel of the
 Lord standing on the right
 side of the incense-altar. Za-
 12 charias startled at the sight
 and was seized with fear.
 but the angel said to Zachari-
 13 as, don't be afraid, Zacharias,
 for your prayer is heard:
 and your wife Elizabeth shall
 bear you a son, whom you
 shall name John: he shall
 14 be your joy and transport,
 and numbers shall rejoice at
 his birth. he shall appear
 15 as a divine messenger. he
 shall drink neither wine, nor
 any other strong liquor: he
 shall be filled with the holy
 spirit, even from his infancy:
 he shall convert many of the
 16 children of Israel to the Lord
 their God. and he shall
 17 march before him, in the
 spirit and power of Elias, to
 reconcile parents and children
 together, and the unruly to
 the practice of justice, that
 the people may be duly dis-
 pos'd to receive the Lord.*

But

18 Καὶ εἶπε Ζαχαρίας πρὸς
τον ἀγγέλου κατὰ τί γνω-
σομαι τούτο; ἐγὼ γάρ εἰμι
πρεσβύτερος, καὶ ἡ γυναῖξ μου
προβεβηκυῖα ἐν ταῖς ἡμέραις
19 αὐτῆς· καὶ ἀποκριθεὶς ὁ ἄν-
γελος, εἶπεν αὐτῷ, ἐγὼ εἰμι
Γαβριήλ ὁ παρεστῆκως ἐνω-
πιον τοῦ Θεοῦ, καὶ ἀπεστα-
λὴν λαλῆσαι πρὸς σε, καὶ
εὐαγγελισασθαι σοὶ ταῦτα.
20 καὶ ἰδοὺ, ἐσὶ σιωπῶν, καὶ
μὴ δύναμενος λαλῆσαι, ἀχρι
τῆς ἡμέρας γενῆται ταῦτα· ἀνθ'
ῶν οὐκ ἐπιστεύσας τοῖς λό-
γοις μου, αἵτινες πληρωθῇ-
σονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ πν ὁ λαὸς προσδοκῶν
τον Ζαχαρίαν, καὶ θαυμάζον
ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ
22 ναῷ· ἐξελθὼν δὲ οὐκ πόδυνά-
το λαλῆσαι αὐτοῖς, καὶ ἐ-
πεγνώσαν ὅτι ὀπτασίαν ἑω-
ράκεν ἐν τῷ ναῷ· καὶ αὐτὸς
πν διανέμων αὐτοῖς, καὶ διε-
23 μένε κῶφος· καὶ ἐγένετο ὡς
ἐπλησθόσαν αἱ ἡμέραι τῆς
λειτουργίας αὐτοῦ, ἀπηλθεν
εἰς τὸν οἶκον αὐτοῦ.

24 Μετὰ δὲ ταύτας τὰς ἡμέ-
ρας συνέλαβεν Ελισαβὲτ ἡ
γυναῖξ αὐτοῦ, καὶ περιεκρύβεν
ἑαυτὴν μηνάς πεντέ, λέγου-
25 σα, ὅτι οὕτω μοι πέποιθεν
ὁ κύριος ἐν ἡμέραις αἷς ἐπεὶ δὲν
ἀφελεῖν τὸ οὐνεῖδος μου ἐν ἀν-
θρώποις.

But Zacharias said to the 18
angel, by what sign shall I
know this? for I am old,
and my wife is of a great
age. the angel replied, I 19
am Gabriel, who attend in
the presence of God, and am
sent to communicate to you
this agreeable message. you 20
shall now become dumb and
not recover your speech,
till the very day when these
things shall happen; because
you distrusted my words,
which in due time shall have
their effect.

In the mean time the peo- 21
ple were waiting for Zache-
rias, and wonder'd at his
tarrying so long in the tem-
ple. but when he came out, 22
he could not speak to them:
and they perceived that he
had seen a vision in the tem-
ple; for he intimated it to
them by signs, and continued
dumb. and the time of his 23
officiating being ended, he
departed to his own house.

Some time after, Elizabeth 24
his wife was pregnant, and
went into retirement for five
months. it is the Lord, said 25
she, who has thus favour'd
me, at the time when he
took care to remove the re-
proach I was under among
men.

26 Εν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀ-
 πεστάλη ὁ ἄγγελος Γαβριήλ
 ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς
 Γαλιλαίας, ἥ ὀνομαζέσθαι Ναζα-
 27 ρετ, πρὸς παρθένον μεμνη-
 στευμένην ἀνδρὶ ὃ ὄνομα Ἰω-
 σήφ, ἐξ οἴκου Δαβὶδ, καὶ τὸ
 ὄνομα τῆς παρθένου, Μαρίας.
 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς
 αὐτήν, εἶπε, "χαίρε κεχα-
 "ρίτωμένη, ὁ κύριος μετὰ
 "σοῦ, εὐλογημένη σὺ ἐν γυ-
 29 "ναίῃν." ἡ δὲ ἰδοῦσα διε-
 τάρχετο ἐπὶ τῷ λόγῳ αὐτοῦ,
 καὶ διελογίζετο ποτὶ τίς αὐτῇ
 30 ὁ ἀσπασμὸς οὗτος. καὶ εἶ-
 πεν ὁ ἄγγελος αὐτῇ, "μη
 "φοβου Μαρίας, εὗρες γάρ
 31 "ἡμῖν χάριν παρὰ τῷ Θεῷ. καὶ
 "ἰδοὺ, συλλαλήσῃς μετ' ἐμοῦ,
 "καὶ τέξῃ υἱόν, καὶ καλε-
 32 "σεῖς τὸ ὄνομα αὐτοῦ ἸΗΣΟΥ.
 "ΣΟΤΗΡ. οὗτος ἐστίαι με-
 "ρας, καὶ υἱὸς ὑψίστου
 "κληθήσεται, καὶ δώσει αὐ-
 "τῷ κύριος ὁ Θεὸς τὸν θρό-
 "νον Δαβὶδ τοῦ πατρὸς
 33 "αὐτοῦ. καὶ βασιλεύσει
 "ἐπὶ τὸν οἶκον Ἰακώβ εἰς
 "τοὺς αἰῶνας, καὶ τῆς βα-
 "σιλείας αὐτοῦ οὐκ ἔσται
 "τέλος."
 34 Εἶπε δὲ Μαρίας πρὸς τὸν
 ἄγγελον, πῶς ἐστίαι τοῦτο,
 35 ἔπειτα ἀνδρὶ οὐ γινώσκῳ; καὶ
 ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐ-
 τῇ, "πνεῦμα ἅγιον ἐπιτε-
 "σεται ἐπὶ σε, καὶ δύναμις
 "ὑψίστου ἐπισκιάσει σοί,
 "οὖν καὶ τὸ γεννώμενον ἅγιον,
 "κλη-

In the sixth month the 26
 angel Gabriel was sent from
 God to a city of Galilee,
 named Nazareth, to a vir- 27
 gin contracted to a man,
 whose name was Joseph, of
 the house of David. and the
 virgin's name was Mary.
 the angel, upon his arrival, 28
 said to her, "Hail, favo-
 "rite of heaven, the Lord
 "is with thee: thou hap-
 "piest of thy sex." Mary 29
 was surpris'd at the voice
 of such an appearance; and
 wonder'd what the meaning
 of this salutation should be.
 but the angel said to her, 30
 "Mary, be not afraid:
 "for you are the object of
 "divine favour. you shall 31
 "be now pregnant, and be
 "delivered of a son, whom
 "you shall name JESUS.
 "he shall be great, he shall 32
 "be the son of the most
 "high: the Lord God shall
 "give him the throne of his
 "father David: he shall 33
 "reign over the house of
 "Jacob, and of his kingdom
 "there shall be no end."

Then said Mary to the 34
 angel, what shall this be
 without any intercourse with
 man? the angel answered 35
 her, "the holy spirit shall
 "descend upon thee, and
 "the power of the most
 "high shall overshadow
 "thee:"

36 " κληθήσεται υἱὸς Θεοῦ. καὶ
 " ἰδοὺ, Ἐλισαβὲτ ἡ συγγε-
 " νῆς σου, καὶ αὕτη συνει-
 " ληφύια υἱὸν ἐκ γήρα αὐ-
 " τῆς, καὶ οὗτος μὴν ἑκτὸς
 " ἐστὶν αὕτη τῇ καλούμενῃ
 37 " στειρά. ὅτι οὐκ ἄδυνα-
 " τῆσαι παρὰ τῷ Θεῷ πάν
 38 " ῥημα. εἶπε δὲ Μαριάμ, ἰ-
 " δοὺ ἡ δούλη κυρίου, γένοι-
 " το μοι κατὰ τὸ ῥημα
 " σου." καὶ ἀπῆλθεν ἀπ'
 αὐτῆς ὁ ἄγγελος.

39 Ἀναστασα δὲ Μαριάμ ἐν
 ταῖς ἡμέραις ταύταις, ἐκ-
 ρευσθῆ ἐκ τῆν ὁρεῖνν μετὰ
 σκουδῆς, εἰς πόλιν Ἰουδα.
 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζα-
 χαρίου, καὶ ποσάσατο τὴν
 41 Ἐλισαβὲτ. καὶ ἐγενετο ὡς ἡ-
 κουσέν ἡ Ἐλισαβὲτ τὸν
 ἀσπασμον τῆς Μαρίας, ἐσ-
 κίρτησε τὸ βρέφος ἐν τῇ κοι-
 λῇ αὐτῆς, καὶ ἐπλησθῆ
 πνεύματος ἁγίου ἡ Ἐλισαβὲτ.
 42 καὶ ἀνεφώνησε φωνῇ μεγάλῃ,
 καὶ εἶπεν, εὐλογημένη σὺ ἐν
 γυναῖξί, καὶ εὐλογημένος ὁ
 καρπὸς τῆς κοιλίας σου.

43 " Καὶ ποθεν μοι τοῦτο,
 " ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυ-
 44 " ρίου μου πρὸς μέ; ἰδοὺ
 " γάρ, ὡς ἐγενετο ἡ φωνὴ
 " τοῦ ἀσπασμοῦ σου εἰς τὰ
 " ὠτα μου, ἐσκίρτησεν ἐν
 " ἀγαλλίασει τὸ βρέφος ἐν
 45 " τῇ κοιλίᾳ μου. καὶ μα-
 " καρία ἡ πιστεύσασα, ὅτι
 " ἐστὶν

" thee: wherefore thy holy
 " offspring shall be called the
 " son of God. even your 36
 " cousin Elizabeth, as old
 " as she is, is become preg-
 " nant with a son: she, who
 " was stiled barren, is now
 " in her sixth month; for 37
 " nothing is impossible to
 " God." then said Mary, 38
 " behold the servant of the
 " Lord, be it unto me ac-
 " cording to thy word,"
 upon which the angel dis-
 appeared.

Soon after this, Mary de- 39
 parted, and made an expe-
 ditious journey to a city of
 Juda, in the mountains:
 where entering into the house 40
 of Zacharias, she saluted
 Elizabeth. no sooner had 41
 Elizabeth heard the saluta-
 tion of Mary, but the babe
 leap'd within her: and 42
 Elizabeth divinely inspired,
 broke out into this acclama-
 tion.

" Blessed mother of the 43
 " most blessed offspring!
 " what an honour is this,
 " that I should be visited
 " by the mother of our Lord!
 " no sooner did the sound of 44
 " your salutation strike mine
 " ear, than the babe leap'd
 " within me for joy. blef- 45
 " sed

“ΕΣΤΑΙ ΤΕΛΕΙΩΘΗΚ ΤΟΙΣ ΛΕ-
 “ΛΗΜΕΝΟΙΣ ΑΥΤῇ ΠΑΡΑ
 “ΚΥΡΙΟΥ.”

“*sed is she that has be-
 “lieved; for what she has
 “heard from the Lord,
 “shall be accomplished.”*

46 Καί εἰπε Μαριαμ, “μετα-
 “λλει ἡ ψυχή μου τοῦ κυ-
 47 “ριον, καὶ ἠγάλλασε το
 “πνεῦμα μου ἐπὶ τῷ θεῷ
 48 “τῷ σωτῆρι μου: ὅτι ἐπε-
 “βλέψεν ἐπὶ τὴν ταπεινω-
 “σιν τῆς δούλης αὐτοῦ, ἰ-
 “δοὺ γάρ, ἀπὸ τοῦ νῦν μα-
 “καριοῦσι με πᾶσαι αἱ γε-
 49 “νεαί. ὅτι ἐποίησε μοι με-
 “γάλην ὁ δυνατὸς, καὶ ἁ-
 50 “γιον τὸ ὄνομα αὐτοῦ, καὶ
 “τὸ ἐλεος αὐτοῦ εἰς γενεὰς
 “γενεῶν τοῖς φοβουμένοις αὐ-
 51 “τόν. ἐποίησε κράτος ἐν
 “βραχίονι αὐτοῦ, διεσκόρ-
 “πισεν ὑπερηφάνους διὰ τὴν
 52 “καρδίαν αὐτῶν, καθέδρε
 “δυναστὰς ἀπὸ θronῶν, καὶ
 53 “ὑψώσε ταπεινοὺς. πε-
 “νῶντας ἐνετάτισεν ἀγαθῶν,
 “καὶ πλουτούντας ἐξάπεσ-
 54 “τειλε κενούς. αὐτελάβε-
 “το Ἰσραὴλ παῖδος αὐτοῦ,
 55 “μητρηναὶ ἐλεος, καθὼς
 “ἐλάλησε πρὸς τοὺς πατε-
 “ρας ἡμῶν, τῷ Ἀβραάμ, καὶ
 “τῷ σπέρματι αὐτοῦ εἰς
 “τοὺς αἰῶνα.”

Then Mary said, “my 46
 “soul doth magnify the Lord,
 “and my spirit hath re- 47
 “joiced in God my saviour:
 “for he hath regarded the 48
 “low estate of his servant:
 “and future ages shall pro-
 “claim me blessed. the al- 49
 “mighty hath distinguish’d
 “me by the greatest marks
 “of favour: his name be
 “for ever reverenc’d. his 50
 “mercy is on them that
 “fear him, from genera-
 “tion to generation, he 51
 “hath displayed the strength
 “of his arm, and has con-
 “founded the proud by the
 “devices of their hearts,
 “he has cast down princes 52
 “from their thrones, and
 “exalted those of low de-
 “gree. the needy he has 53
 “furnished with plentiful
 “enjoyments, and the rich
 “he has reduced to poverty.
 “he has taken Israel his 54
 “servant into his protection,
 “in pursuance of the mercy,
 “which he promised to our 55
 “forefathers, to Abraham,
 “and to his posterity for
 “ever.”

56 Ἐμείνε δὲ Μαριαμ συν αυ-
 “τῇ ὡσεὶ μηνᾶς τρεῖς καὶ
 “ὕτε-

Now Mary stay’d about 56
 three months with Elizabeth,
 and

ὑπεστρεψεν εἰς τὸν οἶκον αὐ-
της.

and then return'd to her own
house.

- 57 Τῇ δὲ Ελισαβὲτ ἐπλησθῆ
ὁ χρόνος τοῦ τεκεῖν αὐτήν,
58 καὶ ἐγέννησεν υἱόν. καὶ ἤκου-
σαν οἱ περίοικοι καὶ οἱ συγγε-
νεῖς αὐτῆς, ὅτι ἐμεγαλυνε
Κυριὸς τὸ ἐλεος αὐτοῦ μετ'
αὐτῆς, καὶ συνεχαιρουν αὐ-
59 τῇ. καὶ ἐγένετο, ἐν τῇ
ογδοῇ ἡμέρᾳ πλῆθον περιτεμεῖν
τὸ παιδίον, καὶ ἐκαλοῦν αὐ-
τὸ ἐπὶ τῷ ὀνόματι τοῦ πα-
60 τρός αὐτοῦ, Ζαχαρίαν. καὶ
ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ,
εἶπεν, οὐκ, ἀλλὰ κληθήσε-
61 ται Ἰωάννης. καὶ εἶπον πρὸς
αὐτήν, ὅτι οὐδεὶς ἐστὶν ἐν τῇ
συγγενείᾳ σου, ὃς καλεῖται
62 τῷ ὀνόματι τούτῳ. ἐνεβένουν
δὲ τῷ πατρὶ αὐτοῦ, τὸ τί
αὐν θεοὶ καλεῖσθαι αὐτόν.
63 καὶ αἰτήσας πινάκιδιον, ἐ-
γράψεν, λέγων, "Ἰωάννης ἐστὶ
"τὸ ὄνομα αὐτοῦ." καὶ ἔβαν-
64 μασαν πάντες. ἀνεψύχῃ δὲ
τὸ στόμα αὐτοῦ παρακρη-
μα, καὶ ἡ γλῶσσα αὐτοῦ:
καὶ ἔλαλει εὐλογῶν τὸν Θεόν.
65 Καὶ ἐγένετο ἐπὶ πάντας
φοβὸς τοὺς περίοικούντας αὐ-
τοῦς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ
τῆς Ἰουδαίας διελαλεῖτο παν-
66 τὰ τὰ ῥήματα ταῦτα, καὶ
ἐθεντο πάντες οἱ ἀκούσαντες
ἐν τῇ καρδίᾳ αὐτῶν, λέγον-
τες, τί ἀρα τὸ παιδίον τού-
τὸ ἐστί; καὶ χεὶρ Κυρίου
ἦν μετ' αὐτοῦ.

When Elizabeth had gone 57
her full time, she was deli-
vered of a son. her neigh- 58
bours and her relations hav-
ing heard how the Lord had
bestow'd his favours upon her,
they congratulated with her:
and on the eighth day were 59
present at the circumcision of
the child. but upon their
proposing to call him by his
father's name, Zacharias:
his mother objected to it, and 60
said, no, he shall be called
John. they answered her, 61
there is not any of your fa-
mily of that name. they 62
therefore ask'd his father to
signify how he would have
him call'd. then he made 63
signs for a writing-book, and
writ these words, "his
"name is John:" at which
they were all surprized. im- 64
mediately he had the use of
his speech: and he uttered
himself in praises to God.

All the neighbourhood were 65
struck with reverence, and
the rumour of these events
ran thro' all the mountains of
Judea, and made an impres- 66
sion upon all that heard of
them. what a child will this
be? said they, for the di-
vine influence does attend
him.

Καὶ

D d

Then

- 67 *Και Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπληρώθη πνεύματος ἁγίου, καὶ προεφίτησε λέγων·*
 68 *“εὐλογητός Κύριος ὁ Θεός τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο, καὶ ἐποίησε λυτρώσιν τῷ λαῷ αὐτοῦ·*
 69 *“καὶ ἤγειρε κέρας σωτηρίας ἡμῶν, ἐν τῷ οἰκῷ Δαβὶδ τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ’ αἰῶνος*
 70 *“προφητῶν αὐτοῦ, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ· ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ἀφοβῶς ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ, ἐν φόβῳ καὶ δεικνύοντες τὴν εὐπρέπειαν αὐτοῦ, πάντας τὰς ἡμέρας (τῆς ζωῆς) ἡμῶν· καὶ σύ, παιδίον, προφητὴς ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ, τοῦ δοῦναι γινώσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφεσει ἁμαρτιῶν αὐτῶν,*
 78 *“διὰ σπλάγχνα ἐλεοῦς Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς, ἀνατολὴ ἐξ ὕψους, ἐπιφανῆσαι τοῖς ἐν σκοτεινῇ καὶ σκιᾷ θανάτου καθήμενοις,*
 79 *“Then Zacharias his father, 67 inspired by the holy spirit, vented his divine enthusiasm in these words. “blessed be 68 the Lord, the God of Israel, for he hath regarded 69 and wrought a deliverance for his people: he hath 69 rais’d up a powerful saviour for us, in the family of his servant David, according to the ancient 70 promise he made by the mouth of the holy prophets, to deliver us from our 71 enemies, and from the power of all that hate us: to show regard to our fore- 72 fathers, in performing his holy covenant, the oath 73 which he made to our father Abraham, to grant 74 us this favour, that we 74 should be delivered from the power of our enemies, and serve him with security, in the sincere practice 75 of holiness and justice, all our days. and you, dear 76 babe, you shall be the prophet of the most high: for you shall go before the Lord, in order to prepare 77 his way, by acquainting 77 his people how they may be saved by the remission of their sins, through the 78 tender mercy of our God, by which the rising sun has 79 visited us from on high, to 79 en-*

“ μενοις του κατευθυναι
“ τους ποδας ημων εις οδον
“ ειρηνης.”

“ enlighten those, who are
“ in darkness, and in the
“ shadow of death, and to
“ direct our steps into the
“ ways of peace.”

80 Το δε παιδιον ηυξανη και
εκραταιουτο πνευματι : και
ην εν ταις ερημοις εως ημε-
ρας αναδειξεως αυτου προς
τον Ισραηλ.

Now the child continued to 80
grow, and greatly improv'd
in sense ; and was in the de-
serts till the time, when he
was to be manifested to Israel.

1 Εγενετο δε εν ταις ημεραις
εκειναις, εηληθε δογμα παρα
Καισαρος Αυγουστου, απο-
γραφεσθαι πασαν την οικον-
2 μιν. αυτη η απογραφη
πρωτη εγενετο ηγεμονευοντος
3 της Συριας Κυρηνιου. και
επορευοντο παντες απογρα-
φεσθαι, εκαστος εις την ιδιαν
4 πολιν. ανεβη δε και Ιωσηφ
απο της Γαλιλαιας, εκ πο-
λεως Ναζαρετ, εις την Ιου-
δαιαν, εις πολιν Δαβιδ, ητις
καλεται Βηθλεεμ, (δια το
ειναι αυτον εξ οικου και πα-
5 τριος Δαβιδ,) απογραφασ-
θαι συν Μαριαμ τη μεμνησ-
τευμενη αυτω γυναικι, ουση
6 εγκυω. εγενετο δε εν τω ειναι
αυτους εκει, εηλησθησαν αι
7 ημεραι του τεκειν αυτην. και
ετεκε τον υιον αυτης τον
πρωτοτοκον, και εσπαρτα-
νωσεν αυτον, και ανεκλινεν
αυτον εν τη φατνη, οιοτι
ουκ ην αυτοις τοπος εν τω
καταλυματι.

At that time, Cesar Au- 1
gustus published an edict, to
make a register of the Roman
empire. (this register was 2
made before Quirinus was
prefect of Syria.) all went 3
to be registred, every one to
his native city. so Joseph 4
departed from Nazareth in
Galilee, and went into Ju-
dea to the city of David,
called Bethlehem, because he
was of the house and lineage
of David, in order to be 5
registred with Mary, his
espoused wife, who was then 6
big with child. now while
they were there, the time
came for her to be delivered.
and being brought to bed of 7
her first born, she swashed
him, and laid him in a
manger, because there was
no room for them in the
inn.

8 Και ποιμενες ησαν εν τη
χωρα τη αυτη αγραυλουν-
τες, και φυλασσοντες φυλα-
κας

In that country there were 8
shepherds lying in the open
fields, taking their turns to
D d 2 watch

9 **ΚΑΣ ΤΗΣ ΝΥΚΤΟΣ ΕΠΙ ΤΗΝ ΠΟΙΜ-**
ΝΗΝ ΑΥΤΩΝ· ΚΑΙ ΙΔΟΥ, ΑΓ-
ΓΕΛΟΣ ΚΥΡΙΟΥ ΕΠΕΣΤΗ ΑΥΤΟΙΣ,
ΚΑΙ ΔΟΞΑ ΚΥΡΙΟΥ ΠΕΡΙΕΛΑΜΒΥΝ
ΑΥΤΟΥΣ, ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΦΟ-
ΒΟΝ ΜΕΓΑΛΗ· ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ
Ο ΑΓΓΕΛΟΣ, ΜΗ ΦΟΒΕΙΣΘΕ, ΙΔΟΥ
ΓΑΡ, ΕΥΑΓΓΕΛΙΖΟΜΑΙ ΥΜΙΝ ΧΑΡΑΝ
ΜΕΓΑΛΗΝ, ἥΤΙΣ ΕΣΤΑΙ ΠΑΝΤΙ
ΤΩ ΛΑῶ· ὅΤΙ ΕΤΕΧΘΗ ΥΜΙΝ
ΣΗΜΕΡΟΝ ΣΩΤΗΡ, ὃς ΕΣΤΙ ΧΡΙΣ-
ΤΟΣ ΚΥΡΙΟΣ, ΕΝ ΠΟΛΕΙ ΔΑΒΙΔ·
ΚΑΙ ΤΟΥΤΟ ΥΜΙΝ ΤΟ ΣΗΜΕΙΟΝ,
ἑΥΡΗΣΕΤΕ ΒΡΕΦΟΣ ΕΣΠΑΡΓΑΝΩ-
ΜΕΝΟΝ, ΚΕΙΜΕΝΟΝ ΕΝ Τῇ ΦΑΤ-
Νῃ.

13 **ΚΑΙ ἘΞΑΙΦΥΚΣ ΕΓΕΝΕΤΟ ΣΥΝ**
Τῷ ΑΓΓΕΛῷ ΠΛΗΘΟΣ ΣΤΡΑΤΙΑΣ
ΟΥΡΑΙΜΟΥ, ΑΙΝΟΥΝΤΩΝ ΤΟΝ ΘΕΟΝ,
 14 **ΚΑΙ ΛΕΓΟΝΤΩΝ, “ ΔΟΞΑ ΕΝ Υ-**
ΨΙΣΤΟΙΣ ΘΕῷ, ΚΑΙ ΕΠΙ ΓῆΣ
ΕΙΡΗΝῃ, ΕΝ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟ-
ΚΙΑ.”

15 **ΚΑΙ ΕΓΕΝΕΤΟ, ὡς ΑΠΠΑΘΟΝ**
ΑΠ’ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΙ
ΑΓΓΕΛΟΙ, ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ
ΠΟΙΜΕΝΕΣ ΕΙΠΟΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ,
ΔΙΕΛΘΩΜΕΝ ΘΗ Εῶς ΒΗΘΛΕΕΜ, ΚΑΙ
ΙΔΩΜΕΝ ΤΟ ῤῆΜΑ ΤΟΥΤΟ ΤΟ
ΓΕΓΟΝΟΣ, ὅ ὃ ΚΥΡΙΟΣ ΕΓΝΩΡΙΣΕΝ
 16 **ἡΜΙΝ· ΚΑΙ ΠΛΘΟΝ ΣΠΕΥΣΑΝ-**
ΤΕΣ, ΚΑΙ ΑΝΕΥΡΟΝ ΤΗΝ ΤΕ ΜΑ-
ΡΙΑΜ ΚΑΙ ΤΟΝ ΙΩΣΗΦ, ΚΑΙ ΤΟ
ΒΡΕΦΟΣ ΚΕΙΜΕΝΟΝ ΕΝ Τῇ ΦΑΤΥ-
 17 **Νῃ· ΙΔΟΝΤΕΣ ΔΕ ᾤΓΝΩΡΙΣΑΝ ΠΕΡΙ**
ΤΟΥ ῤῆΜΑΤΟΣ ΤΟΥ ΛΑΛΗΘΕΝ-
ΤΟΣ ΑΥΤΟΙΣ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ
 18 **ΤΟΥΤΟΥ· ΚΑΙ ΠΑΝΤΕΣ ΟΙ Α-**

ΚΟΥ-

watch the flock in the night ;
 when all of a sudden an
 angel of the Lord appear'd
 to them, and a heavenly
 light shone about them, at
 which they were greatly af-
 frighted. but the angel said
 to them, be not afraid, I
 am only come to bring you
 great news, which will
 be matter of joy to you and
 to the whole world. for the
 Lord Messiah your saviour
 is this day born, in the city
 of David : and by this sign
 shall you know him ; you
 will find the babe swathed,
 lying in a manger.

All of a sudden an army
 of celestial beings join'd the
 angel, singing praises to God,
 and saying, “ glory to God
 in the heavens, and to
 men on earth felicity in the
 divine favour.”

As soon as the angels re-
 tired back to heaven, the
 shepherds said to one another,
 let us go to Bethlehem, to
 see the fact, of which the
 Lord inform'd us. accord-
 ingly they hasted thither, and
 found Mary and Joseph
 with the babe lying in the
 manger. when they had
 seen him, they divulged what
 the angel had told them con-
 cerning this child. and all
 that heard of it, were sur-
 prized at what the shep-
 herds

κουσαντες θαυμασαν περι
των λαληθεντων υπο των
19 ποιμενων προς αυτους· η δε
Μαριαμ παντα συνετηρει τα
ρηματα ταυτα, συμβαλλου-
20 σα εν τη καρδια αυτης· και
υπεστρεψαν οι ποιμενες, δοξ-
αζοντες και αινουντες τον
Θεον επι πασιν ος ηκουσαν
και ειδον, καθως ελαληθη
προς αυτους.

21 Και οτε επλησθησαν ημε-
ραι οκτω του περιτεμειν αυ-
τον, και εκληθη το ονομα
αυτου Ιησους, το κληθεν υπο
του αγγελου προ του συλλη-
φθηναι αυτον εν τη κοιλια·

22 Και οτε επλησθησαν αι
ημεραι του καθαρισμού αυ-
των κατα τον νομον Μωσεως,
ανηγαγον αυτον εις Ιεροσολυ-
μας, παραστησαι τω κυριω,

23 καθως γεγραπται εν νομω κυ-
ριου, "οτι παν αρσεν δια-
" νοιγον μητραν, αγιον τω

24 " κυριω κληροδοτησεται·" και
του δουναι θυσιαν, κατα το
ειρημενον εν νομω κυριου, ζευ-
γος τρυφονων, η δυο νεοσσους
περιστερων.

25 Και ιδου, ην ανθρωπος εν
Ιερουσαλημ, ω ονομα Συμε-
ων, και ο ανθρωπος ουτος δι-
καιος και ευλαβης, προσδε-
χομενος παρακλησιν του Ισ-
ραηλ, και πνευμα αγιον ην
26 επ αυτον· και ην αυτω κε-
χρηματισμενον υπο του πνευ-
ματος

berds related, but Mary is
considered these things very
attentively, and weigh'd eve-
ry circumstance in her mind,
while the shepherds return'd, 20
glorifying and praising God,
for having heard and seen
every thing exactly as the
angel inform'd them.

The eighth day, when the 21
child was to be circumcised;
being come, he was named
Jesus, the name, which the
angel had given before his
conception.

At length the time ap- 22
pointed by the law of Moses
for the purification of women
being accomplish'd, they car-
ried the infant to Jerusalem
to present him to the Lord,
according as his law directs *, 23
"every first born male-child
" shall be consecrated to the
" Lord." and to offer the 24
sacrifice prescrib'd by the
law, which was a pair of
turtle-doves, or two young
pidgeons.

At that time there dwelt 25
at Jerusalem one Simeon, an
honest, religious man, one
who expected the appearance
of the Messiah, and was en-
dued with the spirit of pro-
phesy. to him it was re- 26
vealed by the holy spirit, that
he

* Exod. xiii. 2, 11, 12, 13.

ματος του αἰτίου, μη ἰδεῖν θά-
 νατον πρὶν ἢ ἰδῆ τον Χρισ-
 27 τον Κυρίου. καὶ πᾶθεν ἐν τῷ
 πνεύματι εἰς τὸ ἱερόν, καὶ ἐν
 τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ
 παῖδιον Ἰησοῦν, τοῦ ποιῆσαι
 αὐτοὺς κατὰ τὸ ἐπισημεῖον
 28 τοῦ νόμου περὶ αὐτοῦ. καὶ
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς
 ἀγκάλας αὐτοῦ, καὶ εὐλογῆ-
 29 σε τὸν Θεόν, καὶ εἶπε, “ νῦν
 “ ἀπολυεῖς τὸν δούλον σου,
 “ δεσπότη, κατὰ τὸ ῥῆμα
 30 “ σου, ἐν εἰρήνῃ. ὅτι εἶδον
 “ αἱ ὀφθαλμοί μου τὸ σω-
 31 “ τηριον σου, ὃ ἡτοίμασας
 “ κατὰ πρόσωπον πάντων
 32 “ τῶν λαῶν, φῶς εἰς ἀπο-
 “ καλυψίν ἐθνῶν, καὶ δόξαν
 33 “ λαοῦ σου Ἰσραὴλ.” καὶ
 ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ
 θαυμάζοντες ἐπὶ τοῖς λαλοῦ-
 34 μένοις περὶ αὐτοῦ. καὶ εὐλο-
 γήσεν αὐτοὺς Σίμων, καὶ
 εἶπε πρὸς Μαρίας τὴν μητέρα
 αὐτοῦ, “ ἰδοὺ οὗτος κεῖται
 “ εἰς πτώσιν καὶ ἀναστάσιν
 “ πολλῶν ἐν τῷ Ἰσραὴλ, καὶ
 “ εἰς σημεῖον ἀντιλεγόμενον.
 35 “ καὶ σου δὲ αὐτῆς τὴν ψυ-
 “ χην διελυσεται ῥομφαία,
 “ ὅπως ἀν ἀποκαλυφθῶσιν
 “ ἐκ πολλῶν καρδίῶν διαλο-
 “ γισμοί.”
 36 Καὶ ἦν Ἀννα προφῆτις, θυ-
 γατήρ Φανουῆ, ἐκ φυλῆς
 Ἀσέρ, αὕτη προβεβηκυῖα ἐν
 ἡμέραις πολλαῖς, ἔσασα ἐ-
 τη μετὰ ἀνδρὸς ἑπτα ἀπο-

he should not die till he had seen
 the Messiah of the Lord. by 27
 the divine direction he came
 into the temple, just as the
 parents of Jesus were bring-
 ing in the child to perform
 what the law required in his
 behalf. then he took him up 28
 in his arms, and returned
 thanks to God in these words,
 “ now, Lord, thou wilt 29
 “ grant thy servant a happy
 “ death, according to thy
 “ promise. for mine eyes 30
 “ have beheld the saviour,
 “ whom thou hast provided 31
 “ for all mankind, a light to
 “ lighten the Gentiles, and 32
 “ the glory of thy people Is-
 “ rael.” Joseph and the 33
 mother of Jesus were sur-
 prized to hear such things
 pronounc'd concerning him.
 then Simeon gave them his 34
 benediction, and said to Mary
 his mother, “ the child you
 “ now see, shall occasion ma-
 “ ny in Israel to fall and rise
 “ again; he will be the Ob-
 “ ject of calumny, which 35
 “ like a dart will pierce even
 “ thro' your own soul, that
 “ thereby the sincerity of ma-
 “ ny may be revealed.”

There was likewise one An- 36
 na a prophetess, the daughter
 of Phanuel, of the tribe of
 Aser; she was of a great age,
 and had liv'd in a married
 state but seven years ever since
 she

37 τῆς παρθενίας αὐτῆς· καὶ αὕτη χηρὰ ὡς ἐτῶν ὀσδοκον-
 τατεσσαρῶν, ἢ οὐκ ἀφισ-
 τато ἀπο τοῦ ἱεροῦ, ὑποτει-
 αικ καὶ δαίσεσι λατρευοῦσα
 38 νυκτὰ καὶ ἡμέραν· καὶ αὕτη
 αὕτῃ τῇ ὥρᾳ ἐπιστάσα, ἀν-
 θωμολογεῖτο τῷ κυρίῳ, καὶ
 ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς
 προσδεχομένοις λυτρώσιν ἐν
 39 Ἱερουσαλὴμ· καὶ ὡς ἐτελε-
 σαν ἅπαντα τὰ κατὰ τοῦ
 νόμου κυρίου, ὑπέστρεψαν
 εἰς τὴν Γαλιλαίαν, εἰς τὴν
 40 πόλιν αὐτῶν Ναζαρεθ· τὸ
 δὲ παιδίον πύξανε, καὶ ἐκρα-
 ταιούτο πνεύματι, πληρου-
 μένον σοφίας, καὶ χάρις Θεοῦ
 πνέειν αὐτό·

she was a virgin: being then 37
a widow of about fourscore
and four years old: she was
assiduously in the temple, night
and day religiously employ'd
in fastings and prayers: and 38
happening to come in just at
the same time, she likewise
express'd her thanks to the
lord, and spoke of Jesus to all
those, who expected deliv-
rance in Jerusalem. and 39
when they had performed
every thing required by the
divine law, they returned into
Galilee, to Nazareth their
city, and the child grew in 40
stature and in all the im-
provements of the mind; he
was stor'd with wisdom, and
was the object of divine fa-
vour.

41 Καὶ ἐπορεύοντο οἱ γονεῖς
 αὐτοῦ κατ' ἔτος εἰς Ἱερουσα-
 λὴμ τῇ ἑορτῇ τοῦ πάσχα·
 42 καὶ ὅτε ἐγένετο ἐτῶν δώδε-
 κα, ἀναβάντων αὐτῶν εἰς
 Ἱεροσόλυμα, κατὰ τὸ ἔθος
 43 τῆς ἑορτῆς, καὶ τελειώσαν-
 τῶν τὰς ἡμέρας, ἐν τῷ ὑπο-
 στρέφειν αὐτοὺς, ὑπέμεινεν
 Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ,
 καὶ οὐκ ἐγνώσθη καὶ ἡ μη-
 44 τερ αὐτοῦ· νομίσαντες δὲ
 αὐτὸν ἐν τῇ συνουσίᾳ εἶναι,
 πλὴν ἡμέρας ὁδοῦ, καὶ ἀνέλ-
 τουν αὐτὸν ἐν τοῖς συγγενεσι
 45 καὶ ἐν τοῖς γινώστοις· καὶ μὴ
 εὑρόντες αὐτὸν ὑπέστρεψαν
 ἐκ Ἱερουσαλὴμ, ζητούντες
 αὐ-

Now his parents went every 41
year to Jerusalem at the pas-
chal feast. when Jesus there- 42
fore was twelve years old
they went thither, as was
customary at the time of that
festival. when that was ex- 43
pired, they returned, but the
young Jesus staid behind in
Jerusalem, without being
miss'd either by Joseph or his
Mother. so that they went a 44
whole day's journey, imagi-
ning he was somewhere a-
mong the company, and then
they look'd for him among
their relations and acquaint-
ance; but not finding him, 45
they

46 αὐτον. καὶ ἐγενετο· μεθ' ἡ-
μερας τρεῖς ἔυρον αὐτον ἐν τῷ
ἱερῷ καθέζομενον ἐν μεσῷ τῶν
διδασκαλῶν, καὶ ἀκουοντα
αὐτῶν, καὶ ἐπερωτῶντα αὐ-
47 τοὺς· εἰσταντο δὲ πάντες
οἱ ἀκουοντες αὐτοῦ, ἐπὶ τῇ
συνεσει καὶ ταῖς ἀποκριθεῖσιν
48 αὐτοῦ· καὶ ἰδόντες αὐτον,
ἐξεπλάγησαν, καὶ πρὸς αὐ-
τον ἡ μητὴρ αὐτοῦ εἶπε, τέκ-
νον, τί ἐποίησας ἡμῖν οὕτως;
ἰδοὺ, ὁ πατὴρ σου καὶ ἡ ὀ-
49 θυνώμενος ἐλπίσμεν σε· καὶ
εἶπε πρὸς αὐτοὺς, τί ὅτι ἐλ-
πίτετε με; οὐκ ᾔδειτε ὅτι ἐν
τοῖς τοῦ πατρὸς μου δεῖ εἶ-
50 ναι με; καὶ αὐτοὶ οὐ συνή-
καν τὸ ῥῆμα ὃ ἐλάλησεν αὐ-
τοῖς.

51 Καὶ κατέβη μετ' αὐτῶν,
καὶ ἦλθεν εἰς Ναζαρεθ, καὶ
ἦν ὑποτασσόμενος αὐτοῖς·
καὶ ἡ μητὴρ αὐτοῦ διέτηρει
πάντα τὰ ῥήματα ταῦτα ἐν
52 τῇ καρδίᾳ αὐτῆς· καὶ ἡ-
σοὺς προέκοπτε σοφία καὶ ἡ-
λικία, καὶ χαρίτι παρὰ θεῷ
καὶ ἀνθρώποις.

† Ἐν ἐτει δὲ πεντεκαίδεκατῷ
τῆς ἡμερονίας Τιβερίου Καί-
σαρος, ἡγεμονευόντος Πον-
τίου Πιλάτου τῆς Ἰουδαίας,
καὶ τετραρχούντος τῆς Γαλι-
λαιας Ἡρώδου, Φιλίππου δὲ
τοῦ ἀδελφοῦ αὐτοῦ τετραρ-
χούντος τῆς Ἰτουραίας καὶ
Τραχωνιτιδὸς χώρας, καὶ Λυ-
σανίου

they turn'd back to Jerusalem
to enquire for him there.
three days after they found 46
him in the temple, sitting near
the doctors, attending to them
and asking them questions.
and all that heard him were 47
astonish'd at his understand-
ing and answers. when Jo- 48
seph and his mother saw him,
great was their surprize:
and his mother said to him,
son, why did you leave us
thus? your father and I
have been looking for you with
great concern. Jesus replied, 49
why were ye so solicitous a-
bout me? don't you know
that 'tis my business to be in
my father's house? but they 50
did not comprehend the mean-
ing of that expression.

However Jesus went down 51
with them to Nazareth, and
was subject to them: and his
mother kept all these things in
her heart. in the mean time 52
Jesus increas'd in wisdom and
stature, and in favour with
God and man.

In the fifteenth year of the 1
emperor Tiberius, when Pon-
tius Pilate was governor of
Judea; Herod tetrarch of
Galilee; Philip his brother
tetrarch of Iturea and Tra-
chonitis: and Lysanias the

2 σανίου της Αβιληνης τετραρ-
 χουντος· επ' αρχιερεων Αννα
 και Καιαφα, εγενετο ρημα
 Θεου επι Ιωαννην τον του
 3 Ζαχαριου υιον, εν τη ερημω-
 χωρον του Ιορδανου, κηρυσ-
 σων βαπτισμα μετανοιας εις
 4 αφεσιν αμαρτιων, ως γεγραπ-
 ται εν βιβλῳ λογων Ησαιου
 του προφητου· λεγοντος,
 “ φωνη βοωντος εν τη ερημῳ,
 “ ετοιμασατε την οδον κυ-
 “ ριου, ευθειας ποιειτε τας
 5 “ τριβους αυτου· πασα
 “ φαρυξ πληρωθησεται,
 “ και παν ορος και βουνος
 “ ταπεινωθησεται, και εσ-
 “ ται τα σκολια εις ευθειαν,
 “ και αι τραχειαι εις οδους
 6 “ λειας, και οψεται πασα
 “ σαρχ το σωτηριον του
 7 “ Θεου.” ελεγεν ουν τοις εκ-
 πορευομενοις οχλοις βαπτισ-
 θηναι ὑπ' αυτου, γεννηματα
 εχιδνων, τις ὑπεδειξεν ὑμιν
 φυγειν απο της μελλουσας ορ-
 8 γης? ποιησατε ουν καρπους
 αξιους της μετανοιας· και
 μη αρξησθε λεγειν εν ἑαυτοις,
 “ πατερα εχομεν τον Αβρα-
 “ αμ,” λεγω γαρ ὑμιν, οτι
 δυναται ο Θεος εκ των λιθων
 τούτων εφειραι τεκνα τῷ Α-
 9 βρααμ· ἡδη δε και ἡ αἵνη
 προς την ρίζαν των δένδρων
 κεῖται· παν ουν δένδρον μη
 ποιουν καρπον καλον, εκκοπ-

τεται,

tetrarch of Abilene: under 2
 the pontificate of Annas and
 Caiaphas, JOHN, the son
 of Zacharias, received his
 divine commission in the
 wilderness. in pursuance of 3
 which, he went into all the
 country about Jordan, ex-
 horting all to repent and be
 baptized, in order to obtain
 the remission of their sins.
 as it is written in the book 4
 of the prophecies of Esaias*,
 “ the voice of one crying in
 “ the desert, prepare ye the
 “ way of the Lord, make
 “ his paths clear. every 5
 “ valley shall be filled, and
 “ every mountain and hill
 “ shall be level'd: the crook-
 “ ed shall be made strait,
 “ and the rough ways shall
 “ be made smooth, and all 6
 “ men shall behold the di-
 “ vine saviour.” he said 7
 therefore to the people that
 crowded to be baptized by
 him, ye brood of vipers, who
 has prompted you to flee from
 approaching wrath? Let your 8
 actions therefore show your
 repentance, and don't pre-
 tend to say within yourselves,
 “ we have Abraham for our
 “ father:” for I tell you that
 God is able of these stones to
 raise up children to Abraham.
 the ax is already laid to the 9
 root of the trees: every tree
 E e then,

ΤΕΤΑΙ, και εις πυρ βαλλε-
ται.

- 10 Και επηρωτων αυτον οι
οχλοι, λεγοντες, τι ουν ποι-
11 σομεν? απκριθεις δε λεγει
αυτοις, ο εκων δυο χιτωνας,
μεταδοτω τω μη εκοντι, και
ο εκων βρωματα ομοιως ποι-
12 ειτω. ηθον δε και τελωναι
βαπτισθηναι, και ειπον προς
αυτον, διδασκαλε, τι ποιη-
13 σομεν? ο δε ειπε προς αυ-
τους, μηδεν πλεον παρα το
διατεταγμενον υμιν πρασσε-
14 τε. επηρωτων δε αυτον και
στρατευομενοι, λεγοντες, και
ημεικ τι ποιησομεν? και ειπε
προς αυτους, μηδεν διασει-
σητε, μηδε συκοφαντησητε,
και αρκεισθε τοις οψωνιοις
υμων.
- 15 Προσδοκωτος δε του λα-
ου, και διαλογιζομενων παν-
των εν ταις καρδιαικ αυτων
περι του Ιωαννου, μηποτε
16 αυτος ειη ο Χριστος, απεκρι-
νατο ο Ιωαννης, απασι λε-
γων, εγω μεν υδατι βαπτιζω
υμας, ερχεται δε ο ισχυροτε-
ρος μου, ου ουκ εμι ικανος
λυσαι τον ιμαντα των υπο-
δηματων αυτου: αυτος υμας
βαπτισει εν πνευματι αγιω,
17 και πυρι. ου το πτυον εν τη
χειρι αυτου, και διακαθαριει
την αλωνα αυτου, και συ-
ναξει τον σιτον εις την απο-
θηκην αυτου, το δε αχυρον
κατακαυσει πυρι ασβεστω.
- πολ-

then, which does not produce
good fruit, shall be hewn
down, and cast into the fire.

Upon which the people 10
asked him, what then shall
we do? he answer'd them, 11
let him that hath two coats
give one to him that hath
none; and let him that has
plenty of provisions act in
like manner. the Publicans 12
likewise came to be baptized,
and said to him, master,
how are we to act? cxaet, 13
said he, no more than what
the law requires. the sol- 14
diers too made the same de-
mand, how are we to act?
he answer'd them, injure no
man either by violence or by
fraud, and be content with
your pay.

As the people were in suf- 15
fence, every man imagining
in his own mind that John
might be the Messiah; he 16
address'd himself to them all,
saying, I indeed baptize you
with water; but there is
one coming, who is superiour
to me, whose shoes I am un-
worthy to untie: he shall
baptize you with the holy
spirit, under the appearance
of fire. and with the fan 17
in his hand he will thorough-
ly cleanse his floor, and will
lay up the wheat in his
grainery: but the chaff he
will burn with inextinguish-
able

18 πολλὰ μὲν οὖν καὶ ἕτερα πα-
ρακαλῶν ἐυηγγελίζετο τοῦ λα-
19 οῦ. ὁ δὲ Ἡρώδης ὁ τετράρχης,
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ
Ἡρωδίας τῆς γυναίκος Φι-
λίππου τοῦ ἀδελφοῦ αὐτοῦ,
καὶ περὶ πάντων ὧν ἐποίησε
20 πονηρῶν ὁ Ἡρώδης, προσέ-
θικε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
κατέκλεισε τὸν Ἰωάννην ἐν τῇ
φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισ-
θῆναι ἅπαντα τοῦ λαοῦ, καὶ
Ἰησοῦ βαπτισθέντος, καὶ προ-
σευχομένου, ἀνεῴχθη τὸν
22 οὐρανόν, καὶ καταβῆναι τὸ
πνεῦμα τὸ ἅγιον σωματικῶς
εἶδει, ὥσπερ περιστέραν, ἐπ'
αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
γενέσθαι, λεγούσαν, σὺ εἶ ὁ
υἱός μου ὁ ἀγαπητός, ἐν σοὶ
πυδοκῶσα.

23 Καὶ αὐτὸς πνὴ ὁ Ἰησοῦς ὥσπερ
ἑτῶν τριάκοντα ἀρχόμενος,
ὡν ὡς ἐνομίζετο υἱὸς Ἰωσήφ,
24 τοῦ Ἡλίου τοῦ Ματθαίου, τοῦ
Λευι, τοῦ Μελχί, τοῦ Ἰαννα,
25 τοῦ Ἰωσήφ, τοῦ Ματταθίου,
τοῦ Ἀμώς, τοῦ Ναουμ, τοῦ
26 Ἐσθι, τοῦ Ναρραϊ, τοῦ Μα-
αθ, τοῦ Ματταθίου, τοῦ
Σεμει, τοῦ Ἰωσήφ, τοῦ Ἰου-
27 δά, τοῦ Ἰωάννα, τοῦ Ρησα,
τοῦ Ζοροβαβέλ, τοῦ Σαλα-
28 θιηλ, τοῦ Νηρι, τοῦ Μελχί,
τοῦ Ἀδδὶ, τοῦ Κωσαμ, τοῦ
29 Ἐλμωδάμ, τοῦ Ἡρ, τοῦ Ἰω-
ση, τοῦ Ἐλμῆερ, τοῦ Ἰωρεμ,

able fire. many other things 18
be delivered to the people in
his exhortations. but having 19
reproved Herod the tetrarch
upon account of Herodias, the
wife of his brother Philip,
and for all the mischiefs that
Herod had done; to com- 20
pleat all the rest, Herod con-
fin'd John in prison.

When all the people were 21
baptizing, Jesus was like-
wise baptized, and whilst he
was praying, the clouds open-
ed, and the holy spirit de- 22
scended upon him in a corpo-
real form like a dove. and
a voice came from heaven,
which said, thou art my be-
loved son, in thee I am well
pleased.

Jesus was then about thir- 23
ty years of age, being, as
was suppos'd, the son of
Joseph, son of Heli, son of 24
Matthat, son of Levi, son
of Melchi, son of Janna, son
of Joseph, son of Matta- 25
thias, son of Amos, son of
Naum, son of Esli, son of
Nagge, son of Maath, son 26
of Mattathias, son of Semi,
son of Joseph, son of Juda,
son of Joanna, son of Rhesa, 27
son of Zorobabel, son of
Salathiel, son of Neri, son 28
of Melchi, son of Addi, son
of Cosam, son of Elmodam,
son of Er, son of Josc, son of 29
Elie-

30 του Ματθατ, του Λευι, του
 Συμεων, του Ιουδα, του Ιω-
 σηφ, του Ιωнан, του Ελια-
 31 κειμ, του Μελεα, του Μαιναν,
 του Ματταθα, του Ναθαν,
 32 του Δαβιδ, του Ιεσσαϊ, του
 Ωβηδ, του Βοοζ, του Σαλ-
 33 μων, του Ναασων, του
 Αμιναδαβ, του Αραμ, του
 Εσρων, του Φαρεκ, του Ι-
 34 ουδα, του Ιακωβ, του Ισα-
 ακ, του Αβρααμ, του Θα-
 35 ρα, του Ναχωρ, του Σα-
 ρουχ, του Ραγαυ, του Φα-
 λεκ, του Εβερ, του Σαλα,
 36 του Καϊναν, του Αρφαξάδ,
 του Σημ, του Νωε, του
 37 Λαμεχ, του Μαθουσαλα,
 του Ενωχ, του Ιαρεδ, του
 38 Μαλελεελ, του Καϊναν, του
 Ενωκ, του Σηθ, του Αδαμ,
 του Θεου.

*Eliezer, son of Jorim, son
 of Matthat, son of Levi,
 son of Simeon, son of Juda, 30
 son of Joseph, son of Jonan,
 son of Eliakim, son of Melea, 31
 son of Menan, son of Mat-
 tatha, son of Nathan, son of
 David, son of Jesse, son of 32
 Obed, son of Booz, son of
 Salmon, son of Naasson, son 33
 of Aminadab, son of Aram,
 son of Esrom, son of Phares,
 son of Juda, son of Jacob, 34
 son of Isaac, son of Abraham,
 son of Thara, son of Nachor,
 son of Saruch, son of Ragau, 35
 son of Phalec, son of Heber,
 son of Sala, son of Cainan, 36
 son of Arphaxad, son of Sem,
 son of Noe, son of Lamech,
 son of Mathusala, son of 37
 Enoch, son of Jared, son of
 Maleleel, son of Cainan, son 38
 of Enos, son of Seth, son of
 Adam, the son of God.*

1 Ἰησοῦς δὲ πνεύματος ἁγίου
 πληρὸς ὑπέστρεψεν ἀπο τοῦ
 Ἰορδάνου, καὶ ἦγετο ἐν τῷ
 2 πνεύματι εἰς τὴν ἔρημον· ἡμέ-
 ρας τεσσαρακοντα πειραζο-
 μένος ὑπὸ τοῦ διαβόλου· καὶ
 οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέ-
 ραις ἐκεῖναις, καὶ συντελεσθει-
 σων αὐτῶν, ὑστερον ἐπεινα-
 3 σε· καὶ εἶπεν αὐτῷ ὁ διαβο-
 λος, εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπε
 τῷ λίθῳ τούτῳ ἵνα γένηται
 4 ἄρτος· καὶ ἀπεκρίθη Ἰησοῦς
 πρὸς αὐτόν, λεγόν, γεγραπ-
 ται

*Now Jesus being full of the 1
 holy spirit, return'd from
 Jordan, and was led by the
 spirit into the desert, being 2
 forty days tempted by the de-
 vil, without eating any thing
 all that while: but that
 time expired, he at last was
 seiz'd with hunger. then 3
 the devil said to him; if you
 are the son of God, com-
 mand this stone to become
 bread. but Jesus answered 4
 him, it is written*, "man
 shall*

* Deut. viii. 3.

ται, "ὅτι οὐκ ἐπ' ἀρτῶ μο-
 " νῶ ζῆσεται ὁ ἀνθρώπος,
 " ἀλλ' ἐπὶ παντὶ ρήματι
 5 " Θεοῦ." καὶ ἀναγαγὼν αὐ-
 τον ὁ διαβολὸς, εἰς ὄρος ὑψη-
 λόν, ἐδείξεν αὐτῷ πάσας τὰς
 βασιλείας τῆς οἰκουμένης ἐν
 6 στιγμῇ χρόνου· καὶ εἶπεν αὐ-
 τῷ ὁ διαβολὸς, σοὶ δώσω
 τὴν ἐξουσίαν ταύτην ἅπα-
 σαν, καὶ τὴν δόξαν αὐτῶν,
 ὅτι ἐμοὶ παραδεδόται, καὶ
 ὧ ἐὰν θέλω, δίδωμι αὐτήν.
 7 συ οὖν ἐὰν προσκυνήσῃς ἐνώ-
 πιον μου, ἔσται σου πάντα.
 8 καὶ ἀποκριθεὶς αὐτῷ, εἶπεν ὁ
 Ἰησοῦς, γεγραπταί, "προσ-
 " κυνήσεις κύριον τὸν Θεόν
 " σου, καὶ αὐτῷ μόνῳ λα-
 9 " τρεύσεις." καὶ ᾗρξεν αὐ-
 τον εἰς Ἱερουσαλὴμ, καὶ ἐσ-
 τήσεν αὐτὸν ἐπὶ τὸ πτερυγεῖον
 τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, εἰ
 ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σε-
 10 αὐτὸν ἐντεῦθεν κάτω, γε-
 γραπταί γάρ, "ὅτι τοῖς ἀγ-
 " γέλοις αὐτοῦ ἐντελεῖται
 " περὶ σου, τοῦ διαφυλάξαι
 11 " σε, καὶ ὅτι ἐπὶ χειρῶν α-
 " γούσι σε, μήποτε προσκο-
 " ψῇς πρὸς λίθον τοῦ ποδῶ
 12 " σου." καὶ ἀποκριθεὶς, εἶ-
 πεν αὐτῷ ὁ Ἰησοῦς, ὅτι εἰρη-
 ταί, "οὐκ ἐκπείρασείς κυ-
 13 " ριον τὸν Θεόν σου." καὶ
 συντελέσας πάντα πειρασ-
 μόν ὁ διαβολὸς, ἀπῆλθεν ἀπ'
 αὐτοῦ ἀχρι καιροῦ.

" shall not live by bread a-
 " lone, but by every thing
 " that God appoints." then 5
 the devil took him to the top
 of a high mountain, and in
 an instant represented to him
 all the kingdoms of the world.
 all this power, said he, will 6
 I give thee, and the glory of
 them: for they are at my
 disposal, and where I please,
 I bestow them. if therefore 7
 you will worship me, they
 shall be all your own. but 8
 Jesus answered him, avant,
 sathan, for it is written,*
 "thou shalt worship the
 " Lord thy God, and him
 " only shalt thou serve."
 next, the devil brought him 9
 to Jerusalem, and setting
 him on the battlements of
 the temple, said to him, if
 you be the son of God, throw
 your self down from this
 height, for it is written,† 10
 "he shall charge his angels
 " to watch for your preser-
 " vation: and they shall 11
 " bear you up in their hands,
 " for fear your foot should
 " hit against a stone." but 12
 Jesus replied, it is said, ||
 "thou shalt not tempt the
 " Lord thy God." and 13
 when the whole temptation
 was ended, the devil left
 him for a time.

Και

Jesus

* Deut. vi. 13.

† Psal. xci. 11.

|| Deut. vi. 16.

14 Καὶ ὑπεστρέψεν ὁ Ἰησοῦς
 ἐν τῇ δυνάμει τοῦ πνεύματος
 εἰς τὴν Γαλιλαίαν, καὶ φημὶ
 ἔξηλθε καθ' ὅλης τῆς περιχώ-
 15 ρου περὶ αὐτοῦ· καὶ αὐτοὺς
 ἐδίδασκεν ἐν ταῖς συναγωγαῖς
 αὐτῶν, δοξάζομενος ὑπὸ πάν-
 16 τῶν· καὶ παθεὶν εἰς τὴν Να-
 ζαρεθ, οὗ πν τεθραμμένος,
 καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς
 αὐτῶν· ἐν τῇ ἡμέρᾳ τῶν σαβ-
 17 βατῶν, εἰς τὴν συναγωγὴν
 καὶ ἀρστήν ἀναγῶναι· καὶ
 ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου
 τοῦ προφήτου, καὶ ἀναπτύ-
 ξας τὸ βιβλίον, εὗρε τὸν το-
 18 πόνου πν γεγραμμένον, “ πνευ-
 “ μα κυρίου ἐπ’ ἐμε, οὗ ἐνε-
 “ κεν ἐχρίσθη με, εὐαγγελί-
 “ σασθαι πτωχοῖς ἀποσ-
 “ τῆσαι με, ἰατῆσαι τοὺς
 “ συντετριμμένους τὴν καρ-
 19 διαν, κηρύξαι αἰχμαλω-
 “ τὸς ἀφ᾽ οὐκ, καὶ τυφλοῖς
 “ ἀναβλεψῆν, ἀποστείλαι
 “ τεθραυσμένους ἐν ἀφ᾽ οὐκ,
 “ κηρύξαι ἐν ἑαυτοῦ κυρίου
 20 “ δεκτόν.” καὶ πτυξας τὸ
 βιβλίον, ἀποδοὺς τῷ ὑπηρε-
 τῇ ἐκάθισεν· καὶ πάντων ἐν
 τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦ-
 21 σαν ἀτενίζοντες αὐτῷ· πρῶ-
 τος δὲ λέγειν πρὸς αὐτοὺς,
 ὅτι σήμερον πεπληρώται ἡ
 γραφή αὕτη ἐν τοῖς ὠσιν ὑ-
 μῶν.

22 Καὶ πάντες ἐμαρτυροῦν αὐ-
 τῷ, καὶ θαυμάζον ἐπὶ τοῖς
 λόγοις.

Jesus return'd by the in- 14
fluence of the spirit into Ga-
lilee, where his fame quickly
spread over all the country ;
for he preach'd in their sy- 15
nagogues with universal ap-
plause. being come to Na- 16
zareth, where he had been
brought up ; according to
his custom, he went into the
synagogue on the sabbath-day,
and standing up to read, they 17
delivered to him the book of
the prophet Esaias, and upon
opening the book, that passage
occurr'd, where it is writ-
ten, “ the spirit of the 18*
“ Lord is upon me, because
“ he hath anointed me to
“ preach the gospel to the
“ poor, he hath sent me to
“ heal the broken hearted,
“ to preach deliverance to 19
“ the captives, and reco-
“ very of sight to the blind,
“ to set at liberty them that
“ are bruised, to proclaim
“ the favourable year of the
“ Lord.” then he closed 20
the book, and returning it to
the minister, he sat down :
and as the eyes of the whole
synagogue were fix'd with at-
tention upon him, he under- 21
took to show them, how the
passage they had heard, was
actually then accomplished.

They all applauded him, 22
and were surprized, that
what

λογος της χαριτος, τοις εκ-
πορευομενοις εκ του στοματος
αυτου, και ελεγον, ουχ ου-
23 τος εστιν ο υιος Ιωσηφ? και
ειπε προς αυτους, παντως ε-
ρειτε μοι την παραβολην
ταυτην, "ιατρε, θεραπευ-
" σου σεαυτον, οσα ηκου-
"σαμεν γενομενα εν τη Κα-
"περναουμ, ποιησον και ωδε
24 "εν τη πατριδι σου." ει-
πε δε, αμην λεγω υμιν, οτι
ουδεις προφητης δεκτος εστιν
25 εν τη πατριδι αυτου. επ' α-
ληθειας δε λεγω υμιν, πολλαι
χιμαι ησαν εν ταις ημεραις
Ηλιου εν τω Ισραηλ, οτε εκ-
λεισθη ο ουρανος επι ετη τρια
και μηνας εξ, ως εγενετο λι-
μος μεγας επι πασαν την γην.
26 και προς ουδεμian αυτων ε-
πεμφθη Ηλιας ει μη εις Σα-
ρεπτα της Σιδωνος, προς γυ-
27 ναικα χηραν. και πολλοι
λεπροι ησαν επι Ελισσαιου
του προφητου εν τω Ισραηλ,
και ουδεις αυτων εκαθαρισθη,
28 ει μη Νεεμαν ο Συρος. και
επλησθησαν παντες θυμου εν
τη συναγωγη, ακουοντες ταυ-
29 τα. και ανασταντες εξεβα-
λον αυτον εξω της πολεως,
και ηγαγον αυτον εως της οφ-
ρυος του ορους, εφ' ου η πολις
αυτων ωκοδομητο, εις το κα-
30 τακρημνισαι αυτον. αυτος
δε διελθων δια μεσου αυτων,
επορευετο.

31 Και κατηλθεν εις Καπερ-
ναουμ πολιν της Γαλιλαιας,
και

what he said, was deliv-
red with so much grace. but
they objected, is not this the
son of Joseph? upon which 23
he said, no doubt you will
urge me with this proverb,
"physician heal thy self."
"what we have heard you
"perform'd in Capernaum,
"do likewise here in your
"own country." but in 24
truth, added he, no prophet
was ever well received in
his own country. I assure 25
you, though there were many
widows in Israel, when the
heaven had furnished no rain
for three years and a half,
and a great famine spread
through all the land: yet to 26
none of them was Elias sent,
except to one widow in Sa-
repta, a city of Siden. and 27
there were many lepers in the
time of Elisha the prophet:
yet none of them obtain'd a
cure, except Naaman the
Syrian. upon hearing this, 28
the whole synagogue were in-
censed against him. and 29
breaking up the assembly,
they drove him out of the
city, to the precipice of the
hill, upon which it was built,
in order to throw him head-
long down. but he pass'd 30
thro' the midst of them. and
went away.

At length he went to Ca- 31
pernaum, a city of Galilee,
and

και την διδασκων αυτους εν
 32 τοις σαββασι. και εξε-
 πλυσσοντο επι τη διδαχη
 αυτου, οτι εν εξουσια ην ο
 33 λογος αυτου. και εν τη συ-
 ναγωγη ην ανθρωπος εκων
 πνευμα δαιμονιου ακαθαρτου,
 και ανεκραξε φωνη μεγαλη,
 34 λεγων, εα, τι ημιν και σοι
 Ιησου Ναζαρηνη? ηλθες α-
 πολεσαι ημας? οιδα σε τις
 35 ει, ο αγιος του Θεου. και ε-
 πετιμψεν αυτω ο Ιησους,
 λεγων, φιμωθητι, και εξελθε
 εξ αυτου. και ριψαν αυτον
 το δαιμονιον εις το μεσον,
 εξηλθεν απ' αυτου, μηδεν
 36 βλαψαν αυτον. και εγενετο
 θαμβος επι παντας, και συ-
 νελαλουν προς αλληλους, λε-
 γοντες, τις ο λογος ουτος, οτι
 εν εξουσια και δυναμει επι-
 τασσει τοις ακαθαρτοις πνευ-
 37 μασι, και εξερχονται? και
 εξεπορευετο πχος περι αυτου
 εις παντα τοπον της περι-
 χωρου.

38 Αναστας δε εκ της συνα-
 γωγης, εισηλθεν εις την οικιαν
 Σιμωνος, η πενθερα δε του
 Σιμωνος ην συνεχομενη πυρε-
 τω μεγαλω, και πρωτησαν
 39 αυτον περι αυτης. και ε-
 πιστας επανω αυτης, επετι-
 μψε τω πυρετω, και αφηκεν
 αυτην. παραχρημα δε ανασ-
 τασα διηκονει αυτοις.

and taught them on the sab-
 bath-days. and they were 32
 astonished at his doctrine,
 for he spoke with authority.
 now there was in the syna- 33
 gogue a man possess'd with
 the spirit of an impure de-
 mon, who roar'd out, in
 these words, let us alone; 34
 what business have you with
 us, Jesus of Nazareth? are
 you come to destroy us? I
 know who you are; the saint
 of God. but Jesus rebuk'd 35
 him, saying, be dumb, and
 come out of him. upon which
 the demon threw him down
 in the midst of the assembly,
 and came out, without do-
 ing him any harm. and 36
 they were all amazed, and
 said to one another, what's
 the meaning of this? with
 authority and power he com-
 mands the impure spirits,
 and they come out! and his 37
 fame spread through all the
 neighbouring country.

When Jesus came out of 38
 the synagogue, he went to
 Simon's house, whose mo-
 ther-in-law was seized with
 a violent fever, and they
 desired him to relieve her.
 so approaching near her, he 39
 order'd the fever to leave
 her, and it left her. upon
 which she immediately arose,
 and waited upon them at
 table.

40 Δυνοντος δε του ηλιου, παντες οσοι ειχον ασθενουντας νοσοικ ποικιλαις, παρον αυτους προς αυτον, ο δε ενι εκαστω αυτων τας χειρας επιθεις, εθεραπευσεν αυτους.

41 Εηρχετο δε και δαιμονια απο πολλων, κραζοντα και λεγοντα, οτι συ ει ο Χριστος ο υιος του Θεου. και επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν τον Χριστον αυτου ειναι.

42 Γενομενης δε ημερας εξελθων επορευθη εις ερημον τοπον, και οι οχλοι ελπιουν αυτον, και πληθον εως αυτου και κατειχον αυτον του μη

43 πορευεσθαι απ αυτων. ο δε ειπε προς αυτους, οτι και ταις ετεραις πολεσιν ευαγγελισασθαι με δει την βασιλειαν του Θεου, οτι εις του-

44 το απεσταλμαι. και ην κηρυσσων εν ταις συναγωγαίς της Γαλιλαιας.

1 Εγενετο δε εν τω του οχλου επικεισθαι αυτω του ακουειν τον λογον του Θεου, και αυτος ην εστωις παρα την λιμ-

2 νην Γεννησαρετ. και ειδε δυο πλοια εστωτα παρα την λιμνην: οι δε αλιεις αποβαντες απ αυτων, απεπλυναν

3 τα δικτυα. εμβας δε εις εν των πλοιων ο ην του Σιμωνος, πρωτησεν αυτον απο της γης επαναγαγειν ολιγον, και καθισας εδιδασκεν εκ του πλοιου τους οχλους.

ως

As soon as the sun was 40 set, all sorts of diseased persons were brought before him by their friends, and he healed them all, by laying his hands upon them. many were 41 dispossess'd of the demons, who cried aloud, you are the Messiah, the son of God. but he rebuked them, and would not suffer them to declare, that they knew him to be the Messiah.

When it was day, he re- 42 tired into a desert place, where the people searching for him, found him out, and as they earnestly press'd him not to leave them, he said 43 to them, I must likewise proclaim the kingdom of God in other cities; for to that end am I sent. according- 44 ly he went preaching in the synagogues through all Galilee.

One day, as the people 1 press'd after him to hear his divine preaching, he came near the lake of Gennefereth, where he saw two vessels 2 lying near shore: but the fishermen were gone ~~out~~ of them, and were washing their nets. he went there- 3 fore aboard one of the vessels, which was Simon's, and desired him to bear away a little from land. then he sat down, and preached

F f

10

- 4 ὡς δὲ ἐπαύσατο λαλῶν, ἤτε
πρὸς τὸν Σιμῶνα, ἐπαναγὰς
ἐκ τοῦ βάρους, καὶ χαλασάτε
τὰ δίκτυα ὑμῶν εἰς ἀβρὰν.
5 καὶ ἀποκριθεὶς ὁ Σιμὼν, εἶπεν
αὐτῷ, ἐπιστάτα, δι' ὅλης
τῆς νυκτὸς κοπιάσαντες, ου-
δὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήμα-
τι σου χαλασῶ τὸ δίκτυον.
6 καὶ τοῦτο ποίψαντες, συ-
νεκλείσαν ἰχθύων πλῆθος πο-
λὺ, διερρήγνυτο δὲ τὸ δίκ-
7 τυον αὐτῶν. καὶ κατενεύ-
σαν τοῖς μετόχοις τοῖς ἐν
τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλ-
θόντας συλλαβεσθαι αὐτοὺς,
καὶ ἦλθον, καὶ ἐπλησαν ἀμ-
φοτέρᾳ τὰ πλοία, ὥστε βυ-
8 θίξασθαι αὐτὰ. ἰδὼν δὲ Σι-
μῶν Πέτρος, προσέπεσε τοῖς
ῥονασι τοῦ Ἰησοῦ, λέγων,
ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
9 ἁμαρτωλὸς εἰμι, Κύριε· θαμ-
βος γὰρ περιέσχεν αὐτοῦ καὶ
πάντας τοὺς σὺν αὐτῷ, ἐπὶ
τῇ ἀβρᾷ τῶν ἰχθύων ἡ συ-
10 νελαβὼν. ὁμοίως δὲ καὶ Ἰα-
κώβον καὶ Ἰωάννην, υἱοὺς Ζε-
βεδαίου, οἱ ποτὶν κοινωνοὶ τῷ
Σιμῶνι. καὶ εἶπε πρὸς τὸν
Σιμῶνα ὁ Ἰησοῦς· μὴ φοβῆ-
11 σαι ἀπο τοῦ νῦν ἀνθρώπος ἐστὶ
ἡ ζωῶν. καὶ καταγαγοντες
τὰ πλοία ἐπὶ τὴν γῆν, ἀ-
φέντες ἅπαντα, ἠκολούθη-
σαν αὐτῷ.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐ-
τὸν ἐν μιᾷ τῶν πόλεων, καὶ
ἰδοὺ ἀνὴρ πληρὸς λεπτᾶς, καὶ
ἰδὼν τὸν Ἰησοῦν, πέσων ἐπὶ
προ-

to the people from the ship.
having finished his sermon, 4
he said to Simon, row into
deep water, and throw out
your nets for a draught.
master, said Simon, we have 5
toil'd all the night, without
any prize: however, since
you give the word, I will
throw the net. which being 6
done, they enclosed such a
multitude of fish, the net be-
gan to break: so they made 7
a signal to their partners in
the other ship to come and
help them. accordingly they
came, and loaded both the
boats so with fish that they
began to sink. at sight of 8
this, Simon Peter fell on
his knees before Jesus, and
said, Lord, withdraw from
such a sinful man as I: for 9
be, and all the company were
frightned at the draught of
fish they had taken: so 10
was James too, and John,
the sons of Zebedee, both
partners with Simon. but
Jesus said to Simon, be not
afraid; for the future you
shall fish for men. then 11
having brought their boats
to shore, they left every thing,
and followed him.

As he was going to one of 12
the cities in that country, a
man cover'd all over with
leprosy happen'd to meet
Jesus,

προσωπον, εδεσθη αυτου,
 λεγων, Κυριε, εαν θελης, δυ-
 13 νασαι με καθαρισαι. και
 εκτεινας την χειρα, ηψατο
 αυτου, ειπων, θελω, καθα-
 ρισητι. και ευθως η λεπρα
 14 απηλθεν απ' αυτου. και
 αυτος παρηγγειλεν αυτω μη-
 δειν ειπειν, αλλα απελθων
 δεξου σεαυτον τω ιερει, και
 προσενεγκε περι του καθαρισ-
 μου σου, καθως προσεταξε
 15 Μωσης, εις μαρτυριον αυ-
 τοις. διηρχετο δε μαλλον ο
 λογος περι αυτου, και συντη-
 χοντο οχλοι πολλοι ακουειν,
 και θαυαπευσθαι υπ' αυτου
 απο των ασθενειων αυτων.
 16 αυτος δε ην υποχωρων εν
 ταις ερημοις, και προσευχο-
 μενος.
 17 Και εγενετο εν μεσιν των η-
 μερων, και αυτος ην διδασ-
 κων, και ησαν καθημενοι Φα-
 ρισαιοι και νομοδιδασκαλοι,
 οι ησαν εληλυθοτες εκ πασης
 κωμης της Γαλιλαιας, και
 Ιουδαιας, και Ιερουσαλημ,
 και δυναμεις κυριου ην εις το
 18 ιασθαι αυτους. και ιδου,
 ανδρες φεροντες επι κλινης αν-
 θρωπον ος ην παραλελυμενος,
 και εζητουν αυτον εισενε-
 κειν, και θειναι ενωπιον αυ-
 19 του. και μη ευροντες ποιαν
 εισενεγκωσιν αυτον, δια του
 οχλου, αναβαντες επι το δω-
 μα, δια των κεραμων καθη-
 σαν αυτου συν τω κλινιδιω
 εις

Jesus, and prostrating him-
 self before him, thus ad-
 dress'd him, Lord, if you
 will, you can cure me. then 13
 Jesus stretch'd out his hand,
 and touch'd him, saying, I
 will; be thou cured. and
 immediately the leprosy dis-
 appear'd: and he charg'd 14
 him not to tell any man:
 but go, said he, present your
 self to the priest, and offer
 what the law requires for
 your purification, that it may
 be an evidence to them. in 15
 the mean time his fame spread
 so much the more, and a
 vast multitude flock'd to
 hear him, and to be cured
 of their diseases, so that he 16
 retired into places of solitude,
 for the convenience of prayer.

At another time, as he 17
 was teaching, it happened
 that some Pharisees, and
 doctors of the law were sit-
 ting by, who came from the
 several towns of Galilee and
 Judea, and from Jerusalem:
 when the power of the Lord
 appear'd in their relief. for 18
 instance, they brought a man
 in his bed lying sick of the
 palsy: and try'd to bring
 him directly into his presence.
 but when they found it im- 19
 practicable to bring him in
 through the crowd, they
 went up the gallery to the
 leads, and let him down
 F f 2 through

- ΕΙΣ ΤΟ ΜΕΣΟΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ
 20 ΙΗΣΟΥ· ΚΑΙ ΙΔΩΝ ΤΗΝ ΠΙΣΤΙΝ
 ΑΥΤΩΝ, ΕΙΠΕΝ ΑΥΤΩ, ΑΝΘΡΩΠΕ,
 ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΙ ΑΜΑΡΤΙΑΙ
 21 ΣΟΥ· ΚΑΙ ΠΡΞΑΝΤΟ ΔΙΑΛΟΓΙ-
 ΖΕΣΘΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ
 ΦΑΡΙΣΑΙΟΙ, ΛΕΓΟΝΤΕΣ, ΤΙ ΕΣ-
 ΤΙΝ ΟΥΤΟΣ, ὅς ΛΑΛΕΙ ΒΛΑΣΦΗ-
 ΜΙΑΣ; ΤΙΣ ΔΥΝΑΤΑΙ ΑΦΙΕΝΑΙ Α-
 ΜΑΡΤΙΑΣ ΕΙ ΜΗ ΜΟΝΟΣ ὁ ΘΕΟΣ;
 22 ΕΠΙΓΝΩΝ ΔΕ ὁ ΙΗΣΟΥΣ ΤΟΥΣ ΔΙΑ-
 ΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ, ΑΠΟΚΡΙΘΕΙΣ
 ΕΙΠΕ ΠΡΟΣ ΑΥΤΟΥΣ, ΤΙ ΔΙΑΛΟ-
 ΓΙΖΕΣΘΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ὙΜΩΝ;
 23 ΤΙ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ, ΕΙΠΕΙΝ,
 ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΙ ΑΜΑΡΤΙΑΙ
 ΣΟΥ, Π ΕΙΠΕΙΝ, ΕΓΕΙΡΑΙ ΚΑΙ ΠΕ-
 24 ΡΙΠΑΤΕΙ; ΙΝΑ ΔΕ ΕΙΔΩΤΕ ὅΤΙ
 ΕΞΟΥΣΙΑΝ ΕΧΕΙ ὁ ΥΙΟΣ ΤΟΥ ΑΝ-
 ΘΡΩΠΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΑΦΙΕΝΑΙ
 ΑΜΑΡΤΙΑΣ, ΕΙΠΕ ΤΩ ΠΑΡΑΛΕ-
 ΛΥΜΕΝΩ· ΣΟΙ ΛΕΓΩ, ΕΓΕΙΡΑΙ,
 ΚΑΙ ΑΡΑΣ ΤΟ ΚΛΙΝΙΔΙΟΝ ΣΟΥ,
 25 ΠΟΡΕΥΣΟΥ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ· ΚΑΙ
 ΠΑΡΑΧΡΗΜΑ ΑΝΑΣΤΑΣ ΕΝΩ-
 ΠΙΟΝ ΑΥΤΩΝ, ΑΡΑΣ ΕΦ' ὃ ΚΑΤΕ-
 ΚΕΙΤΟ, ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ
 ΑΥΤΟΥ, ΔΟΞΑΛΩΝ ΤΟΝ ΘΕΟΝ.
 26 ΚΑΙ ΕΚΣΤΑΣΙΣ ΕΛΑΒΕΝ ΑΠΑΝ-
 ΤΑΣ, ΚΑΙ ΕΔΟΞΑΛΩΝ ΤΟΝ ΘΕΟΝ,
 ΚΑΙ ΕΠΛΗΣΘΗΣΑΝ ΦΟΒΟΥ, ΛΕ-
 ΓΟΝΤΕΣ, ὅΤΙ ΕΙΔΟΜΕΝ ΠΑΡΑΔΟΞΑ
 ΣΗΜΕΡΟΝ.
 27 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΗΛΘΕ,
 ΚΑΙ ΘΕΑΣΑΤΟ ΤΕΛΩΝΗΝ ὈΝΟΜΑ-
 ΤΙ ΛΕΥΙ, ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟ
 ΤΕΛΩΝΙΟΝ, ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ,
 28 ΑΚΟΛΟΥΘΕΙ ΜΟΙ· ΚΑΙ ΚΑΤΑΛΙΠΩΝ
 ΑΠΑΝΤΑ, ΑΝΑΣΤΑΣ ΠΟΛΟΥ-

θησεν

through the ceiling in his bed
 among the company, where
 Jesus was, who perceiving
 their faith, said to him, O
 man, your sins are forgiven
 you. upon which the Scribes
 and Pharisees objected among
 themselves, saying, what a
 man is this to blaspheme
 thus? who can forgive sins
 but God alone? but Jesus
 perceiving their reflexions,
 said to them, what do you
 mean by such insinuations?
 which is easier, to say, your
 sins are forgiven you, or to
 say, rise up, and walk? but
 that ye may know, that the
 son of man hath power
 to forgive sins, rise, said he,
 to the paralytick, 'tis I
 command you, take up your
 bed, and go home. imme-
 diately he started up before
 them all, took up the bed,
 where he lay, and went
 home, glorifying God. at
 this they were all seized with
 astonishment, and gave thanks
 to God, crying out with great
 reverence, what a wonder-
 ful instance of power have
 we seen this day!

After this Jesus left the
 place, and seeing a publican
 named Levi, sitting at the
 custom-house, he said to
 him, follow me. immedi-
 ately he rose up, left all his
 affairs, and became his dis-
 ciple.

29 ἦσεν αὐτῷ. καὶ ἐποίησε δο-
 χην μεγάλην ὁ Δεὺς αὐτῷ ἐν
 τῇ οἰκίᾳ αὐτοῦ, καὶ πν. σχολ-
 ῶνων πολὺς, καὶ ἀλλῶν
 οἱ ἦσαν μετ' αὐτῶν κατὰ-
 30 κείμενοι. καὶ ἐροῦντο οἱ
 Γραμματεῖς αὐτῶν καὶ οἱ Φα-
 ρισαῖοι πρὸς τοὺς μαθητὰς
 αὐτοῦ, λέγοντες, διατί μετὰ
 τῶν καὶ ἀμαρτωλῶν ἐσ-
 31 θίετε καὶ πίνετε; καὶ ἀπο-
 κριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐ-
 τοὺς, οὐ χρεῖαν ἔχουσιν οἱ ὑ-
 γιαινοντες ἰατροῦ, ἀλλ' οἱ κα-
 32 κῶς ἔχοντες. οὐκ ἔληψα
 καλεῖσθαι δικαίους, ἀλλὰ ἁ-
 μαρτωλοὺς εἰς μετανοίαν.
 33 Οἱ δὲ εἶπον πρὸς αὐτόν,
 διατί οἱ μαθηταὶ Ἰωάννου
 νηστεύουσιν πυκνά, καὶ δει-
 σεις ποιοῦνται, ὁμοίως καὶ οἱ
 τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσ-
 34 θίουσι καὶ πίνουσιν; ὁ δὲ
 εἶπε πρὸς αὐτοὺς, μή δύνασθε
 τοὺς υἱοὺς τοῦ νυμφῶνος ἐν
 ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν·
 35 ποιῆσαι νηστεύειν; ἐλευ-
 σονται δὲ ἡμέραι καὶ ὅταν ἀ-
 παρῇ ἀπ' αὐτῶν ὁ νυμφίος,
 τότε νηστεύουσιν ἐν ἐκείναις
 ταῖς ἡμέραις.
 36 Ἐλεγε δὲ καὶ παραβολὴν
 πρὸς αὐτοὺς, ὅτι οὐδεὶς ἐπι-
 βλημὰ ἱματίου καινοῦ ἐπι-
 βαλεῖ ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μήτε, καὶ τὸ καινὸν σχι-
 ζεῖ, καὶ τῷ παλαιῷ οὐ συμ-
 φωνεῖ (ἐπιβλημὰ) τὸ ἀπο τοῦ
 37 καινοῦ. καὶ οὐδεὶς βαλεῖ οἰ-

ciple. Levi having prepa- 29
 red a handsome entertainment
 in his own house for him, a
 great number of publicans,
 and others, were likewise at
 table. but the Scribes and 30
 Pharisees of that place re-
 proach'd his disciples, and
 said, why do ye eat and
 drink with publicans and
 scandalous people? but Je- 31
 sus replied, they that are in
 health don't want a phyfi-
 cian: but they that are sick.
 I came not to call saints, 32
 but sinners to repentance.

Then they ask'd him, how 33
 comes it that John's disciples,
 and likewise those of the
 Pharisees, are frequently
 fasting and praying, while
 yours are employed in eating
 and drinking? to which 34
 he answered, would you
 have the bride-men fast, while
 the bridegroom is with them?
 however, the time will come, 35
 when the bridegroom shall
 be taken away from them,
 and then they will have oc-
 casions enow of fasting.

Besides, he applied this 36
 similitude to them: no man,
 said he, puts a piece of new
 cloth upon an old coat: if
 he does, the new will strain
 the old, and they will by no
 means suit one another, nor 37
 will any one put new wine
 into

νον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μὴ, ῥήξει ὁ νέος οἶνος
 τοὺς ἀσκοὺς, καὶ αὐτοὶ ἐκ-
 χυθῶσεται, καὶ οἱ ἀσκοὶ α-
 38 πολύνονται· ἀλλὰ οἶνον νέον
 εἰς ἀσκοὺς καινοὺς βλῦτεον,
 καὶ ἀμφοτέροι συντηροῦνται·
 39 καὶ οὐδεὶς πίων παλαιόν· ἐν-
 θως θέλει νέον, λέγει γάρ, “ὁ
 “παλαιὸς χρηστότερος ἐσ-
 “τίν.”

1 Ἐγένετο δὲ ἐν σαββατῷ
 δευτεροπρωτῷ διαπορευέσθαι
 αὐτὸν διὰ τῶν σποριμῶν,
 καὶ ἐτίλλον οἱ μαθηταὶ αὐ-
 τοῦ τοὺς σταχυάς, καὶ πο-
 θιον, ψωχόντες ταῖς χερσί-
 2 τινες δὲ τῶν Φαρισαίων εἶπον
 αὐτοῖς, τί ποιεῖτε ὃ οὐκ ἐξέ-
 τι ποιεῖν ἐν τοῖς σαββάσι;
 3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς
 εἶπεν ὁ Ἰησοῦς, οὐδὲ τοῦτο
 ἀνεγνώτε ὁ ἐποίησε Δαβὶδ,
 ὅποτε ἐπεινάσεν αὐτός, καὶ
 4 οἱ μετ’ αὐτοῦ ὄντες; ὡς εἰ-
 σπλῆν ἐκ τοῦ οἴκου τοῦ Θεοῦ,
 καὶ τοὺς ἄρτους τῆς προε-
 σσεως ἐλάβε, καὶ ἔφαγε, καὶ
 ἔδωκε, καὶ τοῖς μετ’ αὐτοῦ,
 οὓς οὐκ ἐξέστι φαγεῖν εἰ μὴ
 5 μόνους τοὺς ἱερεῖς; καὶ ἐλε-
 γεν αὐτοῖς, ὅτι κύριος ἐστὶν ὁ
 υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
 σαββάτου.

into old skins : if they do,
 the new wine will burst the
 skins, and wine and skins be
 all lost. but new wine must 38
 be put into new skins, and
 both will be preserv’d. so 39
 no-body that has been drink-
 ing old wine, will immedi-
 ately call for new : for ’tis
 his maxim, “ the old is
 “ best.”

On * the second-prime sab- 1
 bath, as Jesus was passing
 through the corn-fields, his
 disciples happen’d to pluck
 the ears, and rubbing out
 the corn with their hands
 began to eat. upon which 2
 some of the Pharisees said
 to them, why do you do what
 is not allowed to be done on
 the sabbath-day? but Je- 3
 sus replied, have you never
 read what David did, when
 he and his company were
 press’d with hunger? how 4
 he went into the court of
 the tabernacle, took and eat
 the shew-bread, and distri-
 buted it likewise to the com-
 pany, which the law allow-
 ed the priests only to eat? 5
 the son of man, said he, may
 dispense even with the
 sabbath.

E-

On

* The first day of the paschal-feast falling on a sabbath, was the first-prime sabbath; the day of Pentecost so falling was the second-prime sabbath.

6 ΕΓΕΝΕΤΟ ΔΕ ΚΑΙ ΕΝ ἑτέρῳ
σαββάτῳ εἰσελθεῖν αὐτὸν εἰς
τὴν συναγωγὴν, καὶ διδάσ-
κειν, καὶ ἦν ἐκεῖ ἀνὴρ ὡπλός,
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν
7 ἔρρα. παρῆθον οὖν (αὐτὸν)
οἱ γραμματεῖς καὶ οἱ Φαρι-
σαῖοι εἰ ἐν τῷ σαββάτῳ θε-
ραπεύσει, ἵνα εὕρωσι κατῆ-
8 γορίαν αὐτοῦ. αὐτὸς δὲ ᾗδεν
τοὺς διαλογισμοὺς αὐτῶν, καὶ
εἶπε τῷ ἀνθρώπῳ τῷ ἔρραν ἐ-
χοντί τὴν χεῖρα, εἰρῆαι, καὶ
στήθι εἰς τὸ μέσον. ὁ δὲ ἀ-
9 ναστάς ἐστι. εἶπεν οὖν ὁ
Ἰησοῦς πρὸς αὐτοὺς, ἐπερω-
τήσω ὑμᾶς τι, ἔξεστι τοῦ
σαββάσιν ἀγαθοποιῆσαι, ἢ
κακοποιῆσαι; ψυχὴν σῶσαι,
10 ἢ ἀπολέσαι; καὶ περιβλε-
ψάμενος πάντας αὐτοὺς, εἶ-
πε τῷ ἀνθρώπῳ, ἐκτείνον τὴν
χεῖρά σου. ὁ δὲ ἐποίησεν οὕ-
τω, καὶ ἀποκατεστάθη ἡ
11 χεὶρ αὐτοῦ ὡς ἡ ἄλλη. αὐ-
τοὶ δὲ ἐπλησθίσαν ἀνοίας,
καὶ διελάλουν πρὸς ἀλλήλους,
τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ταῖς ἡμέραις
ταύταις, ἐξῆλθεν εἰς τὸ ὄρος
προσεύξασθαι καὶ ἦν διανυκ-
τέρειων ἐν τῇ προσευχῇ τοῦ
13 Θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα,
προσεφώνησε τοὺς μαθητὰς
αὐτοῦ, καὶ ἐκλεξαμένος ἀπ'
αὐτῶν ὀνδεκά, οὓς καὶ ἀ-
ποστόλους

On another sabbath-day 6
it happen'd, that he went
into the synagogue to preach,
where a man was present,
who had the palsy in his
right hand. now the Scribes 7
and Pharisees were upon the
watch to see if he would
work a cure upon the sab-
bath-day, and so have mat-
ter of accusation against him.
but as he knew their thoughts, 8
he said to the man, whose
hand was paralytic, rise up,
and stand there in the middle.
and he arose, and stood before
him. then said Jesus to 9
them, I will ask you one
question, which is the most
allowable on the sabbath-day,
to do good, or to neglect it?
to save a man's life, or to
let him perish? then casting 10
his eyes round the company,
he said to the man, stretch
out your hand. and he did
so: and that hand was as
sound as the other. where- 11
upon they fell into a rage,
and consulted together, what
measures to take against Je-
sus.

About that time, Jesus re- 12
tired to a mountain to pray,
and spent the whole night in
an oratory. when it was 13
day, he called his disciples:
and of them he chose twelve,
whom he stiled missionaries:

14 ποστολους ωνομασε, Σιμω-
να, ὃν και ωνομασε Πιτρον,
και Ανδρεαν τον αδελφον αυ-
του· Ιακωβον και Ιωαννην,
Φιλιππον και Βαρθολομαιον,
15 Ματθαιον και Θωμαν, Ιακώ-
βον τον του Αλφαιου, και
Σιμωνα τον καλουμενον Ζε-
16 λωτην, Ιουδαν Ιακωβου, και
Ιουδαν Ισκαριωτην, ὃς και
εφευετο προδοτης.

17 Και καταβας μετ' αυτων,
εστη επι τοπου πεδινου, και
οχλος μαθητων αυτου, και
πληθος πολυ σου λαου απο
παστης της Ιουδαιας και Ιε-
ρουσαλημ, και της παρα-
λιου Τυρου και Σιδωνος, ὃι
ηλθον ακουσαι αυτου, και ι-
αθηναι απο των νοσων αυ-
18 των. και ἅ οχλουμενοι ὑπο
πνευματων ακαθαρτων, και
19 εθεραπευοντο· και πας ὁ
οχλος ἐλπει ἀπτεσθαι αυ-
του, ὅτι δυναμις παρ' αυτου
ἐπρξετο, και ιατο παντας.

20 Και αυτος επαρας τους
οφθαλμους αυτου εκ τους μα-
θητας αυτου, ελεγε, μαχα-
ριοι ὃι πτωχοι, ὅτι ὑμετερα
εστιν ἡ βασιλεια του Θεου.
21 μακαριοι ὃι πεινωτες νυν, ὅτι
χορτασθησεθε· μακαριοι ὃι
κλαιοντες νυν, ὅτε γελασετε.
22 μακαριοι εστε ὅταν μισησω-
σιν ὑμας ὃι ανθρωποι, και
ὅταν αφορισωσιν ὑμας, και
ρευιδισωσι, και εκβαλωσι το
ονομα

Simon, (to whom he gave 14
the name of Peter) and An-
drew his brother, James
and John, Philip and Bar-
tholomew, Matthew and 15
Thomas, James the son of
Alpheus, and Simon sur-
named the ZeLOT, Jude the 16
brother of James, and Ju-
das Iscariot, who prov'd the
traitor.

At length he came down 17
the hill with them, and stay-
ed with the rest of his dis-
ciples in the plain, where a
great multitude of people
from all Judea, from Je-
rusalem, and the maritime
country of Tyre and Sidon,
came to hear him, and to
have their diseases cured.
many that were tormented 18
by evil spirits came likewise,
and were cured. so that all 19
the people strove to touch
him: for a divine virtue
flowed from him, which
healed them all.

Then directing himself to 20
his disciples, he said, blessed
are ye, that are poor: for
the divine kingdom is yours.
blessed are ye that hunger 21
now: for ye shall be satis-
fied. blessed are ye that
weep now: for ye shall find
matter of mirth. blessed 22
are you, when men shall
hate you, discard you, re-
proach you, and treat you
as

ονομα υμων ως πομπρον· ἐν-
κα του υιου του ανθρωπου·
23 χαριτε εν εκεινη τη ημερα και
σκιρτησατε· ιδου γαρ ὁ μισ-
θος υμων πολικς εν τῷ ουρανῳ·
κατα ταυτα γαρ εποιουν τοις
προφηταις οἱ πατερες αυ-
των·

24 Πλην ουαι υμιν τοις πλου-
σιοις, οτι απεχετε την πα-
25 ρακλησιν υμων· ουαι υμιν οἱ
εμπεπλησμενοι, οτι πεινασε-
τε· ουαι υμιν οἱ γελωντες
νυν, οτι πεθνησετε και κλαυ-
26 σετε· ουαι ὅταν καλως υ-
μας·ειπωσι οἱ ανθρωποι, κα-
τα ταυτα γαρ εποιουν τοις
ψευδοπροφηταις οἱ πατερες
αυτων·

27 Αλλ' υμιν λεγω τοις ακου-
ουσιν, αγαπατε τους εχθρους
υμων, καλως ποιειτε τοις μι-
28 σουσιν υμας· ευλογειτε τους
καταρωμενους υμιν, προσευ-
χεσθε υπερ των επηρεαζοντων
29 υμας· τῷ τυπτοντι σε επι
την σιαγονα, παρεχε και την
αλλην και απο του αιρον-
τος σου το ιματιον και τον
30 χιτωνα μη κωλυσης· παντι
δε τῷ αιτουντι σε, διδου,
και απο του αιροντος τα σα,
31 μη απαιτει· και καθως θε-
λετε ινα ποιωσιν υμιν οἱ αν-
θρωποι, και υμεις ποιειτε αυ-
32 τοις ὁμοιως· και ει αγαπατε
τους αγαπωντας υμας, ποια
υμιν χαρις εστι? και γαρ οἱ
α-

as infamous, for your at-
tachment to the son of man·
then you may triumph with 23
joy; secure of being greatly
rewarded in heaven: for such
was the treatment the pro-
phets received from their fore-
fathers.

But wo unto you that 24
are rich: for you have re-
ceived your consolation. wo 25
unto you that are full: for
you shall be in want. wo
unto you that indulge in pre-
sent pleasure: for mourning
and sorrow shall attend you.
wo unto you when the gene- 26
rality of men shall applaud
you: for so did their fore-
fathers behave to the false
prophets.

But as for you, who hear 27
me, love your enemies: do
good to those, who hate you:
bless those, who curse you: 28
and pray for those, who ma-
liciously abuse you. if any 29
one strike you on one cheek,
present to him the other like-
wise: or if any one seize
your cloak, surrender your
coat also. give to all that 30
ask: and if a man takes
away your goods, don't de-
mand them again. behave 31
to others in the same man-
ner, as you desire they would
behave to you. for if you 32
only love those, who love
you, where's the obligation?
G g the

- ἁμαρτωλοὶ τοὺς ἀγαπῶντας
 33 αὐτοὺς ἀγαπῶσι· καὶ εἰν
 ἀγαθοποιήτε τοὺς ἀγαθοποι-
 ούντας ὑμᾶς? ποία ὑμῖν χά-
 ρις ἐστὶ? καὶ γὰρ οἱ ἁμαρ-
 34 τῶλοι το αὐτο ποιοῦσι· καὶ
 εἰν δανείζετε παρ' ὧν ἐλπ-
 ῖτε ἀπολαβεῖν, ποία ὑμῖν
 χάρις ἐστὶ? καὶ γὰρ οἱ ἁμαρ-
 τῶλοι ἁμαρτωλοῖς δανείζου-
 σιν, ἵνα ἀπολαβῶσι τὰ ἴσα.
 35 πλὴν ἀγαπάτε τοὺς ἐχθροὺς
 ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ
 δανείζετε μηδὲν ἀπελπίζοντες,
 καὶ ἐσται ὁ μισθὸς ὑμῶν πο-
 ῦλος, καὶ ἐσεσθε υἱοὶ τοῦ ὑ-
 ψίστου, ὅτι αὐτὸς χρηστὸς
 ἐστὶν ἐπιτοῦς ἀχαριστοῦ καὶ
 36 πονηροῦ. γίνεσθε οὖν οἰκτιρ-
 ῖμονες, καθὼς καὶ ὁ πατὴρ ὑ-
 37 μῶν οἰκτιρῶν ἐστὶ· μὴ κρι-
 νετε, καὶ οὐ μὴ κριθήτε· μὴ
 καταδικάζετε, καὶ οὐ μὴ κα-
 ταδικασθῆτε, ἀπολυετε καὶ
 38 ἀπολυθήσεσθε· δίδοτε, καὶ
 δοθήσεται ὑμῖν, μέτρον κα-
 λόν, πεπιεσμένον καὶ σπλά-
 λευμένον καὶ ὑπερεκχυνομένον
 δώσουσιν εἰς τὸν κόλπον ὑ-
 μῶν, τῷ γὰρ αὐτῷ μέτρῳ ᾧ
 μέτρετε, ἀντιμέτρηθήσεται
 ὑμῖν.
 39 Εἶπε δὲ παραβολὴν αὐτοῖς,
 μὴτι δύναται τυφλὸς τυφλὸν
 ὁδηγεῖν? οὐκὶ ἀμφοτέροι εἰς
 βόθυνον πρὸςθύνονται?
 40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ
 τοῦ διδασκαλοῦ αὐτοῦ: κα-
 τηρτισμένος δὲ πᾶς ἐστὶ ὡς
 ὁ διδάσκαλος αὐτοῦ.

the very heathen return love
 for love. if you return one 33
 kind office by another, where's
 the obligation? the heathen
 themselves do as much. if 34
 you lend with the expecta-
 tion of gaining by it, where's
 the obligation? for the hea-
 then lend to one another, for
 the prospect of an equivalent.
 but as for you, love your 35
 enemies, do good, and lend
 without expecting any ad-
 vantage from it: so shall
 your reward, be great, in
 atting like the children of
 the most high: for he is
 kind to the most ungrateful
 wretches. be ye therefore 36
 merciful, as your father is
 merciful. don't judge others, 37
 and you shall not be judged:
 condemn not, and you shall
 not be condemned: forgive,
 and you shall be forgiven.
 give and you shall receive: 38
 they shall pour into your
 lap good measure, well pres-
 sed, heap'd up, and running
 over. for in the measure you
 deal with others, you shall be
 dealt with yourselves.

And by way of compari- 39
 son he said to them, can the
 blind lead the blind without
 tumbling both into the ditch?

The disciple is not above 40
 his master: but every one
 that is perfect shall be as
 his master.

41 ΤΙ ΔΕ ΒΛΕΠΕΙΣ ΤΟ ΚΑΡΦΟΣ ΤΟ
ΕΝ Τῷ ΟΦΘΑΛΜῷ ΤΟΥ ΑΔΕΛΦΟΥ
ΣΟΥ, ΤΗΝ ΔΕ ΔΟΚΟΝ ΤΗΝ ΕΝ Τῷ
ΙΔΙῷ ΟΦΘΑΛΜῷ ΟΥ ΚΑΤΑΝΟΕΙΣ?

42 ἢ ΠΩΣ ΔΥΝΑΣΑΙ ΛΕΓΕΙΝ Τῷ Α-
ΔΕΛΦῷ ΣΟΥ, ΑΔΕΛΦΕ, ΑΦΕΙ ΕΚ-
ΒΑΛΩ ΤΟ ΚΑΡΦΟΣ ΤΟ ΕΝ Τῷ
ΟΦΘΑΛΜῷ ΣΟΥ, ΑΥΤΟΣ ΤΗΝ ΕΝ
Τῷ ΟΦΘΑΛΜῷ ΣΟΥ ΔΟΚΟΝ ΟΥ
ΒΛΕΠΩΝ? ὙΠΟΚΡΙΤΑ, ΕΚΒΑΛΕ
ΠΡΩΤΟΝ ΤΗΝ ΔΟΚΟΝ ΕΚ ΤΟΥ ΟΦ-
ΘΑΛΜΟΥ ΣΟΥ, ΚΑΙ ΤΟΤΕ ΔΙΑ-
ΒΛΕΨΕΙΣ ΕΚΒΑΛΕΙΝ ΤΟ ΚΑΡΦΟΣ
ΤΟ ΕΝ Τῷ ΟΦΘΑΛΜῷ ΤΟΥ ΑΔΕΛ-
ΦΟΥ ΣΟΥ.

43 ΟΥ ΓΑΡ ΕΣΤΙ ΔΕΝΔΡΟΝ ΚΑΛΟΝ,
ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΣΑΠΡΟΝ, ΟΥΔΕ
ΔΕΝΔΡΟΝ ΣΑΠΡΟΝ, ΠΟΙΟΥΝ ΚΑΡ-

44 ΠΟΝ ΚΑΛΟΝ. ΕΚΑΣΤΟΝ ΓΑΡ ΔΕΝ-
ΔΡΟΝ ΕΚ ΤΟΥ ΙΔΙΟΥ ΚΑΡΠΟΥ ΓΙ-
ΝΩΣΚΕΤΑΙ, ΟΥ ΓΑΡ ΕΞ ΑΚΑΝΘΩΝ
ΣΥΛΛΕΓΟΥΣΙ ΣΥΚΑ, ΟΥΔΕ ΕΚ
ΒΑΤΟΥ ΤΡΥΓΩΣΙ ΣΤΑΦΥΛΗΝ.

45 Ὁ ΑΓΑΘΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ Α-
ΓΑΘΟΥ ΘΗΣΑΥΡΟΥ ΤΗΣ ΚΑΡΔΙΑΣ
ΑΥΤΟΥ ΠΡΟΦΕΡΕΙ ΤΟ ΑΓΑΘΟΝ,
ΚΑΙ Ὁ ΠΟΝΗΡΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ
ΠΟΝΗΡΟΥ ΘΗΣΑΥΡΟΥ ΤΗΣ ΚΑΡ-
ΔΙΑΣ ΑΥΤΟΥ ΠΡΟΦΕΡΕΙ ΤΟ ΠΟΝΗ-
ΡΟΝ, ΕΚ ΓΑΡ ΤΟΥ ΠΕΡΙΣΣΕΥΜΑ-
ΤΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΛΑΛΕΙ ΤΟ
ΣΤΟΜΑ ΑΥΤΟΥ.

46 ΤΙ ΔΕ ΜΕ ΚΑΛΕΙΤΕ, ΚΥΡΙΕ,
ΚΥΡΙΕ, ΚΑΙ ΟΥ ΠΟΙΕΙΤΕ ὅ ΛΕ-

47 ΓΩ? ΠΑΣ Ὁ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ
ΜΕ, ΚΑΙ ΑΚΟΥΩΝ ΜΟΥ ΤΩΝ ΛΟ-
ΓΩΝ, ΚΑΙ ΠΟΙΩΝ ΑΥΤΟΥΣ, ὙΠΟ-
ΔΕΙΞΩ ὙΜΙΝ ΤΙΝΙ ΕΣΤΙΝ ὉΜΟΙΟΣ.

48 ὉΜΟΙΟΣ ΕΣΤΙΝ ΑΝΘΡΩΠῳ ΟΙΚΟΔΟ-
ΜΟΥΝΤΙ ΟΙΚΙΑΝ, ὍΣ ΕΣΚΑΨΕ ΚΑΙ
ΕΒΑ-

How comes it, that you 41
can see the mote in your bro-
ther's eye, and not see the
beam that is in your own
eye? or how can you say 42
to your brother, brother, let
me take out the mote, that
is in your eye, when you
your self don't discern the
beam that is in your own
eye? hypocrite, first remove
the beam out of your own
eye, and then you will see
clearly to take the mote out
of your brother's eye.

Certainly a good tree does 43
not produce bad fruit: nor
does a bad tree produce good
fruit. for every tree is known 44
by its fruit: it is not on
thorns that men gather figs;
nor do they gather grapes on
a bramble bush. a good man 45
out of the good treasure of
his heart produces what is
good: and an evil man out
of the evil treasure of his
heart produces what is evil:
for 'tis from the abundance
of the heart, that the mouth
speaketh.

Why do you call me Lord, 46
Lord, and do not observe
what I say? I will show 47
you, who that man is like,
who comes to me, and prac-
tises what I prescribe. he is 48
like a man who in building
a house, digg'd deep, and
G g 2 laid

εβαθυνε, και εθηκε θεμελιον
 επι την πετραν, πλημμελως
 δε γενομενης, προσερχησεν ο
 ποταμος τη οικια εκεινη, και
 ουκ ισχυσε σαλευσαι αυτην,
 τεθεμελιωτο γαρ επι την πε-
 49 τραν. ο δε ακουσας και μη
 ποιησας, ομοιος εστιν ανθρω-
 πω οικοδομησαντι οικιαν επι
 την γην χωρις θεμελιου, η
 προσερχησεν ο ποταμος, και
 ευθεως επεσε, και εγενετο το
 ρημα της οικιας εκεινης με-
 γα.

- 1 Επει δε επληρωσε παντα
 τα ρηματα αυτου εις τας α-
 κοας του λαου, εισηλθεν εις
- 2 Καπερναουμ. εκατονταρχου
 δε τινος δουλος κακως εκων,
 ημελλε τελευταν, ος ην αυτω
- 3 εντιμος. ακουσας δε περι του
 Ιησου, απεστειλε προς αυ-
 τουν πρεσβυτερους των Ιου-
 δαιων, ερωτων αυτον, οπως
- 4 αυτου. οι δε παραγενομενοι
 προς τον Ιησουν, παρεκα-
 λουν αυτον σπουδαιως, λε-
 γοντες, οτι αξιοεστιν ω πα-
 5 ρεξη τουτο. αραπα γαρ το
 εθνος ημων, και την συναγω-
 γην αυτος οικοδομησεν ημιν.
- 6 ο δε Ιησους επορευετο συν αυ-
 τοις. ηδη δε αυτου ου μακραν
 απεχοντος απο της οικιας,
 επεμψε προς αυτον ο εκατον-
 ταρχος φιλους, λεγων αυτω,
 "Κυριε, μη σκυλλου, ου
 " γαρ ειμ ικανος ινα υπο
 " την στεγην μου εισελθης.
 " διο

laid the foundation on a
 rock: an inundation came,
 the current beat impetuous-
 ly upon that house, but could
 not shake it: for it was
 founded upon a rock. but 49
 he that does not practise what
 he hears, is like a man who
 built his house upon the loose
 earth without any founda-
 tion: the current beat im-
 petuously against it: in the
 instant down it fell, and
 great were its ruins.

- When he had finished this 1
 discourse to the populous au-
 dience, he entred into Ca-
 pernaum, where a certain 2
 centurion had a servant
 whom he greatly valued, ly-
 ing sick and ready to die.
 this centurion having heard 3
 of Jesus's fame, sent sever-
 al elders of the Jews to
 intreat him to come, and re-
 cover his servant. accord- 4
 ingly they came to Jesus and
 earnestly pressed him, say-
 ing, he very well deserves
 you should do him this fa-
 vour; for he loves our na- 5
 tion, and hath built us a
 synagogue at his own charge.
 then Jesus went with him, 6
 and when he was advanced
 near the house, the centu-
 rion sent some of his friends
 to him, saying, " Lord,
 " don't give yourself the
 " trouble of coming, I don't
 " de-

- 7 "διο ουδε εμαυτον ηλπισα
 " προς σε ελθειν· αλλα ειπε
 " λογω, και ιαθησεται ο
 8 " παις μου· και γαρ εγω αν-
 "θρωπος ειμι υπο εξουσιαν
 " τασσομενος, εχων υπ' ε-
 "μαυτον στρατιωτας, και
 " λεγω τωτω, πορευθητι,
 " και πορευεται, και αλλω,
 " ερχου, και ερχεται· και
 " τω δουλω μου, ποιησον
 9 " τουτο, και ποιει." α-
 "κουσας δε ταυτα ο ιησους,
 " εθαυμασεν αυτον, και στρα-
 "φεις, τω ακολουθουντι αυτω
 " οχλω ειπε, λεγω υμιν, ουδε
 " εν τω Ισραηλ τασαυτην πισ-
 10 " τιν ευρον· και υποστρεψαν-
 "τες οι πεμφθεντες εις τον οικον,
 " ευρον τον ασθενουντα δουλον
 " υγιαινωντα.
- 11 Και εγενετο εν τη εξης, ε-
 "πορευετο εις πολιν καλουμε-
 "νην Ναιν, και συνεπορευοντο
 " αυτω οι μαθηται αυτου ικα-
 12 " νοι, και οχλος πολυς· ως δε
 " ηγγισε τη πυλη της πολεως,
 " και ιδου, εξεκομιζετο τεθυη-
 "κως, υιος μονογενης τη μετρι
 " αυτου, και αυτη χηρα, και
 " οχλος της πολεως ικανος ην
 13 " συν αυτη· και ιδων αυτην
 " ο κυριος, εσπλαγχνισθη επ'
 " αυτη, και ειπεν αυτη, μη
- deserve you should honour
 my house with your pre-
 sence. nor did I think
 myself worthy to attend
 you: speak but the word,
 and my servant shall be
 cured. for though I am
 subject to authority, I
 have soldiers under me:
 I bid one go, and he goes:
 I bid another come, and
 he comes: I bid my ser-
 vant do this, and he
 does it." when Jesus heard
 this, he admired the man,
 and turning about, he said
 to the people, that followed
 him, I assure you, I have
 not met with such an instance
 of faith even among the Jews
 themselves. and they that
 were sent, being return'd to
 the house, they found the ser-
 vant, who had been sick, in
 good health.*
- The day following, he
 went into a city called Nain,
 accompanied by many of his
 disciples, and a great crowd
 of people. as he drew near
 the gate of the city, there
 was a dead man just then
 carrying out to be buried,
 who was his mother's only
 son, and she a widow: and
 many people of the town
 came with her. when the
 Lord saw her, he was mov-
 ed with compassion for her,
 and said to her, don't weep.*

14 κλαίει· και προσελθὼν ἤψα-
το τῆς σοροῦ, οἱ δὲ βαστα-
ζόντες ἐσθίησαν· και εἶπε,
νεανίσκε, σοι λεγῶ, ἐγερθητι·
15 και ἀνεκάθισεν ὁ νεκρός, και
ἤρξατο λαλεῖν, και ἐδῶκεν
16 αὐτὸν τῇ μετρὶ αὐτοῦ· ἐλα-
βε δὲ φόβος ἅπαντας, και ἐ-
δόξαζον τὸν Θεόν, λέγοντες,
ὅτι προφητὴς μέγας ἐγερθεὶς
ἐν ἡμῖν, και ὅτι ἐπέσκηψατο
17 ὁ Θεὸς τὸν λαὸν αὐτοῦ· και
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ
τῇ Ἰουδαίᾳ περὶ αὐτοῦ, και
ἐν πάσῃ τῇ περικυρῶ·

18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ
μαθηταὶ αὐτοῦ περὶ πάντων
19 τούτων· και προσκαλεσα-
μενός δυο τινὰς τῶν μαθητῶν
αὐτοῦ ὁ Ἰωάννης, ἐπέμψεν
πρὸς τὸν Ἰησοῦν, λέγων, συ
εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσ-
20 δοκῶμεν; παραγενομένοι δὲ
πρὸς αὐτὸν οἱ ἄνδρες, εἶπον,
Ἰωάννης ὁ βαπτιστὴς ἀπεσ-
τάλκεν ἡμᾶς πρὸς σέ, λέγων,
συ εἰ ὁ ἐρχόμενος, ἢ ἄλλον
21 προσδοκῶμεν; ἐν αὐτῇ δὲ
τῇ ᾠρᾷ ἐθεράπευσεν πολλοὺς
ἀπὸ νοσούντων και μαστιγῶν
και πνευματῶν πονηρῶν, και
τυφλοῖς πολλοῖς ἐχαρίσατο
22 τὸ βλέπειν· και ἀποκριθεὶς ὁ
Ἰησοῦς, εἶπεν αὐτοῖς, πορευ-
θέντες ἀπαγγείλατε Ἰωάννῃ ἃ
εἶδετε και ἤκουσατε, ὅτι
τυφλοὶ ἀναβλεποῦσι, χωλοὶ
περιπατοῦσι, λεπροὶ καθα-
ρίζονται, κωφοὶ ἀκούουσιν,
νεκροὶ

then advancing, he touch'd 14
the bier, and the bearers
standing still, he said,
young man, arise, I cam-
mand you. and the deceased 15
sat up, and began to speak,
and Jesus delivered him to
his mother. all that were 16
present were seized with
dread, and glorified God,
saying, a great prophet is
risen up among us, and God
has visited his people. and 17
his fame spread over all
Judea and the neighbouring
countrys.

John was soon inform'd 18
of these transactions by his
disciples, and sent two of 19
them to Jesus, with this
question, are you the Mes-
siah, or must we yet wait
for some other? according- 20
ly they came to Jesus, and
said, John the Baptist sent
us to enquire, if you are he
that was to come, or must
we look for another? at 21
that very time, he cured
several of their diseases and
distempers, dispossessing evil
spirits, and restoring sight
to many that were blind.
then he gave them this an- 22
swer, go, and tell John
what you have seen, and
heard: that the blind see,
the lame walk, the lepers
are healed, the deaf hear,
the dead are raised, the gos-
pel

νεκροὶ ἐγείρονται, πτωχοὶ εὐαγ-
23 γελίζονται· καὶ μακάριος ἐσ-
τιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν
ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγε-
λῶν Ἰωάννου, ᾤχετο λέγειν
πρὸς τοὺς ὄχλους περὶ Ἰωάν-
νου, τί ἐξελήλυθατε εἰς τὴν
ἐρημὸν θεάσασθαι; καλαμὸν

25 ὑποανέμου σαλευόμενον; ἀλ-
λα τί ἐξελήλυθατε ἰδεῖν;
ἀνθρώπον ἐν μαλακοῖς ἱμα-
τίοις ἡμφιεσμένον; ἰδοὺ, οἱ
ἐν ἱματισμῷ ἐνδοξῷ καὶ τρυ-
φῇ ὑπάρχοντες, ἐν τοῖς βα-

26 σιλείοις εἰσιν· ἀλλὰ τί ἐξελή-
λυθατε ἰδεῖν; προφῆτην;
ναὶ λέγω ὑμῖν, καὶ περισσο-

27 τερον προφῆτου· οὗτος ἐστὶ
περὶ οὗ γεγραπται, “ ἰδοὺ, ἐ-
“ γὼ ἀποστέλλω τὸν ἀγγε-
“ λόν μου πρὸ προσώπου
“ σου, ὃς κατασκευάσει τὴν
“ ὁδὸν σου ἐμπροσθεν σου.”

28 λέγω γὰρ ὑμῖν, μείζων ἐν γεν-
νητοῖς γυναικῶν προφῆτης Ἰω-
άννου τοῦ βαπτιστοῦ οὐδεὶς
ἐστίν, ὃ δὲ μικρότερος ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ, μείζων

29 αὐτοῦ ἐστὶ· καὶ πᾶς ὁ λαὸς
ἀκουσας καὶ οἱ τελῶναι ἐδι-
καιῶσαν τὸν Θεόν, βαπτισ-
θέντες τὸ βάπτισμα Ἰωάννου.

30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ
τὴν βουλὴν τοῦ Θεοῦ ᾤθετη-
σαν ἐξ ἑαυτῶν, μὴ βαπτισ-
θέντες ὑπ’ αὐτοῦ.

pel is proclaim'd to the poor.
and blessed is he, who does
not make me the occasion of
his fall.

When the messengers of
John were departed, he ad-
dress'd himself to the people,
and said with relation to
John, what did you go to
see in the desert? a reed

shaken with the wind? or
did you go to see a man
richly apparelled? for mag-
nificent dress and splendid
living, you must look into

the courts of princes. what
then did you go to see? a
prophet? yes, I say it, and

more than a prophet. he
it is, of whom it is writ-
ten, “ behold, I send my
“ messenger before you, who
“ shall prepare the way for
“ you.” I declare unto you,

among the whole race of man-
kind, there is not a prophet,
who is superiour to John the
Baptist: yet he that is most
inferiour in the kingdom of

the Messiah, is greater than
he. all the people, even
the publicans, upon bearing
him, gave glory to God, by

receiving the baptism of
John; but the Pharisees and
the doctors of the law reject-
ed the divine offers made to
them, refusing to be baptized
by John.

- 31 ΤΙΝ ΟΥΝ ὁμοιωσῶ τοὺς ἀν-
θρώπους τῆς γενεᾶς ταύτης?
32 καὶ τίτι εἰσὶν ὅμοιοι? ὅμοι-
οι εἰσὶ παῖδιοις τοῖς ἐν ἀ-
γορᾷ καθήμενοις, καὶ προσ-
φώνουσιν ἀλλήλους, καὶ λε-
γούσιν, πηλυσάμεν ὑμῖν, καὶ
οὐκ ὤρχησασθε, ἐβρηνησάμεν
33 ὑμῖν, καὶ οὐκ ἐκλαυσάτε· ἐ-
πληθύε γὰρ Ἰωάννης ὁ βαπ-
τίστῃς μὴτε ἄρτον ἐσθίων, μὴτε
οἶνον πίνων, καὶ λέγετε, 34
δαίμονιον ἐκεῖ· ἐπληθύεν ὁ
υἱὸς τοῦ ἀνθρώπου ἐσθίων
καὶ πίνων, καὶ λέγετε, ἰδοὺ,
ἀνθρώπος φαγὸς καὶ οἰνοπο-
τῆς, τελωνῶν φίλος καὶ ἁ-
35 μαρτωλῶν. “καὶ ἐδικαιώθη
“ἡ σοφία ἀπὸ τῶν τέκνων
“αὐτῆς πάντων.”
- 36 Ἡρώτα δὲ τις αὐτὸν τῶν
Φαρισαίων, ἵνα φαγῇ μετ’
αὐτοῦ, καὶ εἰσελθὼν εἰς τὴν
οἰκίαν τοῦ Φαρισαίου, ἀνε-
37 κλῆθη καὶ ἰδοὺ, γυνὴ ἐν τῇ
πολεὶ, ἥτις ἦν ἁμαρτωλὸς, ἐ-
πίγνωσα ὅτι ἀνακίεταί ἐν τῇ
οἰκίᾳ τοῦ Φαρισαίου, κομ-
σάσα ἀλαβαστρεὺν μυροῦ,
38 καὶ στασα ὀπίσω παρὰ τοὺς
ποδας αὐτοῦ, κλαίουσα,
ᾤχετο βρέχειν τοὺς πο-
δας αὐτοῦ τοῖς δακρυσί, καὶ
ταῖς θρίξι τῆς κεφαλῆς
αὐτῆς ἔξεμασσε, καὶ κατε-
φίλει τοὺς ποδας αὐτοῦ,
39 καὶ πλείφε τῷ μύρῳ· ἰδὼν δὲ
ὁ Φαρισαῖος ὁ καλεσας αὐτὸν,
εἶπεν
- To what therefore shall I 31
compare the men of this ge-
neration? who are they
like? they are like children 32
playing together in the street,
who cry, we have play’d to
you on the flute, but you
have not danced: we have
sung mournful dittys, but
you have not lamented. for 33
John the Baptist, when he
came, abstain’d from bread
and wine: yet you say, he
is possess’d with a demon.
the son of man appears in- 34
different to any kind of meat
or drink: yet you say, he
is a glutton and a tippler, a
friend of publicans and loose
people. “but wisdom is 35
“justified by all her dis-
“sent followers.”
- Jesus being invited to din- 36
ner at a certain Pharisee’s
house, he went home with
him, and sat down to table.
when a woman of that city, 37
one that had led a loose life,
knowing that Jesus was at
table in the Pharisee’s house,
came in with a vial of odo-
riferous liquor, and stood be- 38
hind at his feet weeping,
bath’d them with her tears,
wiped them with her hair,
kiss’d his feet, and poured
the perfume upon them.
which the Pharisee, who 39
had invited him, observing,
he thus argued with himself,
if

ΕΙΠΕΝ ΕΝ ΕΑΥΤΩ, ΛΕΓΩΝ, ΟΥΤΟΣ,
ΕΙ ΠΝ ΠΡΟΦΗΤΗΣ, ΕΓΝΩΣΚΕΝ ΑΝ
ΤΙΣ ΚΑΙ ΠΟΤΑΠΗ Η ΓΥΝΗ ΗΤΙΣ
ΑΠΤΕΤΑΙ ΑΥΤΟΥ, ΟΤΙ ΑΜΑΡ-
40 ΤΩΛΟΣ ΕΣΤΙ. ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ
Ο ΙΗΣΟΥΣ ΕΙΠΕ ΠΡΟΣ ΑΥΤΟΥΝ,
ΣΙΜΩΝ, ΕΧΩ ΣΟΙ ΤΙ ΕΙΠΕΙΝ.
Ο ΔΕ ΦΗΣΙ, ΔΙΔΑΣΚΑΛΕ, ΕΙΠΕ.

41 ΔΥΟ ΧΡΕΩΦΕΙΛΕΤΑΙ ΠΟΛΥΝ
ΔΑΝΕΙΣΤΗ ΤΙΝΙ, Ο ΕΙΣ ΩΦΕΙΛΕ
ΔΗΝΑΡΙΑ ΠΕΝΤΑΚΟΣΙΑ, Ο ΔΕ Ε-
42 ΤΕΡΟΣ ΠΕΥΤΗΚΟΝΤΑ. ΜΗ Ε-
ΧΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΑΠΟΔΟΥΝΑΙ,
ΑΜΦΟΤΕΡΟΙΣ ΕΧΑΡΙΣΑΤΟ. ΤΙΣ
ΟΥΝ ΑΥΤΩΝ (ΕΙΠΕ,) ΠΛΕΙΟΝ ΑΥ-
43 ΤΟΝ ΑΓΑΠΗΣΕΙ; ΑΠΟΚΡΙΘΕΙΣ
ΔΕ Ο ΣΙΜΩΝ, ΕΙΠΕΝ, ΥΠΟΛΑΜ-
ΒΑΝΩ ΟΤΙ Ω ΤΟ ΠΛΕΙΟΝ ΕΧΑ-
ΡΙΣΑΤΟ. Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ,
44 ΟΡΘΩΣ ΕΚΡΙΝΑΣ. ΚΑΙ ΣΤΡΑΦΕΙΣ
ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ, ΤΩ ΣΙΜΩΝ
ΕΦΗ, ΒΛΕΠΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΓΥ-
ΝΑΙΚΑ; ΕΙΣΗΛΘΟΝ ΣΟΥ ΕΙΣ ΤΗΝ
ΟΙΚΙΑΝ, ΎΔΩΡ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ
ΜΟΥ ΟΥΚ ΕΔΩΚΑΣ, ΑΥΤΗ ΔΕ ΤΟΙΣ
ΔΑΚΡΥΣΙΝ ΕΒΡΕΞΕ ΜΟΥ ΤΟΥΣ ΠΟ-
45 ΔΑΣ, ΚΑΙ ΤΑΙΣ ΘΡΙΞΙ ΑΥΤΗΣ ΕΞΕ-
ΜΑΞΕ. ΦΙΛΗΜΑ ΜΟΙ ΟΥΚ ΕΔΩ-
ΚΑΣ, ΑΥΤΗ ΔΕ, ΑΦ' ΗΣ ΕΙΣΗΛ-
ΘΕΝ, ΟΥ ΔΙΕΛΙΠΕ ΚΑΤΑΦΙΛΟΥΣΑ
46 ΜΟΥ ΤΟΥΣ ΠΟΔΑΣ. ΕΛΑΙΩ ΤΗΝ
ΚΕΦΑΛΗΝ ΜΟΥ ΟΥΚ ΠΛΕΙΨΑΣ,
ΑΥΤΗ ΔΕ ΜΥΡΩ ΠΛΕΙΨΕ ΜΟΥ ΤΟΥΣ
47 ΠΟΔΑΣ. ΟΥ ΧΑΡΙΝ ΛΕΓΩ ΣΟΙ,
ΑΦΕΩΝΤΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΗΣ
ΑΙ ΠΟΛΛΑΙ, ΟΤΙ ΗΓΑΠΗΣΕ ΠΟ-
ΛΥ, Ω ΔΕ ΟΛΙΓΟΝ ΑΦΙΕΤΑΙ, Ο-

if this man were a prophet,
he could not but know that
the woman, who is so busy
with him, is a person of a
loose character. in answer 40
to his doubts, Jesus said,
Simon, I have something to
say to you. master, said he,
lets hear it.

A certain creditor had two 41
debtors, the one owed five
hundred denarys, and the
other fifty. having not where- 42
withal to pay it, he freely
discharged them both of the
debt. tell me now, which
of the two will love him
most? I think, said Simon, 43
he that had the greatest debt
remitted to him. you are
in the right, said Jesus.
and turning to the woman, 44
he said to Simon, do you ob-
serve this woman? though I
am a guest in your house,
you never offer'd me any
water for my feet: but
she has bath'd my feet with
tears, and wiped them with
the hair of her head. you 45
did not salute me, but this
woman, since she came in,
has been continually kissing
my feet. you did not be- 46
strow any oil upon my head;
but she has poured her rich
perfume upon my feet. where- 47
fore, I tell you, her sins,
which are numerous, are
forgiven; and that is the
H h rea-

48 λιβον αταπα· ειπε δε αυτη,
αφεωνται σου αι αμαρτιαι.
49 και ηρξαντο οι συνανακειμενοι
λεγειν εν εαυτοις, τις ουτος
εστιν ος και αμαρτίας αφη-
50 σιν? ειπε δε προς την γυ-
ναικα, η πιστις σου σεσωκε
σε, πορευου εις ειρηνην.

reason of all this love: but
his love is less, to whom
less is forgiven. then he said 48
to her, your sins are forgiven.
but they who sat at table 49
with him, began to ask one
another, who is this, that
pretends even to forgive sins?
but he said to the woman, 50
your faith hath saved you:
go in peace.

1 Και εγενετο εν τω καθεξης,
και αυτος διωδευε κατα πο-
λιν και κωμην, κηρυσσων
και ευαγγελιζομενος την βασι-
λειαν του Θεου, και οι δωδεκα
2 συν αυτω· και γυναικες τι-
νες αι ποσαν τεθεραπευμεναι
απο πνευματων πονηρων,
και ασθενειων, Μαρια η κα-
λουμενη Μαγδαληνη, αφ' ης
3 δαμονια επτα εξηληλυθει, και
Ιωαννα γυνη Χουζα επιτρο-
που Ηρωδου, και Σουσαννα,
και ετεραι πολλαι, αιτινες
διηκονουν αυτω απο των υ-
παρχοντων αυταις.

After this Jesus went a- 1
bout, preaching to every city
and village, proclaiming the
reign of the Messias, attended
by his twelve apostles, and se- 2
veral women, who had been
delivered from evil spirits and
cured of their diseases: par-
ticularly Mary Magdalene,
who had been dispossess'd of
seven demons: Joanna the 3
wife of Chuzza Herod's high-
steward: Susanna, and se-
veral others, who assisted him
with their fortunes.

4 Συνιοντος δε οχλου πολ-
λου, και των κατα πολιν ε-
πιπορευομενων προς αυτον,
5 ειπε δια παραβολης· εξηλθεν
ο σπειρων του σπειραι του
σπορον αυτου, και εν τω
σπειρειν αυτον, ο μεν επεσε
παρα την οδον, και κατεπα-
τηθη, και τα πετεινα του
6 ουρανου κατεφαγεν αυτο· και
ετερον επεσεν επι την πετραν,
και φυνε εξηραθη, δια το μη

A vast number of people 4
being assembled, and crowd-
ing to him from all quarters,
he thus address'd himself to
them by way of parable. a 5
husbandman went out to sow
his corn: and as he was
sowing, some fell upon the
beaten road, which was
crush'd under foot, or de-
voured by the birds. some 6
fell upon very stony ground,
which no sooner sprung up,
but

7 ΕΧΕΙΝ ΙΚΜΑΔΑ. ΚΑΙ ΕΤΕΡΟΝ Ε-
ΠΕΣΕΝ ΕΝ ΜΕΣΩ ΤΩΝ ΑΚΑΝΘΩΝ,
ΚΑΙ ΣΥΜΦΥΕΙΣΑΙ ΑΙ ΑΚΑΝΘΑΙ
8 ΑΠΕΠΝΙΞΑΝ ΑΥΤΟ. ΚΑΙ ΕΤΕΡΟΝ
ΕΠΕΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ,
ΚΑΙ ΦΥΕΝ ΕΠΟΙΗΣΕ ΚΑΡΠΟΥ ΕΚΑ-
ΤΟΝΤΑ ΠΛΑΣΙΟΥΝΑ. ΤΑΥΤΑ
ΛΕΓΩΝ, ΕΦΩΝΕ, Ο ΕΧΩΝ ΩΤΑ
ΑΚΟΥΕΙΝ, ΑΚΟΥΕΤΩ.

but it wither'd away, for
want of moisture: some fell 7
among thorns; but the thorns
over-grew it, and starv'd
it. but some of the corn 8
fell into good soil, and grew
up, yielding a hundred grains
for one. then raising his
voice he concluded with these
words, he that hath ears to
hear, let him hear.

9 ΕΠΗΡΩΤΩΝ ΔΕ ΑΥΤΟΝ ΟΙ ΜΑ-
ΘΗΤΑΙ ΑΥΤΟΥ, ΤΙΣ ΕΙΠΗ Η ΠΑΡΑ-
10 ΒΟΛΗ ΑΥΤΗ. Ο ΔΕ ΕΙΠΕΝ, Υ-
ΜΙΝ ΔΕΔΟΤΑΙ ΓΝΩΝΑΙ ΤΑ ΜΥ-
ΣΤΗΡΙΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ
ΘΕΟΥ, ΤΟΙΣ ΔΕ ΛΟΙΠΟΙΣ ΕΝ ΠΑ-
ΡΑΒΟΛΑΙΣ, ΙΝΑ ΒΛΕΠΟΝΤΕΣ ΜΗ
ΒΛΕΠΩΣΙ, ΚΑΙ ΑΚΟΥΟΝΤΕΣ ΜΗ
11 ΣΥΝΙΩΣΙΝ. ΕΣΤΙ ΔΕ ΑΥΤΗ Η
ΠΑΡΑΒΟΛΗ, Ο ΣΠΟΡΟΣ, ΕΣ-
12 ΤΙΝ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ. ΟΙ ΔΕ
ΠΑΡΑ ΤΗΝ ΟΔΟΝ, ΕΙΣΙΝ ΟΙ ΑΚΟΥ-
ΟΥΤΕΣ, ΕΙΤΑ ΕΡΧΕΤΑΙ Ο ΔΙΑΒΟ-
ΛΟΣ, ΚΑΙ ΑΙΡΕΙ ΤΟΝ ΛΟΓΟΝ ΑΠΟ
ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ, ΙΝΑ ΜΗ
13 ΠΙΣΤΕΥΣΑΝΤΕΣ ΣΩΘΩΣΙΝ. ΟΙ
ΔΕ ΕΠΙ ΤΗΣ ΠΕΤΡΑΣ, ΑΙ ΟΤΑΝ
ΑΚΟΥΣΩΣΙ, ΜΕΤΑ ΧΑΡΑΣ ΔΕ-
ΧΟΝΤΑΙ ΤΟΝ ΛΟΓΟΝ, ΚΑΙ ΟΥΤΟΙ
ΡΙΞΑΝ ΟΥΚ ΕΧΟΥΣΙΝ, ΑΙ ΠΡΟΣ
ΚΑΙΡΟΥ ΠΙΣΤΕΥΟΥΣΙ, ΚΑΙ ΕΝ
ΚΑΙΡΩ ΠΕΙΡΑΣΜΟΥ ΑΦΙΣΤΑΝ-
14 ΤΑΙ. ΤΟ ΔΕ ΕΙΣ ΤΑΣ ΑΚΑΝΘΑΣ
ΠΕΣΟΝ, ΟΥΤΟΙ ΕΙΣΙΝ ΑΙ ΑΚΟΥ-
ΣΑΝΤΕΣ, ΚΑΙ ΥΠΟ ΜΕΡΙΜΝΩΝ ΚΑΙ
ΠΛΟΥΤΟΥ ΚΑΙ ΠΙΔΝΩΝ ΤΟΥ ΒΙΟΥ
ΤΟΡΕΥΟΜΕΝΟΙ ΣΥΜΠΝΙΓΟΝΤΑΙ, ΚΑΙ

But his disciples having 9
ask'd him the meaning of
this parable; he answered, 10
the secret circumstances of
the divine dispensation may
be clearly revealed to you,
but to others only in parables,
so that they don't observe
what they see, nor compre-
hend what they hear. now 11
the meaning of the parable
is this: the seed sown signi-
fies the word of God. by 12
the beaten road is meant, they
who only hear: the word,
by the lurking wiles of the
devil, being hinder'd from
taking root in their hearts,
lest they should believe and
be saved. by the stony ground 13
is understood such persons as
receive indeed the doctrines
they hear, with joy: but
for want of resolution, be-
lieve only occasionally, and
desert when the trial comes.
the ground over-run with 14
thorns denotes such as have
embraced the doctrine, but

15 οὗ τελεσφοροῦσι· τὸ δὲ ἐν
τῇ καλῇ γῇ, οὗτοι εἰσιν οἱ-
τινες ἐν καρδίᾳ καλῇ καὶ α-
γαθῇ, ἀκουσάντες τὸν λόγον,
κατεχοῦσι, καὶ καρποφόρου-
σιν ἐν ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἀψας, κα-
λύπτει αὐτὸν σκευεῖ, ἢ ὑπο-
κατῶ κλινῆς τιθῆσιν, ἀλλ'
ἐπὶ λυχνίας ἐπιτίθῃσιν, ἵνα

17 οἱ εἰσπορευόμενοι βλέπωσι τὸ
φῶς· οὐ γάρ ἐστὶ κρυπτόν ὃ
οὐ φανερόν γένησεται, οὐδὲ

18 ἀποκρυφόν ὃ οὐ γήνοσθῃσεται,
καὶ εἰς φανερόν ἐλθῇ· βλέπε-
τε οὖν πῶς ἀκούετε, ὅς γάρ ἂν
ἐχῇ, δοθῇσεται αὐτῷ, καὶ ὃς
ἂν μὴ ἐχῇ, καὶ ὃ δοκεῖ ἐκεῖν
ἀρθῇσεται ἀπ' αὐτοῦ.

19 Πάρεγενοντο δὲ πρὸς αὐτὸν
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐ-
τοῦ, καὶ οὐκ ἠδύναντο συν-
τυχεῖν αὐτῷ διὰ τοῦ ὄχλου.

20 καὶ ἀπηγγέλλῃ αὐτῷ, λεγον-
των, ἡ μήτηρ σου καὶ οἱ ἀ-
δελφοὶ σου ἐστήκασιν ἔξω,

21 ἵδεῖν σε θελόντες· ὁ δὲ ἀπο-
κριθεὶς, εἶπε πρὸς αὐτοὺς, μη-
τῆρ μου καὶ ἀδελφοὶ μου, οὗ-
τοι εἰσιν οἱ τοῦ λόγου τοῦ
Θεοῦ ἀκούοντες, καὶ ποιῶντες.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡ-
μέρων, καὶ αὐτὸς ἐνεβῆ εἰς
πλοῖον,

are so immerst in the busi-
ness, enjoyments, and plea-
sures of life, as not to im-
prove it to any real advan-
tage. but by the good ground 15
is meant such persons as have
received the doctrine with
simplicity and sincerity, a-
bide by it, and practise it
with perseverance.

Now, no one lights a lamp 16
to bide it under a vessel, or
under a bed: but sets it on
a stand, to give light to all
the company. whatever is 17
now obscure, shall hereafter
be made clear; whatever is
now conceal'd, shall then be
publickly known. improve 18
therefore what you hear:
for he that improves what
he has, shall have more;
but he that does not, shall
lose even that, which he
thinks he possesses.

One day the mother of 19
Jesus, and his brethren came
to speak with him, but could
not get near by reason of the
crowd. so some of the com- 20
pany said to him, your mo-
ther and brethren are wait-
ing without, desiring to see
you. but he answered them, 21
my mother and brethren are
these, who attend to the
word of God, and practise it.

* The same day Jesus went 22
on board a vessel with his
disciples,

πλοίων· και ὁ μαθηταὶ αὐ-
του· και εἶπε πρὸς αὐτοὺς,
διελθωμεν εἰς τὸ πέραν τῆς
23 λίμνης· και ἀντιχθήσαν. πλε-
οντων δὲ αὐτῶν ἀφύπνωσε,
και κατεβη λαίλαψ ἀνεμου
εἰς τὴν λίμνην· και συνεπλη-
24 ρουντο, και ἐκινδυνεουν· προ-
σελθόντες δὲ διηφειραν αὐτὸν·
λεγοντες, ἐπιστάτα ἐπιστά-
τα, ἀπολλυμεθα· ὁ δὲ ἐφερθεὶς
ἐπετίμησε τῷ ἀνέμῳ και τῷ
κλυδῶνι τοῦ ὕδατος· και ἐ-
παυσαντο· και ἐγενετο ῥα-
25 ληνη· εἶπε δὲ αὐτοῖς, πού
ἐστὶν ἡ πίστις ὑμῶν? φο-
βηθέντες δὲ θαυμάσαν, λεγον-
τες πρὸς ἀλλήλους, τίς ἀρα
οὗτος ἐστίν, ὅτι και τοῖς ἀνε-
μοῖς ἐπιτάσσει, και τῷ ὕ-
δατι, και ὑπακούουσιν αὐ-
τῷ?

26 Καὶ κατεπλευσαν εἰς τὴν
χωρὰν τῶν Γαδαρηνῶν, ἥτις
ἐστὶν ἀντιπερὰ τῆς Γαλι-
27 λαιας· ἐξελθόντι δὲ αὐτῷ
ἐπὶ τὴν γῆν, ὑπνύτησεν αὐ-
τῷ ἄνθρωπος τις ἐκ τῆς πόλεως,
ὃς εἶχε δαιμονία ἐκ χρόνων
ἱκανῶν, και ἱματίου οὐκ ἐν-
διδύσκετο, και ἐν οἰκίᾳ οὐκ
ἐμενεν, ἀλλ' ἐν τοῖς μνημα-
28 σιν· ἰδὼν δὲ τοῦ Ἰησοῦ, και
ἀνακράξας, προσέπεσεν αὐ-
τῷ, και φωνῇ μεγάλῃ εἶπε,
τί ἐμοὶ και σοί, Ἰησοῦ υἱοῦ τοῦ
Θεοῦ τοῦ ὑψίστου? δεομαι
σου,

disciples, and said to them,
let us pass over to the other
side of the lake: and so they
put off to sea. while they 23
were rowing, Jesus fell a-
sleep: when there blew such
a storm of wind upon the
lake, as fill'd the boat with
water, and endanger'd their
lives. then they came to 24
wake him, crying, master,
master, we are sinking. then
he rose up, and rebuked the
wind, and the waves: and
both subside to a calm. but 25
to his disciples he said, where
is your faith? while they,
seiz'd with fear and admi-
ration, said to one another,
who can this man be, that
he commands even the winds,
and the waves, and they
obey?

Then they arrived at the 26
country of the * Gadarenes,
which lies opposite to Galilee.
when he was landed, there 27
met him a man, who be-
long'd to the city Gadara,
and had been for a long time
possessed by demons. he did
not wear any cloaths, nor
dwell in any house, but a-
mong the tombs. upon see- 28
ing Jesus, he set up a great
cry, fell down before him,
and roar'd out, what busi-
ness have you with me, Je-
sus

* Mat. viii. 28. Gergesens. Gergesa and Gadara were neighbouring towns on the eastern coast of the sea of Galilee.

29 σου, μη με βασανισῇ. πα-
 ρηγγειλε γαρ τῷ πνεύματι τῷ
 ακαθάρτῳ ἐξελθεῖν ἀπο τοῦ
 ἀνθρώπου, πολλοὺς γάρ χρό-
 νοις συντηρακεῖ αὐτόν: καὶ
 ἐδεσμεῖτο ἀλύσει καὶ πε-
 δαῖς φυλασσομένους, καὶ διαρ-
 ρήσων τὰ δεσμά, πλανηέτο
 ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρη-
 30 μους. ἐπηρώτησε δὲ αὐτόν
 ὁ Ἰησοῦς, λέγων, τί σοι ἐσ-
 τίν ὄνομα; ὁ δὲ εἶπε, λέγων,
 ὅτι δαιμονία πολλά εἰσπλ-
 31 θεν εἰς αὐτόν. καὶ παρεκα-
 λει αὐτόν ἵνα μὴ ἐπιτάξῃ
 αὐτοῖς εἰς τὴν ἀβυσσὸν ἀ-
 32 πελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη
 χοίρων ἱκανῶν βοσκομένων ἐν
 τῷ ὄρει, καὶ παρεκαλοῦν αὐ-
 τὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
 ἐκεῖνους εἰσελθεῖν, καὶ ἐπε-
 33 τρέψεν αὐτοῖς. ἐξελθόντα
 δὲ τὰ δαιμονία ἀπο τοῦ ἀν-
 θρώπου, εἰσπλθεν εἰς τοὺς
 χοίρους: καὶ ὥρμησεν ἡ ἀγε-
 λη κατὰ τοῦ κρημνοῦ εἰς τὴν
 34 λίμνην, καὶ ἀπέπνιγῃ. ἰδόν-
 τες δὲ οἱ βοσκόντες τὸ γεγενθι-
 μένον, ἐφυγον, καὶ ἀπήγγει-
 λαν εἰς τὴν πόλιν, καὶ εἰς
 35 τοὺς ἀγρούς. ἐξήλθον δὲ ἰδεῖν
 τὸ γεγονός, καὶ πλθον πρὸς
 τὸν Ἰησοῦν, καὶ εὗρον κα-
 θήμενον τὸν ἀνθρώπον ἀφ'
 οὗ τὰ δαιμονία ἐξελπλυθεῖς
 ἱματισμένον καὶ σωφρονούν-
 τας, παρὰ τοὺς πόδας τοῦ
 36 Ἰησοῦ: καὶ ἐφοβήθησαν. ἀ-
 πήγγειλαν δὲ αὐτοῖς καὶ οἱ
 ἰδόντες, πῶς ἐσωθῇ ὁ δαι-
 μονι-

sus son of the most high God?
 I beseech you torment me not.
 for he had commanded the 29
 impure spirit to quit the man,
 he had so long possessed: who,
 tho' bound in chains, and
 fastned with fetters, broke
 thro' all restraints, and was
 hurry'd by the demon into the
 desarts. upon Jesus's saying 30
 to him, what is your name?
 he answer'd, legion, (for many
 demons were enter'd into
 him.) and they entreated him 31
 not to condemn them to the
 abyss. but there being a nu- 32
 merous herd of swine feeding
 on the mountain, they de-
 sired he would permit them
 to enter into the swine, which
 he granted. accordingly the 33
 demons quitted the man, and
 enter'd into the swine: im-
 mediately the herd ran head-
 long down a precipice into
 the lake, and were drowned.
 the keepers seeing this, ran 34
 about and spread it, both in
 town, and country, whence 35
 numbers went to see the fact:
 being come to Jesus, they found
 the man, who had been dis-
 possess'd of the demons, sit-
 ting at Jesus's feet, cloathbed,
 and in his right senses: at
 which they were much sur-
 priz'd, being inform'd by 36
 those that were present, by
 what means the demoniac had

37 μονισθεις· και πρωτησαν αυτον απαν το πληθος της περιχωρου των Γαδαρηνων, απελθειν απ αυτων, οτι φοβω μεγαλω συνεικοντο : αυτος δε εμβας εις το πλοιον

38 υποστρεψεν· εδεετο δε αυτου ο ανηρ αφ ου εξεληλυθει τα δαιμονια, ειναι συν αυτω, απελυσε δε αυτον ο Ιη-

39 σους, λεγων, υποστρεφε εις τον οικον σου, και διηγου οσα εποιπσε σοι ο Θεος· και απηλθε, καθι ολην την πολιν κηρυσσων οσα εποιπσεν αυτω ο Ιησους·

40 Εγενετο δε εν τω υποστρεψαι τον Ιησουν, απεδεξατο αυτον ο οχλος, ησαν γαρ παντες προσδοκωντες αυτον·

41 Και ιδου, ηλθεν ανηρ ωνομα Ιαιρος, και αυτος αρχων της συναγωγης υπηρχε, και πεσων παρα τους ποδας του Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον

42 αυτου : οτι θυγατηρ μονογενης ην αυτω ως ετων δωδεκα, και αυτη απεθυσκεν· εν δε τω υπαρειν αυτον, οι

43 οχλοι συνεπιηκον αυτον· και ρυνη ουσα εν ρυσει αιματος απο ετων δωδεκα, ητις ιατροις προσαναλωσασα ολον τον βιον, ουκ ισχυσεν υπ ουδενος

44 θεραπευθηναι· προσελθουσα οπισθεν, ηψατο του κρασπεδου του ιματιου αυτου : και παραχρημα εστη η ρυσις του

been cured. then the Gada-37
renes of the adjacent parts
unanimously desired him to
leave their country : for they
were greatly allarm'd. so
he embark'd to cross over the
lake. now the man, who had 38
been dispossess'd, begg'd to
take him with him. but Je-
sus dismissed him, saying, go 39
home, and relate, what great
things God hath done for you.
whereupon he departed, and
published through all the city,
what a wonderful deliverance
Jesus had wrought for him.

Jesus upon his return was 40
received by a great num-
ber of people, who expected
him.

Some time after, a person 41
nam'd Jairus, a ruler of
the synagogue, came to Je-
sus, and upon his knees de-
sired him to come to his
house : for he had an only 42
daughter, about twelve years
of age, who lay a dying. as
he was on the way, the crowd
press'd after him, and a- 43
mong the rest a woman, who
had been troubled with an
hemorrhage twelve years,
having consum'd her whole
fortune upon physicians, who
could none of them cure her ;
she getting behind him, touch- 44
ed the border of his garment :
and immediately her indispo-
sition

45. ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΗΣ· ΚΑΙ
ΕΙΠΕΝ Ο ΙΗΣΟΥΣ, ΤΙΣ Ο ΑΨΑ-
ΜΕΝΟΣ ΜΟΥ; ΑΡΝΟΥΜΕΝΩΝ ΔΕ
ΠΑΝΤΩΝ, ΕΙΠΕΝ Ο ΠΕΤΡΟΣ, ΚΑΙ
ΟΙ ΜΕΤ' ΑΥΤΟΥ, ΕΠΙΣΤΑΤΑ, ΟΙ
ΟΧΛΟΙ ΣΥΝΕΧΟΥΣΙ ΣΕ ΚΑΙ Α-
ΠΟΘΛΙΒΟΥΣΙ, ΚΑΙ ΛΕΓΕΙΣ, "ΤΙΣ
46 " Ο ΑΨΑΜΕΝΟΣ ΜΟΥ;" Ο ΔΕ
ΙΗΣΟΥΣ ΕΙΠΕΝ, ΉΨΑΤΟ ΜΟΥ
ΤΙΣ: ΕΓΩ ΓΑΡ ΕΓΝΩΝ ΔΥΝΑΜΙΝ
47 ΕΞΕΛΘΟΥΣΑΝ ΑΠ' ΕΜΟΥ. ΙΔΟΥ-
ΣΑ ΔΕ Η ΓΥΝΗ ΟΤΙ ΟΥΚ ΕΛΑΘΕ,
ΤΡΕΜΟΥΣΑ ΠΛΗΘΕ, ΚΑΙ ΠΡΟΣΠΕ-
ΘΟΥΣΑ ΑΥΤΩ, ΔΙ' ΗΝ ΑΙΤΙΑΝ
ΉΨΑΤΟ ΑΥΤΟΥ, ΑΠΗΓΓΕΙΛΕΝ
ΑΥΤΩ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣ ΤΟΥ
ΛΑΟΥ, ΚΑΙ ΩΣ ΙΑΘΗ ΠΑΡΑΧΡΗ-
48 ΜΑ· Ο ΔΕ ΕΙΠΕΝ ΑΥΤΗ ΘΑΡ-
ΣΕΙ ΘΥΓΑΤΕΡ, Η ΠΙΣΤΙΣ ΣΟΥ
ΣΕΣΩΚΕ ΣΕ· ΠΟΡΕΥΟΥ ΕΙΣ ΕΙ-
ΡΗΝΗ.

49 ΕΤΙ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ, ΕΡ-
ΧΕΤΑΙ ΤΙΣ ΠΑΡΑ ΤΟΥ ΑΡΧΙΣΥ-
ΝΑΓΩΓΟΥ, ΛΕΓΩΝ ΑΥΤΩ, ΟΤΙ
ΤΕΘΗΚΕΝ Η ΘΥΓΑΤΗΡ ΣΟΥ, ΜΗ
50 ΣΚΥΛΛΕ ΤΟΝ ΔΙΔΑΣΚΑΛΟΝ· Ο
ΔΕ ΙΗΣΟΥΣ ΑΚΟΥΣΑΣ, ΑΠΕΚΡΙΘΗ
ΑΥΤΩ, ΛΕΓΩΝ, ΜΗ ΦΟΒΟΥ·
ΜΟΝΟΝ ΠΙΣΤΕΥΕ, ΚΑΙ ΣΩΘΗ-
51 ΣΕΤΑΙ. ΕΛΘΩΝ ΔΕ ΕΙΣ ΤΗΝ ΟΙ-
ΚΙΑΝ, ΟΥΚ ΑΦΗΚΕΝ ΕΙΣΕΛΘΕΙΝ
ΟΥΔΕΝΑ, ΕΙ ΜΗ ΠΕΤΡΟΝ ΚΑΙ
ΙΩΑΝΝΗΝ ΚΑΙ ΙΑΚΩΒΟΝ, ΚΑΙ
ΤΟΝ ΠΑΤΕΡΑ ΤΗΣ ΠΑΙΔΟΣ· ΚΑΙ
52 ΤΗΝ ΜΠΤΕΡΑ· ΕΚΛΑΙΟΝ ΔΕ
ΠΑΝΤΕΣ ΚΑΙ ΕΚΟΠΤΟΥΝΤΟ ΑΥΤΗΝ·
Ο ΔΕ ΕΙΠΕ, ΜΗ ΚΛΑΙΕΤΕ: ΟΥΚ

fiction was removed. upon 45
which Jesus said, who was
it that touch'd me? they
being all at a loss, what to
answer, at length Peter, and
the others with him, said,
master, the crowd are squeez-
ing and pressing about you,
and yet you cry, "who
" touch'd me?" but Je- 46
sus said, somebody has touch-
ed me: for I know what in-
fluence my power has had.
then the woman finding she 47
could not conceal herself, came
trembling, and kneeling down
before him, confess'd before
all the people, why she had
touch'd him, and how she
was instantly cured. but he 48
said to her, daughter, don't be
under any concern: your faith
has sav'd you, go in peace.

While he was speaking, 49
somebody came from the ruler
of the synagogue's house, who
said to him, your daughter is
dead; 'tis in vain to im-
portune the master any far-
ther. but when Jesus heard, 50
that, he said to Jairus, be
not afraid: only believe, and
she shall recover. being come 51
to the house, he suffer'd no-
body to go into the room with
him, except Peter, John and
James, and the young wo-
man's father and mother. the 52
company there were all in
tears lamenting for her: but
he

απεθανεν, αλλα, καθευδει.
 53 και κατεγελων αυτου ειδο-
 54 τες οτι απεθανεν αυτος δε
 εκβαλων εξω παντας, και
 κρατησας της χειρος αυτης,
 ερωνησε λεγων, η παις ε-
 55 γειρου. και επεστρεψε το
 πνευμα αυτης, και ανεστη
 παρακλημα, και διεταξεν
 56 αυτη δοθηναι φαγειν. και
 εξεστησαν οι γονεις αυτης, ο
 δε παρηγγειλεν αυτοις μηδεν
 ειπειν το γεγονός.

1 Συγκαλεσαμενος δε τους
 δωδεκα, εδωκεν αυτοις δυνα-
 μιν και εξουσιαν επι παντα
 2 τα δαιμονια, και νοσους
 θεραπευειν. και απεστειλεν
 αυτοους κηρυσσειν την βασι-
 3 λειαν του Θεου, και ιασθαι
 τους ασθενουντας, και ειπε
 προς αυτοους, μηδεν αιρετε
 εις την οδον, μητε ραβδους,
 μητε πηραν, μητε αρτον,
 μητε αργυριον, μητε ανα δυο
 4 χιτωνας εχειν. και εις ην αν
 οικιαν εισελθητε, εκει μενετε,
 5 και εκειθεν εξερχεσθε. και ο-
 σοι αν μη δεξωνται υμας,
 εξερχομενοι απο της πολεως
 εκεινης, και τον κονιορτον α-
 πο των ποδων υμων αποτι-
 ναξατε, εις μαρτυριον επ' αυ-
 6 τους. εξερχομενοι δε διηρχον-
 το κατα τας χωμας ευαγ-
 γελιζομενοι και θεραπευοντες
 πανταχου.

he said don't weep; she is
 not dead, but asleep. upon 53
 which, they knowing she was
 really dead, treated him with
 derision. but Jesus oblig'd 54
 them to withdraw; then
 grasping her hand, he said,
 my child, arise. immediate- 55
 ly she came to life, and rose
 up: and he order'd, that
 something should be given her
 to eat. and her parents were 56
 seized with astonishment: but
 he charg'd them not to let
 the fact be known to any one.

After this he assembled the 1
 twelve apostles, and gave
 them authority over all sorts
 of demons, and the power of
 curing all diseases: then sent 2
 them to proclaim the reign
 of the Messiah, and to heal
 the sick. and he said to them 3
 make no provision for your
 journey: take neither staff,
 nor sack, nor bread, nor mo-
 ney; and but one coat for
 each. when you are lodg'd 4
 in any house, there stay, till
 you leave the place. if any 5
 refuse to entertain you, when
 you leave that city, shake
 off the dust from your feet,
 as a sign of their being a-
 bandon'd. accordingly they 6
 departed, and travell'd thro'
 the towns, preaching the
 gospel, and performing cures
 every where.

7 Ἦκουσε δὲ Ἡρώδης ὁ τε-
τραρχὴς τὰ γινόμενα ὑπ' αὐ-
τοῦ πάντα, καὶ διηπόρει,
διὰ τὸ ληρῆσθαι ὑπο τινῶν,
ὅτι Ἰωάννης ἐξηγέρται ἐκ νε-
κρῶν. ὑπο τινῶν δὲ, ὅτι Ἡ-
λίας ἐφάνη, ἀλλῶν δὲ, ὅτι
προφήτης εἷς τῶν ἀρχαίων
9 ἀνέστη· καὶ εἶπεν Ἡρώδης,
Ἰωάννην ἐγὼ ἀπεκεφαλίσαι-
τις δὲ ἐστὶν οὗτος, περὶ οὗ
ἐγὼ ἀκούω τοιαῦτα; καὶ ἐ-
λπτεῖ ἰδεῖν αὐτόν.

10 Καὶ ὑποστρεψάντες οἱ ἀ-
ποστολοὶ διηγήσαντο αὐτῷ
ὅσα ἐποίησαν, καὶ παραλα-
βὼν αὐτοὺς, ὑπέχωρσε κατ'
ἰδίαν εἰς τόπον ἐρημὸν πολέως
11 κἀλουμένης Βηθσαιδά· οἱ δὲ
ὄχλοι γινόντες, ἠκολούθησαν
αὐτῷ, καὶ δεξιόμενος αὐτοῦς,
ἐλάλει αὐτοῖς περὶ τῆς βασι-
λείας τοῦ Θεοῦ, καὶ τοὺς
ἄρχειαν ἔχοντας θεραπείας ἵα-
το.

12 Ἡ δὲ ἡμέρα ᾗξᾰτο κλίνειν,
προσελθόντες δὲ οἱ δώδεκα εἰ-
πόν αὐτῷ, ἀπολυσθὲν τοῦ
ὄχλου, ἵνα ἀπελθόντες εἰς
τὰς κυκλῶ κώμας καὶ τοὺς
ἀγρούς, καταλυσώσι, καὶ
ἐύρωσιν ἐπισιτισμόν, ὅτι ὥδε
13 ἐν ἐρημῷ τόπῳ ἐσμεν· εἶπε
δὲ πρὸς αὐτοὺς, δοτε αὐτοῖς
ὑμεῖς φαγεῖν, οἱ δὲ εἶπον, οὐκ
εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρ-
τοι καὶ δύο ἰχθῦες, εἰ μὴτι

Now Herod the tetrarch 7
was inform'd of all his trans-
actions: and was perplex'd
at the relation of some, that
John was risen from the
dead: whilst others said, E-
lias appear'd: and others, 8
that one of the old prophets
was come to life again. but 9
Herod said, John was be-
headed by my order, who
then can this be, who, they
say, performs such strange
things? and he desired to
have a sight of Jesus.

The Apostles, upon their 10
return to Jesus, acquainted
him with what they had
done. and taking them with
him, he retired into a desert
place over-against the city of
Bethsaida: where the peo- 11
ple, who were inform'd of
it, followed him: which he
did not discountenance, but
explained to them the reign
of the Messiah, and relieved
those, who wanted to be cured.

As the day began to de- 12
cline, the twelve came to
him, and said, dismiss the
multitude, that they may go
to the nearest towns and vil-
lages for lodging and provi-
sions: for here we are in
a desert place. and he said 13
to them, do you yourselves
give them something to eat.
they replied, we can furnish
only five loaves and two fishes,
unless

πορευθεντες ἡμεῖς ἀγοράσω-
μεν εἰς πάντα τὸν λαὸν του-
14 τὸν βρώματα: πᾶσαν γὰρ ὥ-
σει ἀνδρες πεντακισχίλιοι.
εἶπε δὲ πρὸς τοὺς μαθητάς
αὐτοῦ, κατακλίνατε αὐτοὺς
15 κλισίας ἀνα πεντηκόντα. καὶ
ἐποίησαν οὕτως, καὶ ἀνεκλί-
16 ναν ἅπαντας. λαβὼν δὲ τοὺς
πέντε ἄρτους, καὶ τοὺς δύο
ἰχθῦας, ἀναβλεψας εἰς τοὺς
οὐρανοὺς, εὐλόγησεν αὐτοὺς,
καὶ κατέκλασε, καὶ ἐδίδου
τοῖς μαθηταῖς παρατίθεναι
17 τῷ ὄχλῳ. καὶ ἐφαγον, καὶ
ἐχορτάσθησαν πάντες, καὶ
ᾤθη τὸ περισσεύσαν αὐτοῖς
κλασματικῶν, κοφίνοι ὀδῶδεκα.
18 Καὶ ἐγενετο ἐν τῷ εἶναι αὐ-
τὸν προσευχομένον καταμο-
νας, συνέσταν αὐτῷ οἱ μαθη-
ταί, καὶ ἐπηρώτησεν αὐ-
τοὺς, λέγων, τίνα με λέγου-
19 σιν οἱ ὄχλοι εἶναι; οἱ δὲ ἀ-
ποκριθέντες, εἶπον, Ἰωάννην
τὸν βαπτιστὴν, ἄλλοι δὲ,
Ἡλίαν, ἄλλοι δὲ, ὅτι προ-
φήτης τις τῶν ἀρχαίων ἀνέσ-
20 τη. εἶπε δὲ αὐτοῖς, ὑμεῖς δὲ
τίνα με λέγετε εἶναι; ἀπο-
κρίθεις δὲ ὁ Πέτρος, εἶπε, τὸν
21 Χριστὸν τοῦ Θεοῦ. ὁ δὲ ἐπι-
τίμησας αὐτοῖς, παρηγγίλει
22 μηδενὶ εἰπεῖν τούτο, εἰπων,
ὅτι δεῖ τοῦ υἱοῦ τοῦ ἀνθρώπου
πολλὰ παθεῖν, καὶ ἀποδοκι-
μασθῆναι ἀπὸ τῶν πρεσβυ-
τέρων καὶ ἀρχιερέων καὶ
Γραμματέων, καὶ ἀποκταν-
θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ
ἐγερθῆναι.

unless we go and buy provi-
sions for all this people: for 14
they were about five thou-
sand. but Jesus said to his
disciples, make them sit down
by fifties in a company. ac- 15
cordingly they ranged them,
and made them all sit down.
then he took the five loaves, 16
and the two fishes, and look-
ing up to heaven, he ask'd
blessing: then divided them,
and gave them to his disciples
to be distributed among the
people: and tho' they all eat 17
sufficiently, there was a sur-
plusage of twelve baskets full
of fragments carried away.

One day having retired 18
alone to prayer, he came to his
disciples, and ask'd them, say-
ing, whom do the people judge
me to be? they answered, 19
some say you are John the
Baptist: others, Elias: and
others, that you are one of
the old prophets appearing a-
gain. but who, said he, do 20
you think I am? Peter an-
swered, you are the Messiah
of God. however, Jesus 21
strictly charged them not to
say so much to any body;
adding, the son of man must 22
suffer many indignities: be
rejected by the rulers, the
chief priests, and Scribes:
be put to death: and the
third day be raised again.

23 Ἐλεγε δὲ πρὸς πάντας, εἰ
 τις θέλει ὀπίσω μου ἐλθεῖν,
 ἀπαρνησάσθω ἑαυτόν, καὶ
 ἀρατῶ τὸν σταυρὸν αὐτοῦ
 καθ' ἡμέραν, καὶ ἀκολουθεῖτω
 24 μοί. ὅς γάρ αὖν θελήσῃ τὴν ψυ-
 χὴν αὐτοῦ σῶσαι, ἀπολέσει
 αὐτήν, ὅς δ' αὖν ἀπολέσῃ τὴν
 ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὐ-
 25 τὸς σῶσει αὐτήν. τί γάρ ω-
 φελείται ἄνθρωπος κερδήσας
 τὸν κόσμον ὅλον, ἑαυτόν δὲ
 26 ἀπολέσας, ἢ ζημιωθείς; ὅς
 γάρ αὖν ἐπαισχυνθῇ με καὶ
 τοὺς ἐμούς λόγους, τούτου ὁ
 υἱὸς τοῦ ἀνθρώπου ἐπαισχυν-
 θήσεται, ὅταν ἐλθῇ ἐν τῇ
 δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς,
 27 καὶ τῶν ἁγίων ἀγγέλων. λέ-
 γω δὲ ὑμῖν ἀληθῶς, ἐσὶ τινες
 τῶν ὧδε ἑστῶτων, οἱ οὐ μὴ
 γευσσονται θανάτου, ἕως ἀν-
 ἰδῶσι τὴν βασιλείαν τοῦ
 Θεοῦ.

28 Ἐγένετο δὲ μετὰ τοὺς λό-
 γους τούτους ὥσει ἡμέραι ὀκ-
 τῶ, καὶ παραλαβὼν τὸν Πέ-
 τρον, καὶ Ἰωάννην, καὶ Ἰα-
 κώβον, ἀνέβη εἰς τὸ ὄρος προ-
 29 σευξάσθαι. καὶ ἐγένετο ἐν
 τῷ προσευχεσθαι αὐτὸν τὸ
 εἶδος τοῦ προσώπου αὐτοῦ
 ἕτερον, καὶ ὁ ἱματισμὸς αὐ-
 30 τοῦ λευκὸς ἐξαστραπτῶν.
 31 καὶ ἰδοὺ, ἄνδρες δύο συνελά-
 λουν αὐτῷ, οἵτινες ἦσαν Μω-
 32 σῆς καὶ Ἠλίας, οἱ ὄφθεντες ἐν
 δόξῃ, ἐλεγον τὴν ἐξοδὸν αὐ-
 τοῦ, πν ἐμελλε πληροῦν ἐν
 32 Ἰερουσαλὴμ. ὁ δὲ Πέτρος καὶ
 οἱ

Then he said to the whole 23
 company, if any one will be
 my follower, let him renounce
 himself, take up his cross
 daily, and follow me. for 24
 whoever would save his life,
 shall lose it: and he that
 would lose his life, out of
 love to me, shall save it.
 what advantage is it for a 25
 man to have gain'd the whole
 world, if he himself runs
 into utter loss and ruin?
 for whoever shall be ashamed 26
 of me, and of my doctrine,
 of him shall the son of man
 be ashamed, when he shall
 come in his own glory, and
 in the glory of his father,
 and of the holy angels. I 27
 declare unto you, there are
 some here present, who shall
 not die, till they see the Mes-
 siab reign.

About eight days after this 28
 discourse, he took with him
 Peter, John, and James, and
 went up a mountain to pray.
 as he was praying, the ap- 29
 pearance of his countenance
 was quite chang'd, and his
 raiment was of a splendid
 white: two persons of a glo- 30
 rious form were seen talking
 with him; they were Moses,
 and Elias, who discours'd 31
 about the exit, he was to
 make at Jerusalem; while 32
 Peter, and the others with
 him, were overwhelm'd with
 sleep:

οἱ συν αὐτῷ ἦσαν βεβαρημέ-
 ναι ὑπνώ, διατηρηγορησάντες
 δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ
 τοὺς δύο ἀνδράς τοὺς συνε-
 33 στώτας αὐτῷ. καὶ ἐγένετο
 ἐν τῷ διαχωρίζεσθαι αὐτοὺς
 ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος
 πρὸς τοὺς Ἰησοῦν, ἐπιστάτα,
 καλὸν ἐστὶν ἡμᾶς ὡς εἶναι,
 καὶ ποιῶμεν σκηνὰς τρεῖς,
 μίαν σοί, καὶ Μωσεὶ μίαν,
 καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὁ
 34 λέγει. ταῦτα δὲ αὐτοῦ λε-
 γόντος, ἐγένετο νεφέλη, καὶ
 ἐπεσκίασεν αὐτοὺς, ἐφοβη-
 θήσαν δὲ ἐν τῷ ἐκεῖνους εἰσελ-
 35 θεῖν εἰς τὴν νεφέλην. καὶ φω-
 νή ἐγένετο ἐκ τῆς νεφέλης, λε-
 γούσα, "οὗτος ἐστὶν ὁ υἱός
 "μου ὁ ἀγαπητός, αὐτοῦ
 36 "ἀκούετε." καὶ ἐν τῷ γε-
 νῆσθαι τὴν φωνήν, ἔυρεθῇ ὁ
 Ἰησοῦς μόνος, καὶ αὐτοὶ ἐσι-
 γήσαν, καὶ οὐδὲν ἀπηγγείλαν
 ἐν ἐκεῖναῖς ταῖς ἡμέραις οὐδὲν
 ὧν ἑώρακασιν.

37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ,
 κατελθόντων αὐτῶν ἀπὸ τοῦ
 ὄρους, συνητήσεν αὐτῷ
 38 ὄχλος πολὺς. καὶ ἰδοὺ, ἀ-
 νὴρ ἀπὸ τοῦ ὄχλου ἀνέβησεν,
 λέγων, διδάσκαλε, θεομαί-
 σου, ἐπιβλέψον ἐπὶ τὸν υἱόν
 μου, ὅτι μοιρογενὴς ἐστὶ μοι.
 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει
 αὐτόν, καὶ ἐξαίφνης κραγεῖ,
 καὶ σπαρασσει αὐτόν μετὰ
 ἁφροῦ, καὶ μογὶς ἀποχωρεῖ
 ἀπ' αὐτοῦ, συντρίβον αὐ-

sleep: but when they wak'd,
 they observed his glory, and
 the two persons present with
 him, who were just depart- 33
 ing from him, when Peter
 said to Jesus, master, it is
 best for us to stay here: let
 us build three apartments,
 one for you, one for Moses,
 and one for Elias: not
 knowing well what he said.
 while he was speaking, there 34
 came a cloud and over-sha-
 dowed them, who were seiz-
 ed with fear, at their vanish-
 ing in the cloud, from whence 35
 a voice issued out, saying,
 "this is my beloved son,
 "obey him." and before 36
 the sound was gone, Jesus
 was left alone: this they
 kept secret, and for some
 time did not acquaint any
 one in the least with what
 they had seen.

The next day, when they 37
 were come down from the
 mountain, a multitude of
 people happen'd to meet him:
 when one of the company 38
 cry'd out, master, I beseech
 you, cast your eyes upon my
 son, for he is my only child:
 he is frequently seized by a 39
 spirit, which makes him im-
 mediately roar, then throws
 him into convulsions with
 foaming, and never leaves
 him, but with difficulty and
 bruises.

40 ΤΟΝ. καὶ ἐδεδηθην τῶν μαθη-
 τῶν σου, ἵνα ἐκβάλωσιν αὐ-
 41 ΤΟ, καὶ οὐκ ἠδυνήθησαν. ἀ-
 πακρίθεις δὲ ὁ Ἰησοῦς, εἶπεν,
 ὦ γενεὰ ἀπίστος καὶ διεσ-
 τραμμένη, ἕως ποτε εἰσομαι
 πρὸς ὑμᾶς, καὶ ἀνεξομαι ὑ-
 μῶν; προσάγαγε ὡδὲ τὸν
 42 υἱὸν σου. ἐπὶ δὲ προσερχο-
 μένου αὐτοῦ, ἐρρήξεν αὐτὸν
 τὸ δαίμονιον, καὶ συνεσπα-
 ράξεν: ἐπετίμησε δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκαθάρτῳ,
 καὶ ἰάσατο τὸν παῖδα, καὶ
 ἀπέδωκεν αὐτὸν τῷ πατρὶ
 43 αὐτοῦ. ἐξέπλησσαντο δὲ
 πάντες ἐπὶ τῇ μεγαλειότητι
 τοῦ Θεοῦ. πάντων δὲ θαυ-
 μάζοντων ἐπὶ πᾶσιν ὡς ἐ-
 ποιήσεν ὁ Ἰησοῦς, εἶπε πρὸς
 44 τοὺς μαθητάς αὐτοῦ, θεσθε
 ὑμεῖς εἰς τὰ ὥτα ὑμῶν τοὺς
 λόγους τούτους, ὁ γὰρ υἱὸς
 τοῦ ἀνθρώπου μέλλει παρα-
 δίδοσθαι εἰς χεῖρας ἀνθρώπων.
 45 αἱ δὲ ἡγοοῦν τὸ ῥήμα τούτο,
 καὶ ἦν παρακεκαλυμμένον ἀπ’
 αὐτῶν, ἵνα μὴ αἰσθῶνται
 αὐτοί, καὶ ἐφοβούντο ἐρωτη-
 σαι αὐτὸν περὶ τοῦ ῥήματος
 τούτου.

46 Εἰσηλθε δὲ διαλογισμός ἐν
 αὐτοῖς, τὸ, τίς αὖν εἴη μέγ-
 47 ἤων αὐτῶν. ὁ δὲ Ἰησοῦς ἰ-
 δὼν τὸν διαλογισμόν τῆς καρ-
 διας αὐτῶν, ἐπιλαβόμενος
 παιδίον, ἐστῆσεν αὐτὸ παρ’
 48 ἑαυτοῦ. καὶ εἶπεν αὐτοῖς, ὅς
 ἐάν τις δεῖται τούτου τοῦ παιδίου
 ἐπὶ τῷ ὀνόματι μου, ἐμε δε-
 χεται,

bruises. I desired your dis- 40
 ciples to cast out this spirit; 41
 but they were not able. then 41
 said Jesus, O incredulous, 42
 and perverse generation, how 43
 long shall I be with you, and 44
 suffer you? bring hither your 45
 son. as the child was ad- 46
 vancing, the demon threw 47
 him down, into convulsions: 48
 but Jesus rebuked the impure 49
 spirit, cured the child, and 50
 delivered him to his father. 51
 and all the people were a- 52
 stonished at such an instance 53
 of divine power: and as 54
 they were admiring whatever 55
 Jesus did, he said to his dis- 56
 ciples, give attention to what 57
 I now say, namely, that the 58
 son of man is to be delivered 59
 into the hands of men. but 60
 they did not comprehend that 61
 expression: it was as a riddle, 62
 which they could not under- 63
 stand, and they were afraid 64
 to desire him to explain the 65
 meaning of that expression.

At length they enter'd in- 46
 to a debate, which of them 47
 should be the greatest. but 48
 Jesus perceiving what they 49
 thought, took a child and set 50
 him before him: then said 51
 to them, whoever receives 52
 such a child in my name, re- 53
 ceives me: and he that re- 54
 ceives

χεται, και ος εαν εμε δεη-
ται, δεχεται τον αποστει-
λαντα με, ο γαρ μικροτερος
εν πασιν υμιν υπαρχων, ου-
τος εσται μεγας.

*ceives me, receives him that
sent me. for he that is least
among you all, he shall be
greatest.*

49 Αποκριθεις δε ο Ιωαννης,
ειπεν, επιστατα, ειδομεν τι-
να επι τω ονοματι σου εκ-
βαλλοντα τα δαιμονια, και
εκωλυσαμεν αυτον, οτι ουκ
50 ακολουθει μεθ ημων. και ει-
πε προς αυτον ο Ιησους, μη
κωλυετε, ος γαρ ουκ εστι καθ'
ημων, υπερ ημων εστιν.

*Then said John to Jesus, 49
master, we saw one casting
out demons in your name, and
we oppos'd it, because he
does not follow you with us.
but Jesus said to him, don't 50
oppose it: for he that is not
against us, is for us.*

51 Εγενετο δε εν τω συμπλη-
ρουσθαι τας ημερας της ανα-
ληψεως αυτου, και αυτος
το προσωπον αυτου εστηριξε
του πορευεσθαι εις Ιερουσα-
52 λην. και απεστειλεν αγγε-
λους προ προσωπου αυτου,
και πορευθεντες εισηλθον εις
κωμην Σαμαρειτων, ωστε ε-
53 τοιμασαι αυτω. και ουκ ε-
δεξαντο αυτον, οτι το προ-
σωπον αυτου ην πορευομενον
54 εις Ιερουσαλην. ιδοντες δε α-
μανηται αυτου Ιακωβος και
Ιωαννης, ειπον, Κυριε, θε-
λεις ειπωμεν πυρ καταβηναι
απο του ουρατου, και ανα-
λωσαι αυτους, ως και Ηλιας
55 ποιησες? στραφεις δε επε-
τιμησεν αυτοις, και ειπεν,
ουκ οιδατε ουδ πνευματος εσ-
56 τε υμεις. ο γαρ υιος του αν-
θρωπου ουκ ηλθε ψυχας αν-
θρωπων απολεσαι, αλλα
σωσαι. και επορευθησαν εις
ετεραν κωμην.

*Now the time of his assump- 51
tion drawing nigh, he was
fix'd in his resolution to go to
Jerusalem: and he sent mes- 52
sengers before, who went to
a town of the Samaritans,
to prepare a lodging for him.
but they would not entertain 53
him, as if he was going
to Jerusalem. his disciples 54
James and John observing
this, said, Lord, shall we
command fire to descend from
heaven, as Elias did, in or-
der to consume them? but 55
Jesus turn'd, and rebuked
them, saying, you don't know
by what spirit you are mov-
ed. for the son of man is 56
not come to destroy men's
lives, but to save them. and
they went to another vil-
lage.*

57 ΕΓΕΝΕΤΟ ΔΕ ΠΟΡΕΥΟΜΕΝΩΝ ΑΥ-
ΤΩΝ, ΕΝ ΤΗ ΟΔῳ ΕΙΠΕ ΤΙΣ ΠΡΟΣ
ΑΥΤΟΝ, ΑΚΟΛΟΥΘΗΣΩ ΣΟΙ Ὅ-
58 ΠΟΥ ΑΝ ΑΠΕΡΧῃ, ΚΥΡΙΕ. ΚΑΙ
ΕΙΠΕΝ ΑΥΤῳ Ὁ ΙΗΣΟΥΣ, Αἱ Α-
ΛΩΠΕΚΕΣ ΦΩΛΕΟΥΣ ΕΧΟΥΣΙ, ΚΑΙ
ΤΑ ΠΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑ-
ΤΑΣΚΗΝΩΣΕΙΣ, Ὁ ΔΕ ΥΙΟΣ ΤΟΥ
ΑΝΘΡΩΠΟΥ ΟΥΚ ΕΧΕΙ ΠΟΥ ΤΗΝ
ΚΕΦΑΛΗΝ ΚΛΙΝῃ.

59 ΕΙΠΕ ΔΕ ΠΡΟΣ ἑΤΕΡΟΝ, Α-
ΚΟΛΟΥΘΕΙ ΜΟΙ, Ὁ ΔΕ ΕΙΠΕ, ΚΥ-
ΡΙΕ, ΕΠΙΤΡΕΨΟΝ ΜΟΙ ΑΠΕΛΘΟΥΝΤΙ
ΠΡΩΤΟΥΝ ΘΑΨΑΙ ΤΟΝ ΠΑΤΕΡΑ
60 ΜΟΥ. ΕΙΠΕ ΔΕ ΑΥΤῳ Ὁ ΙΗΣΟΥΣ,
ΑΦΕΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΘΑΨΑΙ ΤΟΥΣ
ἑΑΥΤΩΝ ΝΕΚΡΟΥΣ, ΣΥ ΔΕ ΑΠΕΛ-
ΘΩΝ ΔΙΑΓΓΕΛΛΕ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
61 ΤΟΥ ΘΕΟΥ. ΕΙΠΕ ΔΕ ΚΑΙ ἑΤΕΡΟΣ,
ΑΚΟΛΟΥΘΗΣΩ ΣΟΙ, ΚΥΡΙΕ, ΠΡΩ-
ΤΟΝ ΔΕ ΕΠΙΤΡΕΨΟΝ ΜΟΙ ΑΠΟ-
ΤΑΞΑΣΘΑΙ ΤΟΙΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ
ΜΟΥ.

62 ΕΙΠΕ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ὁ ΙΗ-
ΣΟΥΣ, ΘΥΔΕΙΣ ΕΠΙΒΑΛΩΝ ΤΗΝ
ΧΕΙΡΑ ΑΥΤΟΥ ΕΠ' ΑΡΟΤΡΟΝ, ΚΑΙ
ΒΛΕΠΩΝ ΕΙΣ ΤΑ ΟΠΙΣΩ, ΕΥΘΕ-
ΤΟΣ ΕΣΤΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
ΤΟΥ ΘΕΟΥ.

1 ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΑΝΕΔΕΙΞΕΝ
Ὁ ΚΥΡΙΟΣ ΚΑΙ ἑΤΕΡΟΥΣ ἑΒΔΟΜΗ-
ΚΟΝΤΑ, ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥ-
ΤΟΥΣ ΑΝΑ ΔΥΟ ΠΡΟ ΠΡΟΣΩΠΟΥ
ΑΥΤΟΥ, ΕΙΣ ΠΑΣΑΝ ΠΟΛΙΝ ΚΑΙ
ΤΟΠΟΝ Οὐ ΕΜΕΛΛΕΝ ΑΥΤΟΣ ΕΡΧΕΣ-
2 ΘΑΙ. ΕΛΕΓΕΝ ΟΥΝ ΠΡΟΣ ΑΥΤΟΥΣ,
Ὁ ΜΕΝ ΘΕΡΙΣΜΟΣ ΠΟΛΥΣ, Οἱ ΔΕ
ΕΡΓΑΤΑΙ ΟΛΙΓΟΙ: ΔΕΗΘΗΤΕ ΟΥΝ
ΤΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΡΙΣΜΟΥ, ὅ-
πως ΕΚΒΑΛῃ ΕΡΓΑΤΑΣ ΕΙΣ ΤΟΝ
ΘΕ-

At another time, as they 57
were walking in the road, a
man said to him, I will be
your follower, wherever you
go. Jesus answered him, 58
foxes have their kennels, and
birds of the air their nests,
but the son of man hath not
where to lay his head.

Then he said to another, 59
follow me: but he replied,
Lord, let me stay first, till
I bury my father. Jesus 60
said to him, let the dead
bury their dead; but do you
go and preach the kingdom
of God. another likewise 61
said, I will be your follower;
but let me first go home, and
settle the affairs of my fa-
mily.

Jesus answered him, who- 62
ever puts his hand to the
plough, and looks back, is
not fit to be employ'd in
the kingdom of God.

After this the Lord nomi- 1
nated seventy disciples more,
and sent them before by two
and two, into all the cities,
and towns, where he him-
self design'd to go. and he 2
said to them, the harvest in-
deed is great, but the la-
bourers are few: intreat
therefore the Lord of the
harvest to send forth la-
bourers

3 θερισμον αὐτου· ὑπαγετε ἰ-
 4 δου, ἐγὼ ἀποστέλλω ὑμᾶς
 4 ὡς ἀρνᾶς ἐν μέσῳ λύκων· μὴ
 5 βασταζετε βαλαντίον, μὴ
 5 πήραν, μηδὲ ὑπόδηματα, καὶ
 6 μηδὲνα κατὰ τὴν ὁδὸν ἀσπα-
 6 σσησθε· εἰς τὴν δ' αὖ οἰκίαν
 7 εἰσερχησθε, πρῶτον λεγετε,
 7 εἰρήνη τῷ οἴκῳ τούτῳ· καὶ
 8 εἰ ἡ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπα-
 8 ναπαύσεται ἐπ' αὐτὸν ἡ εἰ-
 9 ρηνή ὑμῶν, εἰ δὲ μή, ἐφ' ὑ-
 9 μᾶς ἀνακαμψεί· ἐν αὐτῇ δὲ
 10 τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ
 10 πίνοντες τὰ παρ' αὐτῶν,
 11 ἅξιός γάρ ὁ ἐργάτης τοῦ μισ-
 11 θοῦ αὐτοῦ ἐστὶ· μὴ μετα-
 12 βαίετε ἐξ οἰκίας εἰς οἰκίαν·
 12 καὶ εἰς τὴν δ' αὖ πολλὴν εἰσερ-
 13 χησθε, καὶ δεχόνται ὑμᾶς,
 13 ἐσθίετε τὰ παρατιθέμενα ὑ-
 14 μῖν· καὶ θεραπεύετε τοὺς ἐν
 14 αὐτῇ ἀσθενεῖς, καὶ λεγετε
 15 αὐτοῖς, ἤγγικεν ἐφ' ὑμᾶς ἡ
 15 βασιλεία τοῦ Θεοῦ· εἰς τὴν
 16 δ' αὖ πολλὴν εἰσερχησθε, καὶ
 16 μὴ δεχόνται ὑμᾶς, ἐξελθόν-
 17 τες εἰς τὰς πλατείας αὐτῆς,
 17 εἰπάτε, “καὶ τὸν κονίαρτον
 18 “τοῦ κολληθέντα ἡμῖν ἐκ τῆς
 18 “πολεως ὑμῶν, ἀπομαρ-
 19 “σόμεθα ὑμῖν, πλην τούτο
 19 “γινώσκετε, ὅτι ἤγγικεν ἐφ'
 20 “ὑμᾶς ἡ βασιλεία τοῦ Θε-
 20 “ου.” λέγω ὑμῖν, ὅτι Σο-
 21 δομοῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀ-
 21 νεκροτέρων ἐστί, ἢ τῇ πόλει
 22 ἐκείνῃ· οὐαὶ σοὶ Χοραζίν,
 23 οὐαὶ σοὶ Βηθσαϊδά, ὅτι εἰ ἐν
 24 Τύρῳ καὶ Σιδῶνι ἐγενοντο αἱ
 25 θύνα-

bourners into his harvest. go 3
 then : I send you as lambs 3
 among wolves. carry nei- 4
 ther purse, nor bag, nor 4
 shoes ; neither salute any 5
 man by the way. at your 5
 entrance into any house, first 5
 say, prosperity be to this fa- 6
 mily. if any be there, who 6
 deserve your benediction, it 6
 shall have its effect upon 6
 them ; otherwise, it shall 6
 redound to your own advan- 7
 tage. continue in the same 7
 house, and eat and drink 7
 whatever it affords : for a 7
 labourer deserves his wages : 7
 therefore don't shift from 7
 family to family. when you 8
 come to any city, where they 8
 receive you, eat without 8
 scruple, whatever food is 8
 set before you, and heal the 9
 sick you find there. tell the 9
 inhabitants the kingdom of 9
 God is drawing nigh unto 9
 them. but when you enter 10
 into any city, and they refuse 10
 to entertain you, go through 10
 the streets, and cry, “ we 11
 “shake off the dust, that 11
 “sticks to our feet, against 11
 “you : but take notice, the 11
 “kingdom of God has been 11
 “near you.” I declare unto 12
 you, that the people of Se- 12
 dom shall be treated with 12
 less severity in the day of 12
 judgment ; than that city. 12
 wo unto thee Chorazin ; wo 13
 unto thee K k unto

δυναμεις αἱ γενομεναι εν υμιν,
 παλαι αν εν σακκῳ και σπο-
 δῳ καθημεναι μετενησαν.
 14 πλιν Τυρῳ και Σιδωνι ανεκ-
 τοτερον εσται εν τη κρισει, η
 15 υμιν. και συ Καπερναουμ η
 εως του ουρανου υψωθείσα,
 εως αδου καταβιβασθη.
 16 ο ακουων υμων, εμου ακουει,
 και ο αθετων υμας, εμε αθε-
 τει, ο δε εμε αθετων, αθετει
 τον αποστειλαντα με.

17 Υπεστρεψαν δε οι εβδομη-
 κοντα μετα χαρας, λεγοντες,
 κυριε, και τα δαιμονια υπο-
 τασσεται ημιν εν τῳ ονοματι
 18 σου. ειπε δε αυτοις, εθεω-
 ρουν τον σαταναν ὡς αστρα-
 πην εκ του ουρανου πεσοντα.
 19 ιδου, διδωμι υμιν την εξου-
 σιαν του πατειν επανῳ οφε-
 ων και σκορπιων, και επι
 πασαν την δυναμιν του εχ-
 θρου, και ουδεν υμας ου μη α-
 20 δικησῃ. πλιν εν τούτῳ μη
 χαίρετε, ὅτι τα πνευματα
 υμιν υποτασσεται, χαίρετε
 δε ὅτι τα ὀνόματα υμων ε-
 γραφη εν τοις ουρανοις.

21 Εν αυτη τη ὥρᾳ ηγαλλια-
 σατο τῷ πνευματι ὁ Ἰησοῦς,
 και ειπεν, "ἐξομολογουμεαι
 " σοι

unto thee Bethsaida: for if
 the miracles, which have
 been wrought among you, had
 been wrought in Tyre and
 Sidon, they would long since
 have lain repenting in sack-
 cloth and ashes. therefore 14
 Tyre and Sidon shall be treat-
 ed with less severity in the
 day of judgment, than you.
 and thou, Capernaum, which 15
 art exalted to the sky, shalt
 be plung'd into an abyss. be 16
 that adheres to you, adheres
 to me; he that rejects you,
 rejects me: and he that re-
 jects me, rejecteth him that
 sent me.

At length the seventy re- 17
 turn'd with great joy, say-
 ing, Lord, even the demons
 have been made subject to
 us by virtue of your name.
 upon which he said to them, 18
 I beheld satan falling, like
 lightning, from heaven. I 19
 have authoriz'd you to tram-
 ple upon serpents and scor-
 pions, and triumph over all
 the power of the enemy; so
 that nothing shall be capable
 of doing you any mischief.
 however, let not this be the 20
 matter of your rejoicing, that
 the spirits are subject to you:
 but rejoice, that you have a
 title to the joys of heaven.

At that very time Jesus 21
 fell into a divine transport,
 and said, "I magnify thee,
 " O

“ σοι πατερ, Κυριε του ου-
 “ ρανου, και της γης, οτι α-
 “ πεκρυψας ταυτα απο σο-
 “ φων και συνετων, και α-
 “ πεκαλυψας αυτα νηπιους,
 “ ναι ο πατηρ, οτι ουτως
 “ εγενετο ευδοκια εμπροσθεν
 22 “ σου.” (και στραφεις προς
 τους μαθητας, ειπε) παντα
 παρεδοθη μοι υπο του πα-
 τρος μου, και ουδεις γινωσκει
 τις εστιν ο υιος, ει μη ο
 πατηρ : και τις εστιν ο πα-
 τηρ, ει μη ο υιος, και ω εαν
 βουληται ο υιος αποκαλυψαι.
 23 και στραφεις προς τους μα-
 θητας, κατ’ ιδιαν ειπε, μα-
 καριοι οι οφθαλμοι οι βλέπον-
 24 τες α’ βλέπετε. λεγω γαρ υ-
 μιν, οτι πολλοι προφηται
 και βασιλεις ηθελησαν ιδειν α’
 υμεις βλέπετε, και ουκ ειδον,
 και ακουσαι α’ ακουετε, και
 ουκ ηκουσαν.

25 Και ιδου, νομικος τις α-
 νεστη, εκπειραζων αυτον, και
 λεγων, διδασκαλε, τι ποιη-
 σας ζωην αιωνιον κληρονομη-
 26 σω ? ο δε ειπε προς αυτον,
 εν τω νομω τι γεγραπται ?
 27 πως αναγιγνωσκεις ? ο δε α-
 ποκριθεις, ειπεν, “ αγαπη-
 “ σεις Κυριον τον Θεον σου
 “ εξ ολης της καρδιας σου,
 “ και εξ ολης της ψυχης σου,
 “ και εξ ολης της ισχυος σου,
 “ και εξ ολης της διανοιας
 “ σου,

“ O father, the Lord of
 “ heaven and earth ; for
 “ having conceal’d these
 “ things from the artful and
 “ the crafty, whilst thou
 “ hast reveal’d them to the
 “ unskilful. justly, O fa-
 “ ther, hast thou thus dis-
 “ pens’d thy favour.” the 22
 management of every thing is
 committed to me by my fa-
 ther : no one knows what
 character the son is invest-
 ed with, except the father ;
 nor who the father is, ex-
 cept the son, and he to whom
 the son shall please to reveal
 it. then addressing himself 23
 to his disciples in particular,
 he said, happy are they, who
 see what you see : for I af- 24
 fure you, that many prophets
 and princes have desired to
 see what you now behold,
 but they never saw it ; and
 to hear what you have heard,
 which they never did.

Then a doctor of the law 25
 stood up to try him, saying,
 master, what shall I do to
 inherit eternal life ? to whom 26
 he answered, how does the
 law run in that case ? what
 do you find ? he replied, ’tis 27
 thus, “ thou shalt love the
 “ Lord thy God with all
 “ thy heart, with all thy
 “ soul, with all thy strength,
 “ and with all thy under-
 “ standing ; and thy neigh-
 K k 2 “ bour

28 " σου, και του πλησιον σου
 29 " ως σεαυτον." ειπε δε αυ-
 30 τω, ορθως απεκριθης, τουτο
 31 ποιει, και ζηση. ο δε θελων
 δικαιουν εαυτον, ειπε προς
 του Ιησου, και τις εστι μου
 32 πλησιον? υπολαβων δε ο
 Ιησους, ειπεν, ανθρωπος τις
 κατεβαινεν απο Ιερουσαλημ
 εκ Ιεριχω, και λησταις περι-
 επεσεν, οι και εκδυσαντες
 αυτον, και πληγας επιθεντες,
 απηλθον, αφεντες ημιθανη
 33 τυχανοντα. κατα συγκυ-
 ριαν δε ιερευσ τις κατεβαινεν
 εν τη οδω εκεινη, και ιδων
 34 αυτον, αντιπαρηλθεν. ο-
 μοιωκ δε και Λευιτης, γενομε-
 νος κατα του τοπον, ελθων
 35 και ιδων, αντιπαρηλθεν. Σα-
 μαρειτης δε τις οδευων, πλη-
 κατ' αυτον, και ιδων αυτον,
 36 εσπλαγχνισθη. και προσελ-
 θων κατεδωκε τα τραυματα
 αυτου, επιχειων ελαιου και
 οινου, επιβιβασας δε αυτον
 επι το ιδιον κτηνος, ηγαγεν
 αυτον εις πανδοχειον, και ε-
 37 πεμεληθη αυτου. και επι
 την αυριον (εξελθων) εκβαλων
 δυο δηναρια εδωκε τω πανδο-
 χει, και ειπεν αυτω, επιμε-
 ληθητι αυτου, και ο, τι αν
 προσδαπανησης, εγω εν τω
 επανερχεσθαι με, αποδωσω
 38 σοι. τις ουν τουτων των
 τριων δοκει σοι πλησιον γε-
 νεναι του εμπεσοντος εις τους
 39 ληστας? ο δε ειπεν, ο ποιη-
 σας το ελεος μετ' αυτου. ει-
 πεν

28 "bour as thy self." you have
 answered well, replied Je-
 sus, do this, and you shall
 live. but he being desirous
 29 to clear himself, said to Je-
 ses, but what is meant by
 our neighbour? to which
 30 Jesus answered, a certain
 man, as he was going from
 Jerusalem to Jericho, fell a-
 mong thieves, who stripp'd
 him, and beat him, then
 march'd off leaving him half
 dead. a certain priest hap-
 31 pen'd to be travelling that
 way, who look'd upon him,
 and then pass'd on. a Le-
 32 vite too came to the same
 place, gave him a look, and
 pass'd on. but a certain Sa-
 33 maritan being on the road,
 came where he was, and
 when he saw him, he took
 compassion on him, went up
 34 to him, dress'd his wounds
 by applying oil and wine, then
 set him upon his own mule,
 and brought him to an inn,
 where he took care of him.
 upon his departure the next
 35 day, he took out two denarii,
 and gave them to the master of
 the house, take care of him,
 said he, and I will repay you
 all the charges you are at, upon
 my return. which now of
 36 the three do you think was
 neighbour to the man that
 was robb'd. he, reply'd the
 37 doct'or, who took pity on him.
 then

πεν ουν αυτω ο Ιησους, πο-
ρευου, και συ ποιει ομοιως.

then said Jesus to him, go
then, and imitate his exam-
ple.

38 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΠΟΡΕΥΕΣ-
ΘΑΙ ΑΥΤΟΥΣ, ΚΑΙ ΑΥΤΟΣ ΕΙΣΗΛ-
ΘΕΝ ΕΙΣ ΚΩΜΗΝ ΤΙΝΑ, ΓΥΝΗ ΔΕ
ΤΙΣ ΟΝΟΜΑΤΙ ΜΑΡΘΑ ΥΠΕΔΕΞΑ-
ΤΟ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΗΣ.

Another time, as they were 38
on a journey, Jesus enter'd
into a village, where a wo-
man, named Martha, en-
tertain'd him at her house.

39 ΚΑΙ ΤΗΔΕ ΠΝ ΑΔΕΛΦΗ ΚΑΛΟΥΜΕ-
ΝΗ ΜΑΡΙΑ, ἥ ΚΑΙ ΠΑΡΑΚΑΘΙ-
ΣΑΣΑ ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΤΟΥ
ΙΗΣΟΥ, ΠΚΟΥΕ ΤΟΝ ΛΟΓΟΝ ΑΥ-

now she had a sister, named 39
Mary, who placed herself at
the feet of Jesus, to attend to
his discourse. but Martha 40

40 ΤΟΥ. ἥ ΔΕ ΜΑΡΘΑ ΠΕΡΙΕΣΠΑ-
ΤΟ ΠΕΡΙ ΠΟΛΛΗΝ ΔΙΑΚΟΝΙΑΝ,
ΕΠΙΣΤΑΣΑ ΔΕ ΕΙΠΕ, ΚΥΡΙΕ, ΟΥ
ΜΕΛΕΙ ΣΟΙ ΟΤΙ ἡ ΑΔΕΛΦΗ ΜΟΥ
ΜΟΝΗΝ ΜΕ ΚΑΤΕΛΙΠΕ ΔΙΑΚΟΝΕΙΝ?

perplex'd with the burry of 40
her affairs, came to him,
and said, Lord, don't you
observe my sister has left me
to serve all alone: direct her

41 ΕΙΠΕ ΟΥΝ ΑΥΤΗ ἵΝΑ ΜΟΙ ΣΥΝΑΝ-
41 ΤΙΛΑΒΗΤΑΙ. ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΕΙ-
ΠΕΝ ΑΥΤΗ Ο ΙΗΣΟΥΣ, ΜΑΡΘΑ,
ΜΑΡΘΑ, ΜΕΡΙΜΝΑΣ ΚΑΙ ΤΥΡΒΑ-

therefore to give me some as- 41
sistance. but Jesus replied to
her, Martha, Martha, you
trouble yourself about a world

42 ΖΗ ΠΕΡΙ ΠΟΛΛΑ. ΕΝΟΣ ΔΕ ΕΣΤΙ
ΧΡΕΙΑ. ΜΑΡΙΑ ΔΕ ΤΗΝ ΑΓΓΑ-
ΘΗΝ ΜΕΡΙΔΑ ΕΞΕΛΕΞΑΤΟ, ἥΤΙΣ
ΟΥΚ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΑΠ' ΑΥ-
ΤΗΣ.

of cares: but the best and the 42
most necessary concern is,
what Mary has pitch'd upon,
of which she shall never be
deprived.

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥ-
ΤΟΝ ΕΝ ΤΟΠΩ ΤΙΝΙ ΠΡΟΣΕΥΧΟΜΕ-
ΝΟΝ, ΩΣ ΕΠΑΥΣΑΤΟ, ΕΙΠΕ ΤΙΣ
ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΠΡΟΣ ΑΥ-
ΤΟΝ, ΚΥΡΙΕ, ΔΙΔΑΞΟΝ ἡΜΑΣ
ΠΡΟΣΕΥΧΕΣΘΑΙ, ΚΑΘΩΣ ΚΑΙ ΙΩ-
ΑΝΝΗΣ ΕΔΙΔΑΞΕ ΤΟΥΣ ΜΑΘΗΤΑΣ

One day Jesus had been 1
praying in a certain place,
and as soon as he had done,
one of his disciples said to him,
instruct us about prayer, as
John the baptist instructed
his disciples. he said there- 2

2 ΑΥΤΟΥ. ΕΙΠΕ ΔΕ ΑΥΤΟΙΣ, ΟΤΑΝ
ΠΡΟΣΕΥΧΗΣΘΕ, ΛΕΓΕΤΕ, "ΠΑ-
"ΤΕΡ ἡΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑ-
"ΝΟΙΣ, ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ
"ΣΟΥ, ΕΛΘΕΤΩ ἡ ΒΑΣΙΛΕΙΑ
"ΣΟΥ, ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ
"ΣΟΥ, ΩΣ ΕΝ ΟΥΡΑΝΩ, ΚΑΙ Ε-

fore to them, when ye pray, 2
say, "our father, which art
"in heaven, hallowed be
"thy name. thy kingdom
"come. thy will be done,
"on earth, as in heaven.

"give

3 “ πΙ ΤΗΣ ΓΗΣ.) ΤΟΝ ΑΡΤΟΝ ἡ-
 “ μΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ ΔΙΔΟΥ ἡ-
 4 “ ΜΙΝ ΤΟ ΚΑΘ’ ἡΜΕΡΑΝ. ΚΑΙ
 “ ΑΦΕΣ ἡΜΙΝ ΤΑΣ ΑἰΜΑΡΤΙΑΣ ἡ-
 “ ΜΩΝ, ΚΑΙ ΓΑΡ ΑΥΤΟΙ ΑΦΙΕ-
 “ ΜΕΝ ΠΑΝΤΙ ΟΦΕΙΛΟΝΤΙ ἡΜΙΝ,
 “ ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ἡΜΑΣ ΕΙΣ
 “ ΠΕΙΡΑΣΜΟΝ, ΑΛΛΑ ῤΥΣΑΙ
 “ ἡΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ.”

5 ΚΑΙ ΕΙΠΕ ΠΡΟΣ ΑΥΤΟΥΣ, ΤΙΣ
 ΕΞ ὑμῶν ἔξει φίλον, ΚΑΙ ΠΟ-
 ΡΕΥΣΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΜΕΣΟ-
 ΝΥΚΤΙΟΥΣ, ΚΑΙ ΕΡΕΙ ΑΥΤΩ, ΦΙ-
 ΛΕ, ΧΡΗΣΟΝ ΜΟΙ ΤΡΕΙΣ ΑΡΤΟΥΣ,
 6 ΕΠΕΙΔΗ ΦΙΛΟΣ ΜΟΥ ΠΑΡΕΓΕΝΕΤΟ
 ΕΞ ὁδοῦ ΠΡΟΣ ΜΕ, ΚΑΙ ΟΥΚ ΕΧΩ
 7 ὁ ΠΑΡΑΘΗΣΩ ΑΥΤΩ. ΚΑ-
 ΚΕΙΝΟΣ ΕΣΩΘΕΝ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΗ,
 ΜΗ ΜΟΙ ΚΟΠΟΥΣ ΠΑΡΕΧΕΙ, ΝΟΗ ἡ
 ΘΥΡΑ ΚΕΚΛΕΙΣΤΑΙ, ΚΑΙ ΤΑ ΠΑΙ-
 ΔΙΑ ΜΟΥ ΜΕΤ’ ΕΜΟΥ ΕΙΣ ΤΗΝ ΚΟΙ-
 ΤΗΝ ΕΙΣΙΝ, ΟΥ ΔΥΝΑΜΑΙ ΑΝΑΣ-
 8 ΤΑΣ ΔΟΥΝΑΙ ΣΟΙ. ΛΕΓΩ ὑμῖν,
 ΕΙ ΚΑΙ ΟΥ ΔΩΣΕΙ ΑΥΤΩ ΑΝΑΣ-
 ΤΑΣ, ΔΙΑ ΤΟ ΕΙΝΑΙ ΑΥΤΟΥ ΦΙ-
 ΛΟΥ, ΔΙΑ ΓΕ ΤΗΝ ΑΝΑΙΔΕΙΑΝ ΑΥ-
 ΤΟΥ ΕΓΕΡΘΕΙΣ ΔΩΣΕΙ ΑΥΤΩ ὅσον
 9 ΧΡΗΖΕΙ. ΚΑΓΩ ὑμῖν ΛΕΓΩ,
 ΑΙΤΕΙΤΕ, ΚΑΙ ΔΟΘΗΣΕΤΑΙ ὑμῖν,
 ΖΗΤΕΙΤΕ, ΚΑΙ ΕΥΡΗΣΕΤΕ, ΚΡΟΥ-
 ΕΤΕ, ΚΑΙ ΑΝΟΙΓΗΣΕΤΑΙ ὑμῖν.
 10 ΠΑΣ ΓΑΡ ὁ ΑΙΤΩΝ ΛΑΜΒΑΝΕΙ,
 ΚΑΙ ὁ ΖΗΤΩΝ ΕΥΡΙΣΚΕΙ, ΚΑΙ
 11 ΤΩ ΚΡΟΥΟΝΤΙ ΑΝΟΙΓΗΣΕΤΑΙ. ΤΙ-
 ΝΑ ΔΕ ΕΞ ὑμῶν ΤΟΝ ΠΑΤΕΡΑ ΑΙ-
 ΤΗΣΕΙ ὁ ΥΙΟΣ ΑΡΤΟΥ, ΜΗ ΛΙΘΟΥ
 ΕΠΙΔΩΣΕΙ ΑΥΤΩ; ἢ ΚΑΙ ΙΧΘΥΝ,
 ΜΗ ΑΥΤΙ ΙΧΘΥΟΣ ΟΦΙΝ ΕΠΙΔΩΣΕΙ
 12 ΑΥΤΩ; ἢ ΚΑΙ ΕΑΝ ΑΙΤΗΣΗ
 ὦΣ, ΜΗ ΕΠΙΔΩΣΕΙ ΑΥΤΩ ΣΚΟΡ-
 ΠΙΟΝ;

“ give us every day our por-
 “ tion of bread. and for- 3
 “ give us our sins : since we 4
 “ forgive every one that has
 “ offended us. and leave us
 “ not under temptation, but
 “ deliver us from the evil
 “ one.”

Then he said to them, sup- 5
 pose any of you should go to
 his friend at midnight; and
 say to him, friend, lend me
 three loaves : for a friend of 6
 mine, a traveller, is come to
 my house, and I have nothing
 to entertain him with. and 7
 he within should give this an-
 swer, don't trouble me now :
 the door is made fast, and my
 family are all in bed : I can't
 get up to supply you. I tell 8
 you, tho' he will not rise, to
 supply him, out of friendship :
 yet out of regard to his im-
 portunity, he will rise, and
 lend him whatever he has oc-
 casion for. I tell you likewise, 9
 ask, and it shall be given :
 seek, and ye shall find : knock,
 and the door shall be opened.
 for every one that asketh, re- 10
 ceives : he that seeketh, finds :
 and he that knocks has ad-
 millance. what father a- 11
 mong you would give his son a
 stone, when he asketh for
 bread ? or if for a fish, in-
 stead of a fish would he give
 him a serpent ? or instead of 12
 an

13 πιον? εἰ οὖν ὑμεῖς ποῦτροι
ὑπαρχοντες, οἰδατε ἀγαθὰ
δοματὰ δίδοναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ
ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα
ἅγιον τοῖς αἰτοῦσιν αὐτόν.

an egg will he offer him a
scorpion? if ye then, wicked 13
as ye are, know how to give
what is proper to your chil-
dren: how much more shall
your heavenly father give the
holy spirit to them that ask
him?

14 Καὶ τὴν ἐκβαλλὼν δαιμό-
νιον, καὶ αὐτὸ τὴν κωφόν, ἐ-
γενετο δὲ τοῦ δαιμονίου ἐξελ-
θόντος, ἐλάλησεν ὁ κωφός,

15 καὶ ἐθαύμασαν οἱ ὄχλοι. τι-
νες δὲ ἐξ αὐτῶν εἶπον, ἐν Βεελ-
ζεβουλ τῷ ἀρχόντι τῶν δαι-
μονίων ἐκβάλλει τὰ δαιμόνια.

16 ἕτεροι δὲ πειράζοντες, ση-
μεῖον παρ' αὐτοῦ ἐλπίουν ἐξ

17 οὐρανοῦ. αὐτὸς δὲ εἰδὼς αὐ-
τῶν τὰ διανοήματα, εἶπεν
αὐτοῖς, πᾶσα βασιλεῖα ἐφ'
ἑαυτὴν διαμερισθεῖσα ἐρημou-
ται, καὶ οἶκος ἐπὶ οἶκον πίπ-
τει.

18 εἰ δὲ καὶ ὁ σατάνας ἐφ'
ἑαυτοῦ διμερισθῇ, πῶς στα-
θήσεται ἡ βασιλεῖα αὐτοῦ?
ὅτι λεγέτε, ἐν Βεελζεβουλ ἐκ-
19 βαλλεῖν με τὰ δαιμόνια. εἰ

δὲ ἐγὼ ἐν Βεελζεβουλ ἐκβάλλω
τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν
τίνι ἐκβαλλοῦσι? διὰ τοῦτο
κρίται ὑμῶν αὐτοὶ ἐσονται.

20 εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκ-
βάλλω τὰ δαιμόνια, ἀρα
ἐφθάσεν ἐφ' ὑμᾶς ἡ βασιλεῖα

21 τοῦ Θεοῦ. ὅταν ὁ ἰσχυρὸς
καθ' ὡπλισμένος, ἡσυχῇ τὴν
ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐσ-
τι τὰ ὑπαρχόντα αὐτοῦ.

At another time Jesus was 14
casting out a demon, that was
dumb: and as soon as the de-
mon was gone out, the dumb
man spoke: and the people
wondered. but some of them 15
said, he casteth out demons by
Beelzebub the prince of the
demons. others, to try him, 16
desir'd he would show some
miraculous sign in the hea-
ven. but Jesus perceiving 17
their suspicions, said to them,
every kingdom divided against
itself will soon be desolate:
one family divided against an-
other, falls to ruin. so if 18
satan be divided against him-
self, how can his kingdom
subsist? for you assert, that 19

I cast out demons by Beelze-
bub. but if I cast out demons
by Beelzebub, by whom do
your sons cast them out?
wherefore they shall be your
judges. but if I cast out de- 20
mons by the finger of God, it
follows, that the reign of the
Messiah is now begun among
you. when a man that is 21
stout and well arm'd guards
his palace, his possessions are
safe.

22 *ΕΠΑΝ ΔΕ Ο ΙΣΧΥΡΟΤΕΡΟΣ ΑΥΤΟΥ*
ΕΠΕΛΘΩΝ ΝΙΚΗΣΗ ΑΥΤΟΝ, ΤΗΝ
ΠΑΝΟΠΛΙΑΝ ΑΥΤΟΥ ΑΙΡΕΙ, ΕΦ'
ἢ ΕΠΕΠΟΙΒΕΙ, ΚΑΙ ΤΑ ΣΚΥΛΑ
ΑΥΤΟΥ ΔΙΑΔΙΔΩΣΙΝ.

23 *Ο ΜΗ ΩΝ ΜΕΤ' ΕΜΟΥ, ΚΑΤ'*
ΕΜΟΥ ΕΣΤΙ, ΚΑΙ Ο ΜΗ ΣΥΝΑΓΩΝ
ΜΕΤ' ΕΜΟΥ, ΣΚΟΡΠΙΖΕΙ.

24 *ΟΤΑΝ ΤΟ ΑΚΑΘΑΡΤΟΝ ΠΝΕΥ-*
ΜΑ ΕΞΕΛΘΗ ΑΠΟ ΤΟΥ ΑΝΘΡΩΠΟΥ,
ΔΙΕΡΧΕΤΑΙ ΔΙ' ΑΝΩΔΡΩΝ ΤΟΠΩΝ,
ΖΗΤΟΥΝ ΑΝΑΠΑΥΣΙΝ, ΚΑΙ ΜΗ
ΕΥΡΙΣΚΟΝ, ΛΕΓΕΙ, ΥΠΟΣΤΡΕΨΩ
ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ, ΘΔΕΝ ΕΞ-

25 *ΠΛΘΟΝ. ΚΑΙ ΕΛΘΟΝ ΕΥΡΙΣΚΕΙ*
ΣΕΣΑΡΩΜΕΝΟΝ ΚΑΙ ΚΕΚΟΣΜΗΜΕ-

26 *ΝΟΝ. ΤΟΤΕ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΠΑ-*
ΡΑΛΑΜΒΑΝΕΙ ΕΠΤΑ ΕΤΕΡΑ ΠΝΕΥ-
ΜΑΤΑ ΠΟΝΗΡΟΤΕΡΑ ΕΑΥΤΟΥ,
ΚΑΙ ΕΙΣΕΛΘΟΝΤΑ ΚΑΤΟΙΚΕΙ ΕΚΕΙ,
ΚΑΙ ΓΙΝΕΤΑΙ ΤΑ ΕΣΧΑΤΑ ΤΟΥ
ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟΥ ΧΕΙΡΟΝΑ ΤΩΝ
ΠΡΩΤΩΝ.

27 *ΕΓΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΛΕΓΕΙΝ ΑΥ-*
ΤΟΝ ΤΑΥΤΑ, ΕΠΑΡΑΣΑ ΤΙΣ ΓΥ-
ΝΗ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΧΛΟΥ, ΕΙ-
ΠΕΝ ΑΥΤΩ, ΜΑΚΑΡΙΑ ἡ ΚΟΙΛΙΑ
ἡ ΒΑΣΤΑΣΑΣΑ ΣΕ, ΚΑΙ ΜΑΣ-

28 *ΤΟΙ ΟΥΣ ΕΘΛΑΣΑΣ. ΑΥΤΟΣ ΔΕ*
ΕΙΠΕ, ΜΕΝΟΥΝΤΕ ΜΑΚΑΡΙΟΙ ΟΙ Α-
ΚΟΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ,

29 *ΚΑΙ ΦΥΛΑΣΣΟΝΤΕΣ ΑΥΤΟΝ. ΤΩΝ*
ΔΕ ΟΧΛΩΝ ΕΠΑΘΡΟΙΖΟΜΕΝΩΝ ΠΡ-
ΞΑΤΟ ΛΕΓΕΙΝ, ἡ ΓΕΝΕΑ ΑΥΤῆ
ΠΟΝΗΡΑ ΕΣΤΙ, ΣΗΜΕΙΟΝ ΕΠΙ-
ΖΗΤΕΙ, ΚΑΙ ΣΗΜΕΙΟΝ ΟΥ ΔΟΘΗ-
ΣΕΤΑΙ ΑΥΤῇ, ΕΙ ΜΗ ΤΟ ΣΗ-
ΜΕΙΟΝ ΙΩΝΑ ΤΟΥ ΠΡΟΦΗΤΟΥ.

ΚΑΙ

safe. but if a stronger than 22
he should assault, and over-
come him, he will strip him of
all his furniture on which he
relyed, and divide the plun-
der.

He that does not join with 23
me, is against me: and he
that is not active for me, is
a deserter.

When the impure spirit is 24
gone out of a man, he wan-
ders about the wilds in quest
of some repose: but finding
none, I will return, says he,
to the abode I have quitted.
and at his return he findeth it 25
swept and garnished. then 26
he goes and takes with him
seven other spirits more wic-
ked than himself: they all en-
ter in and dwell there, and
the last state of that man be-
comes worse than the first.

As he was discoursing thus, 27
a certain woman in the mid-
dle of the crowd lift up her
voice, and said to him, hap-
py the mother, who bare
thee: happy the nurse, who
gave thee milk. but rather, 28
said he, happy are they who
bear the word of God, and put
it in practice. and as the crowd 29
grew more numerous, he thus
began, this is a degenerate
race of men: they demand a
miracle: but no miracle shall
be exhibited, but such as hap-
pen'd

30 καθως γαρ εγενετο Ιωνας ση-
 μειον τοις Νινευιταις, ουτως
 31 τη γενεα ταυτη· βασιλισσα
 νοτου εφερθησεται εν τη κρι-
 σει μετα των ανδρων της γε-
 νεας ταυτης, και κατακρινει
 αυτους, οτι ηλθεν εκ των πε-
 ρατων της γης ακουσαι την
 σοφiam Σολομωνος, και ιδου,
 32 πλειον Σολομωνος ωδε· ανδρες
 Νινευιται αναστησουσιν εν
 τη κρισει μετα της γενεας ταυ-
 της, και κατακρινουσιν αυτην,
 οτι μετενοησαν εις το κηρυγμα
 Ιωνα, και ιδου πλειον Ιωνα
 ωδε·

pen'd in the person of Jonas
 the prophet. for as the case 30
 of Jonas was a miraculous
 instance to the Ninevites, so
 shall the son of man be to this
 generation. the queen of the 31
 south shall rise up in the day
 of judgment against this gene-
 ration, and condemn it: for
 she came from the remote
 parts of the earth to hear the
 wisdom of Solomon; but now,
 a greater than Solomon is here.
 the people of Nineve shall rise 32
 up in the day of Judgment,
 and shall condemn it: for they
 repented at the preaching of
 Jonas; but now, a greater
 than Jonas is here.

33 Ουδεις δε λυχνον αψας, εις
 κρυπτον τιθησιν, ουδε υπο
 του μαδιου, αλλα επι την
 λυχνιαν, ινα οι εισπορευομε-
 34 νοι το φεγγος βλεπωσιν· ο
 λυχνος του σωματος εστιν ο
 οφθαλμος, οταν συν ο οφ-
 θαλμος σου απλους η, και
 ολον το σωμα σου φωτεινον
 εστιν, επαν δε πονηρος η, και
 το σωμα σοσ σκοτεινον·
 35 σκοπει ουν μη το φως το εν
 36 σοι, σκοτος εστιν· ει ουν το
 σωμα σου ολον φωτεινον, μη
 εχον τι μερος σκοτεινον, εσ-
 ται φωτεινον ολον, ως οταν
 ο λυχνος τη αστραπη φω-
 τιζη σε·

However, when a man 33
 has once lighted his lamp, he
 does not hide it in a by-place,
 or under a bushel; but sets it
 on a stand, that all who come
 in may have light. the eye is the 34
 light of the body: if therefore
 your eye be clear, every mem-
 ber of your body will have the
 benefit of the light: but if it be
 spoil'd, they must all rest in
 darkness. take care therefore, 35
 that the light which is in thee
 do not become darkness. for 36
 if thy whole body be enlightned,
 and no part dark, your whole
 conduct will be regulated, just
 as the light of a lamp directs
 all your motions.

37 Εν δε τω λαλησαι, ηρω-
 τα αυτον Φαρισαιois τις ο-
 πως

While he was speaking, a 37
 Pharisee invited him to dine

πως ἀριστοση παρ' αὐτῷ,
 38 εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ
 Φαρισαῖος ἰδὼν ἐθαυμασεν ὅ-
 τι οὐ πρῶτον ἐβαπτισθὲν προ-
 39 τοῦ ἀριστοῦ. εἶπε δὲ ὁ Κυ-
 ρίος. πρὸς αὐτόν, νῦν ὑμεῖς οἱ
 Φαρισαῖοι τὸ ἐξῶθεν τοῦ πο-
 τηρίου καὶ τοῦ πινάκος κα-
 θαρίζετε, τὸ δὲ ἐσῶθεν ὑμῶν
 γέμει ἀρπαγῆς καὶ πονηρίας.
 40 ἀφρονες, οὐχ ὁ ποιήσας τὸ
 ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίη-
 41 σε; πλὴν τὰ ἐνὸντα δοτε
 ἐλεημοσύνην, καὶ ἰδοὺ, παν-
 42 τὰ καθάρᾳ ὑμῖν ἐστίν. ἀλλ'
 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
 ὅτι ἀποδεκατοῦτε τὸ ἴδιον
 μόν, καὶ τὸ πηγανόν καὶ παν-
 λαχανόν, καὶ παρερχέσθε τὴν
 κρίσιν καὶ τὴν ἀγάπην τοῦ
 Θεοῦ, ταῦτα εἰδεῖ ποιῆσαι,
 43 κἀκεῖνα μὴ ἀφιεῖναι. οὐαὶ
 ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀ-
 γάπατε τὴν πρωτοκαθεδρίαν
 ἐν ταῖς συναγωγαῖς, καὶ τοὺς
 ἀσπασμούς ἐν ταῖς ἀγοραῖς.
 44 οὐαὶ ὑμῖν ὅτι ἐστε ὡς τὰ
 μνημεῖα τὰ ἀόπληα, καὶ οἱ
 ἄνθρωποι ἃ περιπατοῦντες ἐ-
 πανῶ οὐκ οἰδασίν.

45 Ἀποκριθεὶς δὲ τις τῶν νο-
 μικῶν, λέγει αὐτῷ, διδάσ-
 καλε, ταῦτα λέγων καὶ ἡ-
 46 μάς ὑβρίζεις. ὁ δὲ εἶπε, καὶ
 ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι
 φορτίζετε τοὺς ἀνθρώπους
 φορτία δυσβάστακτα, καὶ
 οὗτοι ἐκ τῶν δακτύλων ὑ-
 μῶν

his house, where he went, and
 sat down at table. but the 38
 Pharisee was surprized to see
 that he did not wash before
 dinner. upon which the Lord 39
 said to him, you Pharisees
 won't leave any filth upon the
 outside of a cup or a platter :
 while your consciences are a-
 bandon'd to rapine, and sen-
 suality. do you stupidly ima- 40
 gine that he, who made the
 outward man, did not make
 the inward too? be but cha- 41
 ritable to the utmost of your
 ability, and every thing will
 be pure to you. but wo unto 42
 you Pharisees : for you will
 pay the tythes of mint, and
 rue, and all sorts of herbs,
 but as for justice and true pie-
 ty, those you neglect. these
 you ought to have practised,
 without omitting however the
 other. wo unto you Phari- 43
 sees, for you affect to have
 the first rank in the synagogue,
 and to be complimented in
 publick places. wo unto you : 44
 for you resemble subterraneous
 monuments, which men walk
 over, without perceiving them.

Then a doctor of the law 45
 objected to him, saying, master,
 your discourse is an insult up-
 on us also. but Jesus said, 46
 wo unto you likewise, doctors
 of the law ; for you load men
 with insupportable burthens,
 the least part of which you
 will

μῶν οὐ προσψαυετε τοὺς φο-
 47 τοὺς· οὐαὶ ὑμῖν, ὅτι οἰκοδο-
 μετε τὰ μνημεῖα τῶν προ-
 φητῶν, οἱ δὲ πατέρες ὑμῶν
 48 ἀπέκτειναν αὐτοὺς· ἀρὰ μαρ-
 τυρεῖτε, καὶ συνευδοκεῖτε τοὺς
 ἔργοις τῶν πατέρων ὑμῶν,
 ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐ-
 τοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐ-
 49 τῶν τὰ μνημεῖα· διὰ τοῦτο
 καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν,
 “ ἀποστελῶ εἰς αὐτοὺς
 “ προφῆτας, καὶ ἀποστο-
 “ λούς, καὶ ἐξ αὐτῶν ἀποκ-
 “ τενοῦσι καὶ ἐκδιώξουσιν·”
 50 ἵνα ἐκλήπῃ τὸ αἷμα πάν-
 τῶν τῶν προφητῶν, τὸ ἐκ-
 χυνομένον ἀπὸ καταβολῆς
 κόσμου, ἀπὸ τῆς γενεᾶς ταυ-
 51 τῆς, ἀπὸ τοῦ αἵματος Ἀβελ,
 ἕως τοῦ αἵματος Ζαχαρίου,
 τοῦ ἀπολομένου μετὰ τοῦ
 θυσιαστηρίου καὶ τοῦ οἴκου,
 ναὶ λέγω ὑμῖν, ἐκλήπῃσεται
 ἀπὸ τῆς γενεᾶς ταύτης.
 52 οὐαὶ ὑμῖν τρεῖς νομικοί, ὅτι
 ἤρατε τὴν κλεῖδα τῆς γνώ-
 σεως, αὐτοὶ οὐκ εἰσπλῠθετε,
 καὶ τοὺς εἰσερχομένους ἐκώ-
 λυσατε.
 53 Λέγοντος δὲ αὐτοῦ ταῦτα
 πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμ-
 ματεῖς καὶ οἱ Φαρισαῖοι δι-
 νῶς ἐνέχειν, καὶ ἀποστομα-
 τίζειν αὐτὸν περὶ πλειονῶν,
 54 ἐνεδρεύοντες αὐτὸν, ἵπουν-
 τες θηρεύσαι τι ἐκ τοῦ στο-
 ματος αὐτοῦ, ἵνα κατηγορη-
 ῶσιν αὐτοῦ.

will not yourselves bear : wo 47
 unto you, for you rebuild the
 sepulchres of those prophets,
 whom your fathers put to
 death : they were guilty of 48
 slaughter, and you raise mo-
 numents to their memory. a- 49
 greeably to this, in the Wil-
 dom of God 'tis said, “ I
 “ will send them prophets
 “ and apostles : some they
 “ will kill, and others they
 “ will persecute :” so that 50
 the blood of all the prophets,
 which has been shed since the
 creation of the world, may
 be required of this genera-
 tion, from the blood of Abel 51
 to that of Zacharias, who
 perished between the altar
 and the temple : yes, I as-
 sure you, this generation shall
 be responsible for it all, wo un- 52
 to you, doctors of the law ;
 for after having taken the
 key of knowledge, you remain
 still in the dark, and binder
 others, who desire to have
 light.

As he was pursuing his dis- 53
 course, the Scribes and Pha-
 risees passionately urg'd him
 with many captious questions,
 in order to ensnare him, and 54
 draw something from his own
 mouth, that might be brought
 as evidence against him.

- 1 **Εν οἷς ἐπισυναχθεῖσιν τῶν**
 μυριάδων τοῦ οὐλοῦ, ὥστε
 καταπατεῖν ἀλλήλους, πρῶ-
 στο λεγεῖν πρὸς τοὺς μαθητάς
 αὐτοῦ πρῶτον, προσεχετέ ἐ-
 αὐτοῖς ἀπὸ τῆς ζυμῆς τῶν
 Φαρισαίων, ἥτις ἐστὶν ὑπο-
 κρισις· οὐδὲν δὲ συγκαλυμ-
 μενον ἐστίν, ὃ οὐκ ἀποκαλυ-
 φθῆσεται, καὶ κρυπτον, ὃ οὐ
 γνωσθῆσεται· αὐθ' ὧν ὅσα
 ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ
 φωτὶ ἀκουσθήσεται, καὶ ὃ
 πρὸς τοὺς ἐλαλήσατε ἐν
 τοῖς ταμείοις, κηρυχθήσεται
 ἐπὶ τῶν δωματίων.
- 4 **Λέγω δὲ ὑμῖν τοὺς φίλοις**
 μου, μὴ φοβηθῆτε ἀπὸ τῶν
 ἀποκτείνοντων τὸ σῶμα, καὶ
 μετὰ ταῦτα μὴ ἔχοντων πε-
 ρισσοτέρου τι ποιεῖν· ὑπο-
 δεῖξω δὲ ὑμῖν τίνα φοβηθῆτε·
 φοβηθῆτε τοῦ μετὰ τὸ ἀποκ-
 τεῖναι, ἐξουσίαν ἔχοντα ἐμβα-
 λειν εἰς τὴν γέενναν, καὶ λέγω ὑ-
 μῖν, τοῦτον φοβηθῆτε· οὐχὶ
 πέντε στρουθία πωλεῖται ἀσ-
 σαριῶν ὄνο, καὶ ἐν ἑξ αὐτῶν
 οὐκ ἐστὶν ἐπιλελησμένον ἐνώ-
 πιον τοῦ Θεοῦ; ἀλλὰ καὶ
 αἱ τρίχες τῆς κεφαλῆς ὑμῶν
 πασαι αριθμῶνται· μὴ οὖν
 φοβείσθε, πολλῶν στρου-
 θίων διαφερέτε· λέγω δὲ ὑ-
 μῖν, πᾶς ὃς ἀν' ὁμολογήσῃ ἐν
 ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμο-
 λογήσῃ ἐν αὐτῷ ἐμπροσθεν
 τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
 ἀρ-
- In the mean time thousands
 of people being gather'd about
 him, so as to trample upon
 one another, he first ad-
 dress'd himself thus to his dis-
 ciples, beware of the corrupt
 doctrine of the Pharisees,
 which is hypocrisy, for there
 is nothing conceal'd, which
 shall not be disclos'd; nothing
 secret, which shall not be made
 publick. whatever you have
 utter'd in the dark, shall be
 brought to light: and what
 you have whisper'd in a clo-
 set, shall be proclaim'd upon
 the house top.*
- As for you, my friends, be
 not afraid of those, who can
 kill the body, and after that
 can effect nothing more, but
 I will inform you whom you
 should fear: fear him, who
 after he has kill'd, has power
 to precipitate into hell; yes, I
 advise you, fear him. are
 not five sparrows sold for
 two pence? however the
 divine providence extends to
 each of them. nay, the very
 hairs of your head can't fall
 without being number'd; be
 not then afraid; there is no
 comparison between you and
 sparrows. moreover I de-
 clare unto you, whoever shall
 acknowledge me before men,
 him shall the son of man also
 own before the angels of God.
 but whoever shall renounce
 me*

ἀρνησάμενος με ἐνώπιον τῶν
 ἀνθρώπων, ἀπαρνηθήσεται
 ἐνώπιον τῶν ἀγγέλων τοῦ
 10 Θεοῦ. καὶ πᾶς ὃς ἐρεῖ λόγον
 εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
 ἀφεθήσεται αὐτῷ, τῷ δὲ εἰς
 τὸ ἅγιον πνεῦμα βλασφημη-
 11 σάντι οὐκ ἀφεθήσεται. ὅ-
 ταν δὲ προσφερῶσιν ὑμᾶς ἐπι-
 τὰς συναγωγὰς καὶ τὰς ἀρχὰς
 καὶ τὰς ἐξουσίας, μὴ μεριμ-
 νάτε πως ἢ τι ἀπολογησῆθε,
 12 ἢ τι εἰπῆτε· τὸ γὰρ ἅγιον
 πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ
 τῇ ᾧρᾳ, ἃ δεῖ εἰπεῖν.
 13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ
 ὄχλου διδάσκαλε, εἶπε τῷ
 ἀδελφῷ μου μερισασθαι μετ'
 14 ἐμοῦ τὴν κληρονομίαν. ὃ δὲ
 εἶπεν αὐτῷ, ἀνθρώπε, τί με
 κατέστησε δικαστὴν ἢ με-
 15 ριστὴν ἐφ' ὑμᾶς; εἶπε δὲ
 πρὸς αὐτοὺς, ὁράτε καὶ φυ-
 λασσεσθε ἀπὸ πάσης πλεο-
 νείας, ὅτι οὐκ ἐν τῷ περισ-
 σευεῖν τινὶ ἢ ἕλῳ αὐτοῦ ἐστὶν
 ἐκ τῶν ὑπαρχόντων αὐτοῦ.
 16 εἶπε δὲ παραβολὴν πρὸς αὐ-
 τοὺς, λέγων, ἀνθρώπου τινος
 πλουσίου εὐφορήσεν ἡ χώρα.
 17 καὶ διελογίζετο ἐν ἑαυτῷ, λέ-
 γων, τί ποιήσω, ὅτι οὐκ ἔ-
 χω πού συναρᾶν τοὺς καρπούς
 18 μου; καὶ εἶπε, τοῦτο ποι-
 ῶ, καθελὼ μου τὰς ἀπο-
 θήκας, καὶ μείζονας οἰκοδο-
 μήσω, καὶ συναρᾶν ἐκεῖ παν-
 τὰ τὰ γενήματα μου, καὶ
 19 τὰ ἀγαθὰ μου. καὶ ἐρῶ τῇ
 ψυχῇ μου, ψυχὴ, ἔχεις

πολ.

me before men, he shall be
 renounc'd before the angels
 of God. and whosoever shall 10
 cast a reflection upon the son
 of man, it shall be forgiven
 him; but as for him, that
 shall blaspheme the holy spirit,
 it shall not be forgiven, when 11
 you are brought into the syna-
 gogues, and before magistrates
 and rulers, be not solicitous
 what to say in your own de-
 fence; for the holy spirit shall 12
 instruct you on the very occa-
 sion, what is proper to be said.

Then one of the company 13
 said to him, order my brother
 to give me my share of our in-
 heritance. but Jesus an- 14
 swer'd him, who made me a
 judge, or an arbitrator be-
 tween you? then he said to 15
 them, take care to be clear of
 all avarice: for the enjoy-
 ment of life does not depend
 upon the having large posses-
 sions. to which purpose he 16
 propos'd to them this parable:-
 a rich man had some land that
 was very fruitful. and thus 17
 he reason'd with himself,
 what shall I do for want of
 room to store up my crop?
 this will I do, said he, I will 18
 pull down my barns, and
 build greater: and there I
 will bestow all my rich pro-
 duce. then I will say to my 19
 soul, soul, you have many
 enjoyments in reserve for a
 num-

πολλα αγαθα κειμενα εις ε-
τη πολλα, αναπαυου, φα-
20 ρε, πιε, ευφραινου. ειπε δε
αυτω ο θεος, αφρων, ταυ-
τη τη νυκτι την ψυχην
σου απαιτουσιν απο σου, α-
δε ητοιμασας, τιν εσται?
21 οутως. ο θησαυριζων εαυτω,
και μη εις θεον πλουτων.
22 ειπε δε προς τους μαθητας
αυτου, δια τουτο υμιν λεγω,
μη μεριμνατε τη ψυχη υμων,
τι φαγητε, μηδε τω σωματι,
23 τι ενδυσηθε. η ψυχη πλει-
ον εστι της τροφης, και το
24 σωμα, του ενδυματος. κα-
τανοησατε τους κορακας, οτι
ου σπειρουσιν, ουδε θεριζου-
σιν, ουκ εστι ταμειον,
ουδε αποθηκη, και ο θεος
τρεφει αυτους, ποσω μαλλον
υμεις διαφερετε των πετει-
25 των? τις δε εξ υμων μεριμ-
νων δυναται προσθειναι επι
την ηλικιαν αυτου πηχυν
26 ερα? ει ουν ουτε ελαχιστον
δυνασθε, τι περι των λοιπων
27 μεριμνατε? κατανοησατε
τα κρινα, πως αυξανει. ου
κηρια, ουδε νηθει, λεγω δε
υμιν, ουδε Σολομων εν παση
τη δοξη αυτου περιεβαλετο
28 ως εν τούτων. ει δε τον χορ-
τον εν τω αγρω σημερον οντα,
και αυριον εις κλιβανον βαλ-
λομενον, ο θεος οутως αμ-
φιενυσσι, ποσω μαλλον υμας,
29 ολιγοπιστοι? και υμεις μη
ληγείτε τι φαγητε, η τι πι-
ντε, και μη μετεωριζεσθε
ταυτα

ber of years : take your ease,
eat, drink, and be merry. but 20
God said to him, thou fool, this
night shall thy soul be required
of thee : who then shall enjoy
what thou hast provided ?
such is he, who heaps up his 21
treasure here, and makes no
provision for another world.

Wherefore (said he to his 22
disciples,) be not solicitous for
your life, what ye shall eat ;
nor for the body, what ye shall
put on. the life is more than 23
meat, and the body is more
than raiment. consider the 24
ravens : for they neither sow
nor reap : nor have cellar or
barn : are not you of much
greater value than the fowls ?
but which of you, with all 25
his disquietude, can add
one moment to the period of
his life ? if then you can't 26
effect so small a matter, why
are you disquieted about a
much longer time ? con- 27
sider the lillies how they
grow : they neither toil
nor spin : and yet, I tell
you, that Solomon in all his
glory was not arrayed like
one of these. now if God 28
thus cloaths the flowers,
which exist to-day in the
field, and to-morrow are
thrown into the oven : how
much more will he cloath you,
O distrustful men ? therefore 29
don't be concern'd about what
ye

30 ταυτα γαρ παντα, τα εθνη
του κοσμου επιζητει, υμων
δε ο πατηρ οιδεν οτι κρηζετε
31 τουτων. πλην ζηπειτε την
βασιλειαν του Θεου, και
ταυτα παντα προστεθησε-
32 ται υμιν. μη φοβου, το μι-
κρον ποιμνιον, οτι ευδοκησεν
ο πατηρ υμων δουναι υμιν την
33 βασιλειαν. πωλησατε τα υ-
παρχοντα υμων, και δοτε ε-
λεημοσυνην. ποιησατε εαυ-
τοις βαλαντια μη παλαιου-
μενα, θησαυρον ανεκλειπτου
εν τοις ουρανοις, οπου κλεπ-
της ουκ επιζει, ουδε σις δι-
34 αφθειρει. οπου γαρ εστιν ο
θησαυρος υμων, εκει και η
καρδια υμων εσται.

35 Εστωσαν υμων αι οσφρες
περιελωσμεναι, και αι λυχναι
36 καιομεναι, και υμεις ομοιοι
ανθρωποις προσδεχομενοι του
κυριου εαυτων, ποτε αναλ-
ση εκ των γαμων, ινα ελθον-
τος και κρουσαντος, ευθως
37 ανοιξωσιν αυτω. μακαριοι
οι δουλοι εκεινοι, ους ελθων ο
κυριος ευρησει γρηγορουντας.
αμην λεγω υμιν, οτι περιλ-
ωσεται, και ανακλινει αυτους,
και παρελθων διακονησει αυ-
38 τοις. και εαν ελθην εν τη δευ-
τερα φυλακη, και εν τη τρι-
τη φυλακη ελθην, και ευρη
ουτω, μακαριοι εισιν οι δου-
39 λαι εκεινοι. τουτο δε γνωσ-
κετε.

ye shall eat, or what ye shall
drink; but lay aside all your
anxiety: for it is enough that 30
the Gentiles are so concern'd
about these things: as for you,
your father is acquainted with
all your wants. therefore do 31
you rather seek the kingdom of
God, and then all your ne-
cessities will be fully supply'd.
fear not, ye little flock, for it 32
is your father's good pleasure
to grant you the kingdom. sell 33
your possessions and give alms,
lay up for yourselves a stock
not subject to decay, a trea-
sure in the heavens that will
never fail, where no thief can
approach, nor moth can spoil.
for where your treasure is, 34
there likewise will your af-
fections be.

Let your loins be girt, and 35
your lamps burning: imitate 36
those servants who stand
waiting for their master's re-
turn from the wedding, to let
him in as soon as he comes to
the door. happy those ser- 37
vants, whom the master at
his arrival shall find thus
watching: I assure you, he
shall gird himself, and make
them sit at table, and will
come to serve them. happy 38
are the servants he finds in
such a state, whether it be
at the second or at the third
watch of the night, when he
comes, if the master of a 39
house

- ΚΕΤΕ, ὅΤΙ ΕΙ ΠΔΕΙ Ὁ ΟΙΚΟΔΕΣΠΟ-
 ΤΗΣ ΠΟΙΑ ὩΡΑ Ὁ ΚΛΕΠΤΗΣ ΕΡΧΕ-
 ΤΑΙ, ΕΡΗΓΟΡΗΣΕΝ ΑΝ, ΚΑΙ ΟΥΚ
 ΑΝ ΑΦΗΚΕ ΔΙΟΡΥΓΗΝΑΙ ΤΟΝ ΟΙΚΟΝ
 40 ΑΥΤΟΥ. ΚΑΙ ὙΜΕΙΣ ΟΥΝ ΓΙΝΕΣΘΕ
 ΕΤΟΙΜΟΙ, ὅΤΙ ἢ ὩΡΑ, ΟΥ ΔΟΚΕΙ-
 ΤΕ, Ὁ ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΡ-
 41 ΧΕΤΑΙ. ΕΙΠΕ ΔΕ ΑΥΤῳ Ὁ ΠΕ-
 ΤΡΟΣ, ΚΥΡΙΕ, ΠΡΟΣ ἡΜΑΣ ΤΗΝ
 ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ ΛΕΓΕΙΣ, ἢ
 42 ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ? ΕΙΠΕ ΔΕ Ὁ
 ΚΥΡΙΟΣ, ΤΙΣ ΑΡΑ ΕΣΤΙΝ Ὁ ΠΙΣ-
 ΤΟΣ ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΦΡΟΝΙΜΟΣ, ὃν
 ΚΑΤΑΣΤΗΣΕΙ Ὁ ΚΥΡΙΟΣ ΕΠΙ ΤΗΣ
 ΘΕΡΑΠΕΙΑΣ ΑΥΤΟΥ, ΤΟΥ ΔΙΔΟΝΑΙ
 ΕΝ ΚΑΙΡῳ ΤΟ ΣΙΤΟΜΕΤΡΙΟΝ?
 43 ΜΑΚΑΡΙΟΣ Ὁ ΔΟΥΛΟΣ ΕΚΕΙΝΟΣ, ὃν
 ΕΛΘΩΝ Ὁ ΚΥΡΙΟΣ ΑΥΤΟΥ ΕΥΡΗΣΕΙ
 44 ΠΟΙΟΥΝΤΑ ὡΤΩΣ. ΑΛΗΘΩΣ
 ΛΕΓῳ ὙΜΙΝ, ὅΤΙ ΕΠΙ ΠΑΣΙ ΤΟΙΣ
 ὙΠΑΡΧΟΥΣΙΝ ΑΥΤΟΥ ΚΑΤΑΣΤΗ-
 45 ΣΕΙ ΑΥΤΟΝ. ΕΑΝ ΔΕ ΕΙΠῃ Ὁ
 ΔΟΥΛΟΣ ΕΚΕΙΝΟΣ ΕΝ Τῇ ΚΑΡΔΙΑ
 ΑΥΤΟΥ, ΧΡΟΝΙΖΕΙ Ὁ ΚΥΡΙΟΣ ΜΟΥ
 ΕΡΧΕΣΘΑΙ, ΚΑΙ ΑΡΞΗΤΑΙ ΤΥΠ-
 ΤΕΙΝ ΤΟΚ ΠΑΙΔΑΣ ΚΑΙ ΤΑΣ
 ΠΑΙΔΙΣΚΑΣ, ΕΣΘΙΕΙΝ ΤΕ ΚΑΙ ΠΙ-
 46 ΝΕΙΝ ΚΑΙ ΜΕΘΥΣΚΕΣΘΑΙ. ἢΞΕΙ
 ΚΥΡΙΟΣ ΤΟΥ ΔΟΥΛΟΥ ΕΚΕΙΝΟΥ ΕΝ
 ἡΜΕΡΑ ἢ ΟΥ ΠΡΟΣΔΟΚΑ, ΚΑΙ ΕΝ
 ὩΡΑ ἢ ΟΥ ΓΙΝΩΣΚΕΙ, ΚΑΙ ΔΙΧΟ-
 ΤΟΜΗΣΕΙ ΑΥΤΟΝ, ΚΑΙ ΤΟ ΜΕΡΟΣ
 ΑΥΤΟΥ ΜΕΤΑ ΤΩΝ ΑΠΙΣΤΩΝ
 47 ΘΗΣΕΙ. ΕΚΕΙΝΟΣ ΔΕ Ὁ ΔΟΥΛΟΣ Ὁ
 ΓΝΟΥΣ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΚΥΡΙΟΥ
 ΕΑΥΤΟΥ, ΚΑΙ ΜΗ ΕΤΟΙΜΑΣΑΣ,
 ΜΠΔΕ ΠΟΙΗΣΑΣ ΠΡΟΣ ΤΟ ΘΕΛΗΜΑ
 ΑΥΤΟΥ, ΔΑΡΗΣΕΤΑΙ ΠΟΛΛΑΣ.
 48 Ὁ ΔΕ ΜΗ ΓΝΟΥΣ, ΠΟΙΗΣΑΣ ΔΕ
 ΑΞΙΑ ΠΛΗΓΩΝ, ΔΑΡΗΣΕΤΑΙ Ο-
 ΛΓΙΑΣ.

*house knew at what hour the
 thief would come, no doubt
 he would be on his guard, and
 not suffer him to break into his
 house. be ye therefore like- 40
 wise prepar'd; for the son of
 man will come, when you
 least expect him. then Peter 41
 said to him, Lord, do you
 apply this similitude to us, or
 to all in general? Jesus an- 42
 swered, if there be a faithful
 prudent steward, appointed
 by his master to give his do-
 mesticks their stated allow-
 ance; happy is such a ser- 43
 vant, whom his master at
 his return shall find so em-
 ploy'd. I assure you, he will 44
 intrust him with the manage-
 ment of his whole estate. but 45
 if the servant should say with-
 in himself, my master delays
 his return; and fall a beat-
 ing his fellow-servants, in-
 dulgng himself in eating
 and drinking to excess. his 46
 master will return on a day
 he does not expect him, and
 a an hour he is ignorant
 of; he will separate him
 from the rest, and give him
 a treatment answerable to
 his infidelity. but the ser- 47
 vant, who knows his master's
 will, and prepares not him-
 self, nor executes his orders,
 shall receive many stripes.
 whereas he that does not 48
 know it, and does things
 worth-*

λιγας. παντι δε ὡς ἐδόθη πο-
 λυ, πολυ ἡτηθησεται παρ'
 αὐτου, και ὡς παρεθεντο πο-
 λυ, περισσοτερον αιτησουσιν
 49 αὐτον. πυρ παθον βαλαιν
 εις την γην, και τι θελω ει η-
 50 δη ανηφθη? βαπτισμα δε
 εχω βαπτισθηναι, και πως
 συνεχομαι ἕως ου τελεσθη?
 51 δοκειτε οτι ειρηνην παρενε-
 μην δουναι εν τη γη? ουχι,
 λεγω υμιν, αλλα η διαμερισ-
 52 μον. εσονται γαρ απο του
 νυν πεντε εν οικῳ ἐνι διαμεμε-
 ρισμενοι, τρεις επι δυσι, και
 53 δυο επι τρισι. διαμερισθη-
 σεται πατηρ ἐφ' υἱῳ, και
 υἱος επι πατρι: μητηρ επι
 θυγατρι, και θυγατηρ επι μη-
 τρι: πενθερα επι την νυμ-
 φην αὐτης, και νυμφη επι
 την πενθεραν αὐτης.

worthy of chastisement, shall
 receive fewer stripes. for to
 whom much is given, of him
 shall much be required, and
 the more a man has been
 trusted, the greater will be the
 demand. I am come to purify 49
 the earth with fire, and how
 do I wish it were already
 kindled? the baptism, which 50
 I am to undergo, how do I long
 till it be accomplished? do you 51
 imagine that my coming will
 produce peace on the earth? I
 tell you, no; but rather divi-
 sion. for the future, if there 52
 are five persons in one family,
 they will be divided; three a-
 gainst two, and two against
 three. the father will be at 53
 variance with his son, and the
 son with the father: the mo-
 ther with the daughter, and
 the daughter with the mother:
 the mother-in-law with the
 daughter-in-law, and the
 daughter-in-law with the mo-
 ther-in-law.

54 Ελεγε δε και τοις οχλοις
 οταν ιδητε την νεφελην ανα-
 τελλουσαν απο δυσμων, ευ-
 θεως λεγετε, ομβρος ερχεται,
 55 και γινεται ουτω. και οταν
 νοτον πνεοντα, λεγετε, οτι
 καυσων εσται, και γινεται.
 56 υποκριται, το προσωπον της
 γης και του ουρανου οιδατε
 δοκιμαζειν, τον δε καιρον
 τουτου πως ου δοκιμαζετε?

Then he said to the peo- 54
 ple, when you see a cloud
 rise out of the west, you say,
 it is just going to rain; and
 so it happens. and when 55
 the south wind blows, you
 say, there will be heat; and
 so it happens. Hypocrites, 56
 you can judge of the phæno-
 mena of the earth, and of
 the sky, but why can't you
 discern the present times?

57 ΤΙ ΔΕ ΚΑΙ ΑΦ' ΕΑΥΤΩΝ ΟΥ ΚΡΙ-
ΝΕΤΕ ΤΟ ΔΙΚΑΙΟΝ?

why can't you judge what is 57
proper to be done in your own
affairs.

58 ΩΣ ΓΑΡ ΥΠΑΡΧΕΙΣ ΜΕΤΑ ΤΟΥ
ΑΝΤΙΔΙΚΟΥ ΣΟΥ ΕΠ' ΑΡΧΟΝΤΑ,
ΕΝ ΤΗ ΟΔΩ ΔΟΣ ΕΡΓΑΣΙΑΝ ΑΠΗΛ-
ΘΑΧΘΑΙ ΑΠ' ΑΥΤΟΥ, ΜΗΠΟΤΕ
ΚΑΤΑΣΥΡῃ ΣΕ ΠΡΟΣ ΤΟΝ ΚΡΙ-
ΤΗΝ, ΚΑΙ Ο ΚΡΙΤΗΣ ΣΕ ΠΑΡΑΔΩ-
ΤΩ ΠΡΑΚΤΟΡΙ· ΚΑΙ Ο ΠΡΑΚΤΩΡ
59 ΣΕ ΒΑΛῃ ΕΙΣ ΦΥΛΑΚΗΝ· ΛΕΓΩ
ΣΟΙ, ΟΥ ΜΗ ΕΞΕΛΘῃς ΕΚΕΙΘΕΝ,
ΕΩΣ ΟΥ ΚΑΙ ΤΟ ΕΣΧΑΤΟΝ ΛΕΠ-
ΤΟΝ ΑΠΟΔΩῃ.

When you are going with 58
your adversary before the ma-
gistrate, pay the interest, and
get your discharge, while you
are on the way; for fear he
should bring you before the
judge, and the judge deliver
you to the officer, and the of-
ficer throw you into jail. I 59
tell you, you will not get out,
till you have paid to the last
farthing.

1 ΠΑΡΗΣΑΝ ΔΕ ΤΙΝΕΣ ΕΝ ΑΥΤῳ
Τῳ ΚΑΙΡῳ ΑΠΑΡΓΕΛΛΟΝΤΕΣ ΑΥ-
Τῳ ΠΕΡΙ ΤΩΝ ΓΑΛΙΛΑΙΩΝ, ὧΝ
ΤΟ ΑΙΜΑ ΠΙΛΑΤΟΣ ΕΜΐΞΕ ΜΕΤΑ
2 ΤΩΝ ΘΥΣΙΩΝ ΑΥΤΩΝ· ΚΑΙ Α-
ΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥ-
ΤΟΙΣ, ΔΟΚΕΙΤΕ ὅΤΙ ΟΙ ΓΑΛΙ-
ΛΑΙΟΙ ΟΥΤΟΙ ΑΜΑΡΤΩΛΟΙ ΠΑΡΑ
ΠΑΝΤΑΣ ΤΟΥΣ ΓΑΛΙΛΑΙΟΥΣ ΕΓΕ-
ΝΟΝΤΟ, ὅΤΙ ΤΟΙΑΥΤΑ ΠΕΠΟΝ-
3 ΘΑΣΙΝ; ΟΥΧΙ, ΛΕΓΩ ὙΜΙΝ,
ΑΛΛ' ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΤΕ,
ΠΑΝΤΕΣ ὡσαύτως ΑΠΟΛΕΙΣΘΕ·
4 ἢ ΕΚΙΝΟΙ ΟΙ ΔΕΚΑ ΚΑΙ ΟΚΤΩ,
ΕΦ' ΟὺΣ ΕΠΕΣΕΝ Ο ΠΥΡΡΟΣ ΕΝ Τῳ
ΣΙΛΩΑΜ, ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥ-
ΤΟΥΣ, ΔΟΚΕΙΤΕ ΟΥΤΟΙ ΟΦΕΙΛΕΤΑΙ
ΕΓΕΝΟΝΤΟ ΠΑΡΑ ΠΑΝΤΑΣ ΑΝ-
ΘΡΩΠΟΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ
5 ΕΝ ΙΕΡΟΥΣΑΛΗΜ; ΟΥΧΙ, ΛΕΓΩ
ὙΜΙΝ, ΑΛΛ' ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΤΕ,
ΠΑΝΤΕΣ ὁμοίως ΑΠΟΛΕΙΣΘΕ.

At the same time, there 1
were some present, who gave
Jesus an account of the Gali-
leans, whose blood Pilate had
mingled with their sacrifices.
upon which Jesus thus ad- 2
dress'd himself to them. do
you imagine that those Gali-
leans were greater sinners
than the rest of the nation,
because they suffer'd in such
a manner? I tell you, no: 3
and, except you repent, you
shall all likewise perish. or 4
those eighteen, upon whom
the tower of Siloam fell, and
slew them, do you think they
were greater criminals than
the other inhabitants of Je-
rusalem? I tell you, no: 5
and except you repent, you
shall all likewise perish.

6 ἘΛΕΓΕ ΔΕ ΤΑΥΤΗΝ ΤΗΝ ΠΑ-
ΡΑΒΟΛΗΝ, ΟΥΚΗΝ ΕΙΧΕ ΤΙΣ ΕΝ
Τῳ ΑΜΠΕΛΩΝΙ ΑΥΤΟΥ ΠΕΦΥ-
ΤΕΥΜΕΝΗΝ,

He propos'd likewise this 6
parable: a certain man had
a fig-tree planted in his vine-
yard,

7 *τεύμενον, και πληθε καρπον
7* *ἐπιών εν αυτη, και ουκ ευ-
7* *ρη. ειπε δε προς τον αμπε-
7* *λουργον, ιδου, τρια ετη ερχο-
7* *μαι ἐπιών καρπον εν τη συκη
7* *ταυτη, και ουκ ευρισκω, εκ-
7* *κοψον αυτην, ινα τι και την
7* *την καταρχει? ο δε αποκρι-
7* *θεις λεγει αυτω, Κυριε, αφες
7* *αυτην και τουτο το ετος
7* *εως ουτου σκαψω περι αυτην,
7* *και βαλω κοπρια· καν μεν
7* *ποιηση καρπον, ει δε μη, εις
7* *το μελλον εκκοψεια αυτην.*

10 *Ην δε διδασκων εν μια των
10* *συναγωγων εν τοις σαββασι.
11* *και ιδου, γυνη ην πνευμα ε-
11* *χουσα ασθενειας ετη δεκα
11* *και οκτω, και ην συγκυπ-
11* *τουσα, και μη δυναμενη α-
12* *να κυψαι εις το παντες. ι-
12* *δων δε αυτην ο Ιησους, προ-
12* *σεφωνησες, και ειπεν αυτη,
12* *γυναι, απολελυσαι της ασ-
13* *θενειας σου. και επεθηκεν
13* *αυτη τας χειρας, και παρα-
13* *χοσμα ανωρθωθη, και εδοξα-
14* *ζε τον Θεον. αποκριθεις δε
14* *ο αρχισυναγωγος, αγανακ-
14* *των οτι τω σαββατω εθερα-
14* *πυεν ο Ιησους, ελεγε τω
14* *οχλω, εξ ημεραι εισιν εν αις
14* *δει εργαζεσθαι, εν ταυταις
14* *ουν ερχομενοι θεραπευεσθε,
15* *και μη τη ημερα του σαββα-
15* *του. απεκριθη ουν αυτω ο
15* *Κυριος, και ειπεν, υποκριται,
15* *εκαστος υμων τω σαββατω
15* *δο λυει τον βουν αυτου, η
15* *τον*

*yard, and he came expecting it
should have had fruit; but he
found none. then he said to
the vine-dresser, you see, I
have been looking these three
years for fruit from this fig-
tree, but find none: hew it
down, why should it cumber
my ground? to which he
made answer, sir, let it al-
one one year longer, till I
shall dig about it, and dung
it. perhaps it may bear
fruit: if not, you may after
that hew it down.*

*As he was teaching in a
synagogue on the sabbath-day,
a woman was present, who
had been kept infirm by a spi-
rit eighteen years: and stoop-
ed in such a manner, she was
not able to hold up her head
straight. Jesus seeing her, cal-
led her to him, and said, wo-
man you are freed from your
disorder. then he laid his
hands upon her: and in-
stantly she stood upright; and
glorified God. but the ruler
of the synagogue being highly
incensed at Jesus's healing on
the sabbath-day, said to the
people; there are six days for
work, you should come there-
fore for cure on those days;
and not on the sabbath. to
which Jesus replied, thou hy-
pocrite, who is there among
you that scruples to untie his
ox or his ass, and lead him
from*

του θουν απο της φατης,
 16 και απαγαγων ποτιζει? ταυ-
 την δε θυγατερα Αβρααμ
 ουσαν, ην εδουλεν ο σατανας ι-
 δου δεκα και οκτω ετη, ουκ
 εδει λυθηναι απο του δεσμου
 τουτου τη ημερα του σαββα-
 17 του? και ταυτα λεγοντος
 αυτου, κατασχυνοντο παν-
 τες οι αντικειμενοι αυτω, και
 πας ο οχλος εκαιρεν επι πα-
 σι τοις ενδοξοις τοις γινομενοις
 υπ αυτου.

18 Ελεγε δε, τιμ ομοια εστιν
 η βασιλεια του Θεου? και
 19 τιμ ομοιωσω αυτην? ομοια
 εστι κοκκω σιναπεως, ον λα-
 βων ανθρωπος εβαλεν εις κη-
 που εαυτου, και πυξησε, και
 εγενετο εις δενδρον μεγα, και
 τα πετεινα του ουρανου κα-
 τεσκηνωσεν εν τοις κλαδοις
 20 αυτου. παλιν ειπε, τιμ ο-
 μοιωσω την βασιλειαν του
 21 Θεου? ομοια εστι ζυμη, ην
 λαβουσα γυνη ενεκρυψεν εις
 αλευρου σατα τρια, εως ου
 εξυμωθη ολον.

22 Και διεπορευετο κατα πο-
 λεις και κωμας διδασκων, και
 πορειαν ποιουμενος εις Ιερου-
 23 σαλημ. ειπε δε τις αυτω,
 Κυριε, ει ολιγοι οι σωζομε-
 νοι? ο δε ειπε προς αυτου,
 24 αγωμιζεσθε εισελθειν δια της
 στενης πυλης, οτι πολλοι
 λεγω υμιν, ζητησουσιν εισελ-
 θειν, και ουκ ισχυσουσιν.

αφ'

from the stall to water on the
 sabbath-day? and must not 16
 this daughter of Abraham,
 whom satan has held bound
 these eighteen years, be dis-
 engag'd from this bond, on
 a sabbath-day? at which 17
 all his adversaries were con-
 founded, but the people were
 highly pleased, at the glorious
 actions which he perform'd.

Then he said, what does 18
 the kingdom of God resem-
 ble? to what shall I com-
 pare it? it is like a grain 19
 of mustard-seed, which a
 man took, and sowed in his
 garden: it grew, and be-
 came so large, that the birds
 of the air built their nests
 in its boughs. again he said, 20
 to what shall I compare the
 kingdom of God? it is 21
 like leaven, which a woman
 took and hid in three mea-
 sures of meal, till the whole
 was leaven'd.

Afterwards he pass'd thro' 22
 several citys and villages,
 where he taught the people,
 on his journey to Jerusalem.
 and somebody ask'd him, 23
 Lord, will there be but few
 people saved? to which he
 answered, strive to enter in 24
 at the narrow gate: for I de-
 clare unto you, that many
 shall try to get in, and shall

not

25 ἀφ' οὗ ἀν ἐρεθθῇ ὁ οἰκὸδεσπο-
της, καὶ ἀποκλείσῃ τὴν θυ-
ραν, καὶ ἀρῆσθε ἐξω ἑστα-
ναι, καὶ κρούειν τὴν θύραν,
λεγοντες, Κυριε, Κυριε, ἀ-
νοίξον ἡμῖν, καὶ ἀποκριθεὶς
εἰπὲ ὑμῖν, οὐκ οἶδα ὑμᾶς ποθεν
26 ἐστε· τότε ἀρῆσθε λεγέιν, ε-
φαγομεν ἐνώπιόν σου, καὶ ε-
πιόμεν, καὶ ἐν ταῖς πλατεί-
27 αῖς ἡμῶν ἐδίδαξας· καὶ εἰπὲ,
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πο-
θεν ἐστε, ἀποστῆτε ἀπ' ἐ-
μου πάντες οἱ ἐργαταὶ τῆς α-
28 δικίας· ἐκεῖ ἐστὶ ὁ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν ὁδον-
τῶν, ὅταν ὀψήσῃτε Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ
πάντας τοὺς προφῆτας ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ
29 ἐκβαλλομένους ἐξω· καὶ ἡξ-
ουσιν ἀπὸ ἀνατολῶν καὶ
δυσμῶν, καὶ βορρᾶ καὶ νο-
του, καὶ ἀνακληθῶσονται ἐν
30 τῇ βασιλείᾳ τοῦ Θεοῦ· καὶ
ἰδοὺ, εἰσὶν ἐσχατοὶ οἱ ἐσον-
ται πρῶτοι, καὶ εἰσὶ πρῶτοι
οἱ ἐσονται ἐσχατοί·

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προ-
σπλῶν τινες Φαρισαῖοι, λε-
γοντες αὐτῷ, ἔξελθε, καὶ πο-
ρεύου ἐντεθεν, ὅτι Ἡρώδης
32 θέλει σε ἀποκτείνει· καὶ εἰ-
πὲν αὐτοῖς, πορεύθεντες εἰ-
πάτε τῇ ἀλωπекι ταύτῃ
ἰδοὺ, ἐκβαλλῶ δαίμονια, καὶ
ἰασεὶς ἐπιτελῶ σημεῖον καὶ
αὐριον, καὶ τῇ τρίτῃ τέλει-
33 σωμαί· πλην δεῖ με σημεῖον
καὶ

not be able: when once the 25
master of the family is en-
ter'd in, and has fastened the
door, you will stand without
beating at the door, and cry,
Lord, Lord, let us in: but
he will answer, you are
strangers to me. then you 26
will say, we have eat, and
drank with you, and you
have taught in our streets.
but he will answer, I tell 27
you, you are strangers to
me: depart from me, ye
workers of iniquity. there 28
will be weeping, and gnash-
ing of teeth, when ye shall
see Abraham, and Isaac, and
Jacob, and all the prophets
in the kingdom of God, and
you yourselves thrust out.
yet some shall come from the 29
east, and from the west, from
the north, and from the south,
and shall be entertain'd in
the kingdom of God. then 30
you will see those, who were
last, become first: and those
who were first, become last.

At the same time, some of 31
the Pharisees came to him,
and said, get away, retire
from hence, for Herod de-
signs to take away your life:
but he answered them, go, 32
tell that fox, that to-day
and to-morrow I am casting
out demons, and performing
cures, and the third day my
course will be finished: till 33
then

και αυριον και τη εχομενη
πορευεσθαι, οτι ουκ ενδεξε-
ται προφητην απολεσθαι εξω

34 Ιερουσαλημ. " Ιερουσαλημ,

" Ιερουσαλημ, η αποκτει-

" νουσα τους προφητας, και

" λιθοβολουσα τους απεσ-

" ταλμενους προς αυτην,

" ποσακις ηθελσα επισυ-

" ναξαι τα τεκνα σου, ον

" τροπον ορνις της εαυτης

" νοσισαν υπο τας πτε-

" ρυρας, και ουκ ηθελσα-

35 " τε;" ιδου, αφιεται υ-

μιν ο οικος υμων (ερημος). λεγω

δε υμιν, οτι ου μη με ιδητε

εως αν ηξη οτε ειπητε, " ευ-

" λογημενος ο ερχομενος εν ο-

" νοματι Κυριου."

1 Και εγενετο εν τω ελθειν

αυτον εις οικον τινος των αρ-

χοντων των Φαρισαιων σαβ-

βατω φαγειν αρτον, και αυ-

τοι παν παρατηρουμενοι αυ-

2 τον. και ιδου, ανθρωπος τις

ην υδρωπικος εμπροσθεν αυ-

3 του. και αποκριθεις ο Ιησους

ειπε προς τους νομικους και

Φαρισαιους, λεγων, ει εξεστι

τω σαββατω θεραπευειν?

4 αι δε ψυχασαν. και επι-

λαβομενος ιασατο αυτον, και

απελυσε.

5 Και αποκριθεις προς αυ-

τους ειπε, τινος υμων υιος η

βους

then I must be stirring about,
to-day, and to-morrow, and
the next day: for a pro-
phet cannot be put to death
any where, but at Jerusa-
lem. " O Jerusalem, Je- 34

" rusalem, that killest the

" prophets, and stonest those,

" who are sent unto thee:

" how often would I have

" gather'd thy children toge-

" ther, as a hen gathers her

" brood under her wings,

" and ye would not?"

you will soon find your a- 35

boad become desolate. I

declare unto you, you shall

not see me till the time, when

you will say, " blessed is he

" that comes in the name of

" the Lord."

One sabbath-day, Jesus 1

went to dine with a Pharisee

of the first distinction, where

he was strictly observ'd. now 2

there happen'd to be a man

just by him, who had a drop-

sy. Jesus therefore addres-

sing himself to the doctors of 3

the law, and to the Phari-

sees, said, is it allowable to

perform a cure on the sab-

bath-day? to which they

made no answer. but he 4

laid his hand upon the man,

cured him; and dismissed

him.

Then continuing his dis- 5

course, which of you, said

he;

6 βους εις φρεαρ εμπεσειται, και ουκ ευθως ανασπασει αυτον εν τη ημερα του σαββατου? και ουκ ισχυσαν ανταποκριθηναι αυτω προς ταυτα.

7 Ελεγε δε προς τους κεκλημενους παραβολην, επεχων πως τας πρωτοκλισιας εξελγοντο, λεγων προς αυτους,

8 οταν κληθης υπο τινος εις γαμους, μη κατακληθης εις την πρωτοκλισιαν, μηποτε εντιμωτερος σου η κεκλημενος

9 υπ' αυτου, και ελθων ο σε και αυτον καλεσας ερει σοι, δοξ τουτω τοπον, και τοτε αρξη μετ' αισχυνης τον εσχ

10 χατον τοπον κατεχειν. αλλ' οταν κληθης, πορευθεις αναπεσον εις τον εσχατον τοπον, ινα οταν ελθη ο κεκληκως σε, ειπη σοι, φιλε,

προσαναβηθι ανωτερον. τοτε εσται σοι δοξα ενωπιον των συνανακειμενων σοι. οτι

11 πας ο υψων εαυτον ταπεινωθησεται, και ο ταπεινων εαυτον υψωθησεται.

12 Ελεγε δε και τω κεκληκοτι αυτον, οταν ποιης αριστον η δειπνον, μη φωνει τους φιλους σου, μηδε τους αδελφους σου, μηδε τους συγγε

νεις

be, if his * child or his ax fell into a pit, would not immediately draw him out, though it were on the sabbath-day? and they could not tell what to reply to it.

Afterwards observing how eager the guests were for the first places, he gave them this instruction: when any one

invites you to a wedding, don't put yourself in the highest seat: for fear some person of greater distinction

should be a guest, and be that invited you both, should come and bid you give place to him: and you should have the disgrace of taking the

lowest seat. but when you are invited, go place yourself last: that he, who invited you, when he comes, may say to you, friend, go

up higher: and that will do you honour before all the company at table. for he

that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted.

Then he said to the Pharisee, that had invited him, when you give a dinner, or a supper, don't call your

friends, or your brethren, or

* τινος υμμου ος, η βους, as appears from the Latin of the Cambridge MS. cuius ex vobis ovīs aut bovis.—sheep or ox.—ος was chang'd by the copists into υιος, and this at length into ονος from Ch. XIII. v. 15. See D. Millii Prolegom. art. 427.

νεις σου, μηδε γειτονας πλου-
 σιους, μπιποτε και αυτοι σε
 αντικαλεσωσι· και γεινηται σοι
 13 ανταποδομα. αλλ' οταν
 ποιης δοχην, καλει πτωχους,
 αναπηρους, χωλους, τυφ-
 14 λους· και μακαριος εση, οτι ουκ
 εχουσιν ανταποδουναι σοι·
 ανταποδοθησεται γαρ σοι εν
 τη αναστασει των δικαιων.

15 Ακουσας δε τις των συνα-
 νακειμενων ταυτα, ειπεν αυ-
 τω, μακαριος ος φαγεται α-
 ριστον εν τη βασιλεια του
 16 Θεου. ο δε ειπεν αυτω, αν-
 θρωπος τις εποιησε· δειπνου
 μεγα, και εκαλεσε πολλους·
 17 και απεστειλε τον δουλων αυ-
 του τη ωρα του δειπνου ει-
 πειν τοις κεκλημενοις, ερχεσ-
 θε, οτι νδη ετοιμα εστι παν-
 18 τα. και ηρξαντο απο μιας
 παραιτεισθαι παντες, ο πρω-
 τος ειπεν αυτω, αγρον ηγο-
 ρασα, και εχω αναγκην εξελ-
 θειν και ιδειν αυτον, ερωτω
 19 σε, εχε με παρητημενον· και
 ετερος ειπε, ζευγη βωων ηγο-
 ρασα πεντε, και πορευομαι
 δοκιμασαι αυτα, ερωτω σε,
 20 εχε με παρητημενον· και ε-
 τερος ειπε, γυναικα εφημα,
 και δια τουτο ου δυναμαι ελ-
 21 θειν· και παραγενομενος ο
 δουλος εκεινος απηγγειλε τω
 κυριω αυτου ταυτα· τοτε ορ-
 γισθεις ο οικοδεσποτης ειπε
 τω δουλω αυτου, εξελθε τα-
 χεως εις τας πλατειας και
 ουμας της πολεως, και τους

πτω-

or kinsmen, or wealthy neigh-
 bours; lest they invite you
 again, and make you a requi-
 tal. but when you make a 13
 feast call the poor, and maim-
 ed, the lame and blind: and 14
 you shall be happy in not re-
 ceiving a requital: for you
 shall be recompenc'd at the
 resurrection of the just.

One of the company hear- 15
 ing that, said to him, happy
 is he that shall be entertain'd
 in the kingdom of God. up- 16
 on which Jesus said, a cer-
 tain man made a great en-
 tertainment; where many
 were invited. at supper- 17
 time he sent his servant to
 tell the guests to come, be-
 cause every thing was ready.
 but they were all of a mind 18
 in making some excuse: the
 first said to him, I have
 bought a piece of ground,
 which I must needs go and see:
 therefore pray excuse me.
 another said, I have bought 19
 five yoke of oxen, which I
 am going to prove: I beg
 you to excuse me. another 20
 said, I have married a wife:
 'tis therefore impossible for
 me to come. so the servant 21
 return'd, and related the
 whole matter to his master,
 who in resentment said to
 his servant, go immediately
 into the streets and lanes of
 the city, and bring hither
 the

πτωχους και αναπηρους και
 χωλους και τυφλους εισαγαγε
 22 ωδε. και ειπεν ο δουλος, Κυ-
 ριε, γερονεν ως επεταξας, και
 23 ετι τοπος εστι. και ειπεν ο
 κυριος προς τον δουλον, εξελθε
 εις τας οδους και φραγμους,
 και αναγκασον εισελθειν, ινα
 24 γεμισθη ο οικος μου. λεγω
 γαρ υμιν, οτι ουδεις των αν-
 θρων εκεινων των κεκλημενων
 γευσεται μου του δειπνου.
 25 Συνεπορευοντο δε αυτω οχ-
 λοι πολλοι, και στραφεις ειπε
 26 προς αυτους, ειτις ερχεται
 προς με, και ου μπει τον πα-
 τερα εαυτου, και την μητε-
 ρα, και την γυναικα και τα
 τεκνα, και τους αδελφους,
 και τας αδελφας, ετι δε και
 την εαυτου ψυχην, ου δυνα-
 27 ται μου μαθητης ειναι. και
 ος τις ου βασταζει τον σταυ-
 ρον αυτου, και ερχεται οπι-
 σω μου, ου δυναται μου ει-
 28 ναι μαθητης. τις γαρ εξ υ-
 μων, θελων πυργον οικοδομη-
 σαι, ουχι πρωτον καθισας
 ψηφίζει την οαπαντην, ει ε-
 χει τα προς απαρτισμον,
 29 ινα μηποτε θεντος αυτου θε-
 μελιον, και μη ισχυοντος εκ-
 τελεσαι, παντες οι θεωρουν-
 τες αρξωνται εμπαιζειν αυ-
 30 τω, λεγοντες, οτι ουτος ο
 ανθρωπος ηρξατο οικοδομειν,
 και ουκ ισχυσεν εκτελεσαι.
 31 η τις βασιλευς πορευομενος
 συμβαλειν ετέρω βασιλει-εις
 πολεμον, ουχι καθισας πρω-
 τον

the poor, the maimed, the
 halt, and the blind. at 22
 length the servant said, sir,
 your orders have been exe-
 cuted, and still there is room.
 the master reply'd; go then 23
 to the high-ways and by-
 paths, and compel them to
 come in, that my house may
 be full. for I tell you that not 24
 one of those, who were in-
 vited, shall taste of my supper.

After this a great multi- 25
 tude being gather'd about
 him, he address'd himself
 to them, and said, he that 26
 can't abandon his father, and
 mother, and wife, and chil-
 dren, and brethren, and si-
 sters, nay, even his own
 life, cannot be my disciple.
 and he that does not bear 27
 his cross, and tread in my
 steps, cannot be my disciple.
 for who of you would resolve 28
 to build a tower, without
 taking the trouble first of
 all to compute the expence,
 and whether he is able to
 finish it? for fear he should 29
 be made the jest of every
 spectator, for laying the
 foundation, without being
 able to carry it on. this 30
 man, will they say, began
 to build, but wanted stock
 to finish. or where is 31
 the king, that will march
 to give battle to another
 king, without setting himself
 first

τον βουλευεται ει δυνατος
 εστιν εν δεκα χιλιασιν απαν-
 τησαι τω μετα εικοσι χιλια-
 32 δων ερχομενω επ αυτον? ει
 δε μητε, επι αυτου πορω ον-
 τος, πρεσβειαν αποστειλας,
 33 ερωτα τα προς ειρηνην. ου-
 τως ουν, πας εξ υμων, ος ουκ
 αποτασsetαι πασι τοις ε-
 αυτου υπαρχουσιν, ου δυ-
 ναται μου ειναι μαθητης.
 34 καλον το αλας, εαν δε το α-
 λας μωρανθη, εν τινι αρτυθη-
 35 setαι? ουτε εις γην, ουτε εις
 κοπριαν ευθετον εστιν, εξω
 βαλλουσιν αυτο. ο εχων ω-
 τα ακουειν, ακουετω.

first to deliberate, whether
 he is strong enough with
 ten thousand to withstand
 an army of twenty thou-
 sand? that in case he is not, 32
 he may send an embassy, and
 desire conditions of peace, be-
 fore the other approaches.
 in like manner every one of 33
 you must count upon re-
 nouncing all that he has, o-
 therwise he cannot be my
 disciple. salt is good, but if 34
 the salt has lost its savour,
 with what shall it be reco-
 vered? it would be fit nei- 35
 ther for the land, nor for the
 dungbil, but only to be thrown
 away. he that hath ears to
 hear, let him hear.

1 Ησαν δε επιζωντες αυτω
 (παντες) οι τελωναι και οι
 αμαρτωλοι, ακουειν αυτου.
 2 και διεγογγυζον οι Φαρισαιοι
 και οι Γραμματεις, λεγοντες,
 οτι ουτος αμαρτωλους προσ-
 δεχεται, και συνεσθιει αυ-
 3 τοις. ειπε δε προς αυτοις
 την παραβολην ταυτην, λε-
 4 γων, τις ανθρωπος εξ υμων ε-
 χων εκατον προβατα, και
 απολεσας εν εξ αυτων, ου
 καταλειπει τα ενεντηκοντα-
 εννα εκ τη ερημω, και πο-
 ρευεται επι το απολωλος, εως
 5 ευρη αυτο? και ευρων επι-
 τιθησιν επι τους ωμους εαυ-
 6 του χαιρων? και ελθων εις
 τον οικον, συγκαλει τους φι-
 λους και τους γειτονας? λε-
 γων

Then many of the Pub- 1
 licans, and people of a
 bad reputation gather'd a- 2
 bout Jesus to hear him; at
 which the Pharisees and
 Scribes murmured, saying, 3
 this man gives access to men
 of bad character, and eats 4
 with them. but he propos'd
 to them this parable. who 5
 of you that has an hundred
 sheep, will not, upon losing
 one, leave the ninety nine in 6
 the desert, to go after that
 which is lost, till he finds
 it? and when he hath found
 it, joyfully lay it upon his
 shoulders? and when he
 comes home, call his friends
 and neighbours together, and
 say

7 ἸΩΝ ΑΥΤΟΚ, ΣΥΝΧΑΡΗΤΕ ΜΟΙ, ὅΤΙ ΕΥΡΟΝ ΤΟ ΠΡΟΒΑΤΟΝ ΜΟΥ ΤΟ ΑΠΟΛΩΛΟΣ. ΛΕΓΩ ὙΜΙΝ, ὅΤΙ ΟΥΤΩ ΧΑΡΑ ΕΣΤΑΙ ΕΝ Τῷ ΟΥΡΑΝῳ ΕΠΙ ἑΝΙ ἈΜΑΡΤΩΛῳ ΜΕΤΑΝΟΟΥΝΤΙ, ἢ ΕΠΙ ΕΝΝΗΗΚΟΝΤΑΕΝΝΕΑ ΔΙΚΑΙΟΙΣ, οἵΤΙΝΕΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙ ΜΕΤΑΝΟΙΑΣ. ἢ ΤΙΣ ΓΥΝΗ ΔΡΑΧΜΑΣ ΕΧΟΥΣΑ ΔΕΚΑ, ΕΑΝ ΑΠΟΛΕΣῃ ΔΡΑΧΜΗΝ ΜΙΑΝ, ΟΥΧΙ ΑΨΤΕΙ ΛΥΧΝΟΝ, ΚΑΙ ΣΑΡΟΙ ΤΗΝ ΟΙΚΙΑΝ, ΚΑΙ ΖΗΤΕΙ ΕΠΙΜΕΛΩΣ, ἕΩΣ ὅΤΟΥ ΕΥΡῇ? ΚΑΙ ΕΥΡΟΥΣΑ ΣΥΓΚΑΛΕΙΤΑΙ ΤΑΣ ΦΙΛΑΣ ΚΑΙ ΤΑΣ ΓΕΙΤΟΝΑΣ? ΛΕΓΟΥΣΑ, ΣΥΝΧΑΡΗΤΕ ΜΟΙ, ὅΤΙ ΕΥΡΟΝ ΤΗΝ ΔΡΑΧΜΗΝ ἣν ΑΠΩΛΕΣΑ. ΟΥΤΩ, ΛΕΓΩ ὙΜΙΝ, ΧΑΡΑ ΓΙΝΕΤΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ἑΝΙ ἈΜΑΡΤΩΛῳ ΜΕΤΑΝΟΟΥΝΤΙ.

11 ΕΙΠΕ ΔΕ, ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΙΧΕ 12 ΔΥΟ ΥΙΟΥΣ, ΚΑΙ ΕΙΠΕΝ ὁ ΝΕΩΤΕΡΟΣ ΑΥΤῶΝ Τῷ ΠΑΤΡΙ, ΠΑΤΕΡ, ΔΟΣ ΜΟΙ ΤΟ ΕΠΙΒΑΛΛΟΝ ΜΕΡΟΣ ΤΗΣ ΟΥΣΙΑΣ. ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΙΣ ΤΟΝ ΒΙΟΝ. ΚΑΙ ΜΕΤ' ΟΥ ΠΟΛΛΑΣ ΗΜΕΡΑΣ ΣΥΝΑΓΑΓΩΝ ΑΠΑΝΤΑ ὁ ΝΕΩΤΕΡΟΣ ΥΙΟΣ, ΑΠΕΔΗΜΗΣΕΝ ΕΙΣ ΧΩΡΑΝ ΜΑΚΡΑΝ, ΚΑΙ ΕΚΕΙ ΔΙΕΣΚΟΡΠΙΣΕ ΤΗΝ ΟΥΣΙΑΝ ΑΥΤΟΥ, Ὡς ΑΣΩΤΩΣ. 14 ΔΑΠΑΝΗΣΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΠΑΝΤΑ, ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΙΣΧΥΡΟΣ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΕΚΕΙΝΗΝ, ΚΑΙ ΑΥΤΟΣ ΗΡΞΑΤΟ ὙΠΕΡΕΙΣΘΑΙ. 15 ΚΑΙ ΠΟΡΕΥΘΕΙΣ ΕΚΟΛΛΗΘΗ ἑΝΙ ΤΩΝ ΠΟΛΙΤΩΝ ΤΗΣ ΧΩΡΑΣ ΕΚΕΙΝΗΣ, ΚΑΙ ΕΠΕΜΨΕΝ ΑΥΤΟΥ ΕΙΣ ΤΟΥΣ

say to them, rejoice with me, for I have found my sheep, that was lost? I tell you, that there shall likewise be greater joy in heaven for one sinner that repents, than for ninety nine just persons, that need no repentance. or if a woman, that has ten pieces of money, should lose one of them, will she not light a lamp, sweep the house, and carefully search, till she find it? and when 'tis found, will she not call her friends and neighbours together, and say, rejoice with me, for I have found the piece, I had lost? even so, I assure you, the angels in heaven rejoice, when any one sinner becomes a penitent.

Again he said: a certain man had two sons; the younger of which said to his father, father, give me that portion of the estate which falls to my share. accordingly he divided his estate among them. a little while after the younger son turn'd all he had into money, and travell'd into a foreign country, where he squander'd away his fortune in luxurious living. when he had spent all, there happen'd to be a severe famine in that country; and he was reduced to want, which forc'd him

τοὺς ἀγροὺς αὐτοῦ βοσκεῖν
 16 χοίρους· καὶ ἐπεθυμεί γεμ-
 σαι τὴν κοιλίαν αὐτοῦ ἀπο-
 τῶν κερατίων ὧν ποθίον οἱ
 χοῖροι· καὶ αὐτεῖς ἐδίδον αὐ-
 17 τῷ· εἰς ἑαυτόν δὲ ἐλθὼν,
 εἶπε, ποσοὶ μισθιοὶ τοῦ πα-
 τρός μου περισσεύουσιν ἀρ-
 τῶν, ἐγὼ δὲ λιμῷ ἀπολλυ-
 18 μαι; ἀναστὰς πορεύσομαι
 πρὸς τὸν πατέρα μου, καὶ ἐ-
 ρῶ αὐτῷ, πατέρ, ἡμάρτον
 εἰς τὸν οὐρανόν, καὶ ἐνώπιον
 19 σου· καὶ οὐκέτι εἰμι ἄξιός
 κληθῆναι υἱός σου, ποιήσον
 με ὡς ἓνα τῶν μισθίων σου·
 20 καὶ ἀναστὰς πᾶθε πρὸς τὸν
 πατέρα αὐτοῦ· ἐτι δὲ αὐτοῦ
 μακρὰν ἀπεχόντος, εἶδεν αὐ-
 τὸν ὁ πατήρ αὐτοῦ, καὶ ἐσ-
 πλαγχνισθῆς, καὶ δαμῶν ἐ-
 πέπεσεν ἐπὶ τὸν τραχήλου
 αὐτοῦ, καὶ κατεφίλησεν αὐ-
 21 τὸν· εἶπε δὲ αὐτῷ ὁ υἱός,
 πατέρ, ἡμάρτον εἰς τὸν ου-
 ρανόν, καὶ ἐνώπιόν σου, ου-
 κέτι εἰμι ἄξιός κληθῆναι υἱός
 22 σου· εἶπε δὲ ὁ πατήρ πρὸς
 τοὺς δούλους αὐτοῦ, ἐξενεγ-
 κατε τὴν στολὴν τὴν πρῶ-
 τήν, καὶ ἐνδύσατε αὐτόν,
 καὶ δότε δακτύλιον εἰς τὴν
 χεῖρα αὐτοῦ, καὶ ὑποδήματα
 23 ἐκ τῶν παδᾶς· καὶ ἐνεγκαν-
 τέσθαι τὸν μωσχόν τὸν σιτευτόν
 θύσατε, καὶ φάγοντες εὐ-
 24 φρανθώμεν· ὅτι οὗτος ὁ υἱός
 μου νεκρὸς ἦν, καὶ ἀνέζη-
 σεν, ἀπολωλὸς ἦν, καὶ εὗρε-

him to make his application
 to one of the inhabitants
 there, who sent him to his
 farm to look after his swine.
 for he would have been con- 16
 tented to have liv'd upon the
 *carruways, with which they
 usually fed the swine: but
 nobody would supply him.
 at length coming to himself, 17
 how many, said he, does
 my father keep in pay, who
 have bread in abundance,
 whilst I am dying here with
 hunger? I will depart, 18
 and go to my father, and
 say to him, father, I have
 sinned against heaven, and
 against thee; I am no long- 19
 er wortby to be called your
 son: treat me as one of your
 hir'd servants. so he de- 20
 parted and went to his fa-
 ther. but while he was yet at a
 distance, his father saw him,
 and mov'd with compassion,
 ran and threw himself upon
 his neck, and kissed him.
 then the son said to him, fa- 21
 ther, I have sinned against
 heaven, and against you, I
 am no longer wortby to be
 called your son. but the fa- 22
 ther said to his servants,
 bring hither the finest robe,
 and put it on him: put a
 ring on his finger, and shoes
 on his feet. take the fatted 23
 calf, and kill it: let us eat
 and be merry: for this son 24

θη.

of

* A wild fruit in Syria call'd Caruba, by Actuarius, Cartoua.

θη· και προΐαντο ευφρανέσθαι.

of mine was dead, and is come to life : he was lost, and is found again. and then they began their feast.

25 Ην δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσ-
βυτερός ἐν ἀγρῷ, καὶ ὡς ἐρχο-
μενός ἤγγισε τῇ οἰκίᾳ, πκούσας
26 συμφωνίας καὶ χῳρῶν : καὶ
προσκαλεσάμενός ἐνα τῶν
παιδῶν ἐπυνθάνετο τί εἴη
27 ταῦτα. ὁ δὲ εἶπεν αὐτῷ,
ὅτι ὁ ἀδελφός σου ἦκει, καὶ
ἐθύσεν ὁ πατήρ σου τὸν μοσ-
χὸν τὸν σιτευτὸν, ὅτι υἱαί-
28 νοντα αὐτὸν ἀπελαβεν· ὡρ-
γισθῆ δὲ, καὶ οὐκ ᾔθελεν εἰ-
σελθεῖν, ὁ οὖν πατήρ αὐτοῦ
29 ἐξελθὼν παρεκάλει αὐτὸν. ὁ
δὲ ἀποκριθεὶς εἶπε τῷ πατρί,
ἰδοὺ, τοσαῦτα ἐγὼ δούλευω
σοι, καὶ οὐδέποτε ἐντολὴν
σου παραβάν, καὶ ἐμοὶ οὐ-
δέποτε ἐδωκάς ἐρίφον, ἵνα
μετὰ τῶν φίλων μου ευφραν-
30 θῶ. ὅτε δὲ ὁ υἱὸς σου οὗτος,
ὁ καταφάγων σου τὸν βίον
μετὰ πορνῶν, πόθεν ἐθύσας
αὐτῷ τὸν μοσχὸν τὸν σιτευ-
31 τόν· ὁ δὲ εἶπεν αὐτῷ, τέκ-
νον, σὺ πάντοτε μετ' ἐμοῦ
εἶ, καὶ πάντα τὰ ἐμα, σὰ
32 ἐστίν· ευφρανθῆναι δὲ καὶ
χαρῆναι εἰδεί, ὅτι ὁ ἀδελφός
σου οὗτος νεκρὸς ἦν, καὶ ἀνε-
ζησεν, καὶ ἀπολωλὼς ἦν, καὶ
εὗρεθῆ.

In the mean time his elder 25
son was in the country. at
his return, when he came
near home, he heard the
mufick and dancing : and 26
calling one of the servants,
he ask'd what was the oc-
casion of it, who reply'd, 27
your brother is return'd, and
your father has killed the
fatted calf, because he has
received him in good health.
upon this he was full of re- 28
sentment, and refused to go
in : and when his father
came out to persuade him,
he replied to his father, how 29
many years have I serv'd
you, without having ever
disobey'd your orders ? and
yet you never bestow'd a kid
upon me, to make merry
with my friends : whereas 30
this son of yours, who has
eat up his fortune among a
pack of loose creatures, is
no sooner come but you must
kill the fatted calf for him.
son, said he to him, you 31
shall continue to be with me,
and all that I have shall be
thine. but it was necessary 32
to feast and rejoice, because
your brother here was dead,
and is again alive : he was
lost and is now found.

- 1 ΕΛΕΓΕ ΔΕ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΜΑ-
 ΘΗΤΑΣ ΑΥΤΟΥ, ΑΝΘΡΩΠΟΣ ΤΙΣ
 ΠΥ ΠΛΟΥΣΙΟΣ, ὃς ΕΙΧΕΝ ΟΙΚΟΝΟ-
 ΜΟΝ, ΚΑΙ ΟΥΤΟΣ ΔΙΕΒΛΗΘΗ ΑΥ-
 Τῷ ὡς ΔΙΑΣΚΟΡΠΙΖΩΝ ΤΑ ὕ-
 2 ΠΑΡΧΟΝΤΑ ΑΥΤΟΥ. ΚΑΙ ΦΩ-
 ΥΠΣΑΣ ΑΥΤΟΝ, ΕΙΠΕΝ ΑΥΤῷ, ΤΙ
 ΤΟΥΤῷ ΑΚΟΥΩ ΠΕΡΙ ΣΟΥ? Α-
 ΠΟΔΟΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΟΙΚΟΝΟ-
 ΜΙΑΣ ΣΟΥ, ΟΥ ΓΑΡ ΔΥΝΗΘΗ ΕΤΙ
 3 ΟΙΚΑΝΟΜΕΙΝ. ΕΙΠΕ ΔΕ ΕΝ ἑΑΥΤῷ
 ὁ ΟΙΚΑΝΟΜΟΣ, ΤΙ ΠΟΙΗΣΩ, ὅΤΙ
 ὁ ΚΥΡΙΟΣ ΜΟΥ ΑΦΑΙΡΕΙΤΑΙ ΤΗΝ
 ΟΙΚΟΝΟΜΙΑΝ ΑΠ' ΕΜΟΥ? ΣΚΑΠ-
 ΤΕΙΝ ΟΥΚ ΙΣΧΥΩ, ΕΠΑΙΤΕΙΝ
 4 ΑΙΣΧΥΝΟΜΑΙ: ΕΓΩΝ ΤΙ ΠΟΙΗ-
 ΣΩ, ἵΝΑ ὅΤΑΝ ΜΕΤΑΣΤΑΘΩ
 ΤΗΣ ΟΙΚΟΝΟΜΙΑΣ, ΔΕΞΩΝΤΑΙ ΜΕ
 5 ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ. ΚΑΙ
 ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ἕΝΑ ἑΚΑΣ-
 ΤΟΝ ΤΩΝ ΧΡΕΩΦΕΙΛΕΤΩΝ ΤΟΥ
 ΚΥΡΙΟΥ ἑΑΥΤΟΥ, ΕΛΕΓΕ Τῷ ΠΡΩ-
 Τῷ ΠΟΣΟΝ ΟΦΕΙΛΕΙΣ Τῷ ΚΥ-
 6 ΡΙΩ ΜΟΥ? ὁ ΔΕ ΕΙΠΕΝ, ΕΚΑΤΟΝ
 ΒΑΤΟΥΣ ΕΛΑΙΟΥ. ΚΑΙ ΕΙΠΕΝ ΑΥ-
 Τῷ, ΔΕΞΑΙ ΣΟΥ ΤΟ ΓΡΑΜΜΑ,
 ΚΑΙ ΚΑΘΙΣΑΣ ΤΑΧΕΩΣ ΓΡΑΨΟΝ
 7 ΠΕΝΤΗΚΟΝΤΑ. ΕΠΕΙΤΑ ἕΤΕΡῷ
 ΕΙΠΕ, ΣΥ ΔΕ ΠΟΣΟΝ ΟΦΕΙΛΕΙΣ?
 ὁ ΔΕ ΕΙΠΕΝ, ΕΚΑΤΟΝ ΚΟΡΟΥΣ ΣΙ-
 ΤΟΥ. ΚΑΙ ΛΕΓΕΙ ΑΥΤῷ, ΔΕΞΑΙ
 ΣΟΥ ΤΟ ΓΡΑΜΜΑ, ΚΑΙ ΓΡΑΨΟΝ
 8 ΟΡΘΟΚΟΝΤΑ. ΚΑΙ ΕΠΗΝΕΣΕΝ ὁ
 ΚΥΡΙΟΣ ΤΟΝ ΟΙΚΟΝΟΜΟΝ ΤΗΣ ΑΔΙ-
 ΚΙΑΣ, ὅΤΙ ΦΡΟΝΙΜΩΣ ΕΠΟΙΗΣΕΝ,
 ὅΤΙ οἱ υἱοὶ τοῦ Αἰῶνος τούτου
 ΦΡΟΝΙΜΩΤΕΡΟΙ ὕΠΕΡ ΤΟΥΣ υἱΟΥΣ
 ΤΟΥ ΦΩΤΟΣ ΕΙΣ ΤΗΝ ΓΕΝΕΑΝ ΤΗΝ

Jesus said likewise to his 1
disciples, a certain rich man
had an information against
his steward, for making ha-
vock of his estate. upon ma- 2
king him appear, he said to
him, what information is
this, I hear against thee? I
give an account of your ad-
ministration, for you must not
be my steward any longer.
upon which the steward said 3
in himself, what shall I do,
now my master strips me of
my employment? dig I can-
not: and 'tis shameful to beg:
I see it now, I must do some- 4
thing that will secure me a
reception in other families,
when I have lost my place in
this. so he sent for every one 5
of his master's debtors in pri-
vate, he ask'd the first, how
much do you owe my master?
a hundred measures of oil, said 6
he. take your bill, said the
steward, sit down there, and
write out one immediately for
fifty. then he said to another, 7
how much do you owe? a
hundred measures of wheat,
said he. take your bill, says the
steward, and write out one for
four score. and this unfaithful 8
steward was commended by
his master for being so provi-
dent. for they who look to this
world, manage their affairs
with more prudence, than
those who have a prospect of

9 **Ε**ΑΥΤΩΝ ΕΙΣΙ· ΚΑΓΩ ὙΜΙΝ ΛΕΓΩ, ΠΟΙΗΣΑΤΕ ἑΑΥΤΟΙΣ ΦΙΛΑΝΘΡΩΠΙΑΝ ΕΚ ΤΟΥ ΜΑΜΜΟΝΑ ΤΗΣ ΑΔΙΚΙΑΣ, ἵνα ὅταν ΕΚΛΙΠΗΤΕ, ΘΕΞΩΝΤΑΙ ὙΜΑΣ ΕΙΣ ΤΑΣ ΑΙΩΝΙΟΥΣ ΣΚΗΝΑΣ.

10 **Ο** ΠΙΣΤΟΣ ΕΝ ΕΛΑΧΙΣΤΩ, ΚΑΙ ΕΝ ΠΟΛΛῳ ΠΙΣΤΟΣ ΕΣΤΙ, ΚΑΙ Ὁ ΕΝ ΕΛΑΧΙΣΤῳ ΑΔΙΚΟΣ, ΚΑΙ ΕΝ ΠΟΛΛῳ ΑΔΙΚΟΣ ΕΣΤΙΝ.

11 **Ε**Ι ΟΥΝ ΕΝ Τῳ ΑΔΙΚῳ ΜΑΜΜΟΝΑ ΠΙΣΤΟΙ ΟΥΚ ΕΓΕΝΕΘΕ, ΤΟ ΑΛΗ-

12 ΘΙΝΟΝ ΤΙΣ ὙΜΙΝ ΠΙΣΤΕΥΣΙ? ΚΑΙ ΕΙ ΕΝ Τῳ ΑΛΛΟΤΡΙῳ ΠΙΣΤΟΙ ΟΥΚ ΕΓΕΝΕΘΕ, Τὸ ὙΜΕΤΕΡΟΝ ΤΙΣ Ὑ-

13 ΜΙΝ ΔΩΣΕΙ? ΟΥΔΕΙΣ ΟΙΚΕΤΗΣ ΔΥΝΑΤΑΙ ΔΥΣΙ ΚΥΡΙΟΙΣ ΔΟΥΛΕΥΕΙΝ, ἢ γὰρ ΤΟΝ ἑΝΑ ΜΙΣΗΣΕΙ, ΚΑΙ ΤΟΝ ἑΤΕΡΟΝ ΑΓΑΠΗΣΕΙ, ἢ ἑΝΟΣ ΑΔΕΞΕΤΑΙ, ΚΑΙ ΤΟΥ ἑΤΕΡΟΥ ΚΑΤΑΦΡΟΣΗΣΕΙ. ΟΥ ΔΥΝΑΣΘΕ ΘΕῳ ΔΟΥΛΕΥΕΙΝ ΚΑΙ ΜΑΜΜΟΝΑ.

14 **Η**ΚΟΥΟΝ ΔΕ ΤΑΥΤΑ ΠΑΝΤΑ ΚΑΙ οἱ ΦΑΡΙΣΑΙΟΙ, ΦΙΛΑΡΓΥΡΟΙ ὙΠΑΡΧΟΝΤΕΣ, ΚΑΙ ΕΞΕΜΥΚΤΗΡΙ-

15 ΖΟΝ ΑΥΤΟΥ. ΚΑΙ ΕΠΕΝ ΑΥΤΟΙΣ, ὙΜΕΙΣ ΕΣΤΙ οἱ ΔΙΚΑΙΟΥΝΤΕΣ ἑΑΥΤΟΥΣ ΕΝΩΠΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ, Ὁ ΔΕ ΘΕΟΣ ΓΙΝΩΣΚΕΙ ΤΑΣ ΚΑΡΔΙΑΣ ὙΜΩΝ, ὅΤΙ ΤΟ ΕΝ ΑΝΘΡΩΠΟΙΣ ὙΨΗΛΟΝ, ΒΔΕΛΥΓΜΑ ΕΝΩ-

16 ΠΙΟΝ ΤΟΥ ΘΕΟΥ. Ὁ ΝΟΜΟΣ ΚΑΙ οἱ ΠΡΟΦΗΤΑΙ ἕως Ἰωάννου, ΑΠΟ ΤΟΤΕ ἡ ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΖΕΤΑΙ, ΚΑΙ ΠΑΣ

a better. I advise you in like manner to lay out your fallacious treasure in acts of charity, that when you die, they may secure to you everlasting habitations.

He that is faithful in a small trust, will be faithful in a greater: and he that is unfaithful in a little, will be unfaithful in much. if therefore your fidelity has not appear'd in the use of these transitory enjoyments, how can you be trusted with what is more lasting? if you have imberzel'd what another gave you in trust, how can he give you an estate in perpetuity? a servant cannot serve two masters: for either he will neglect the one, and attend the other; or he will be attached to the first, and misbehave to the last. you cannot serve God and mammon.

The Pharisees too, who were noted for avarice, heard all this discourse, and treated him with derision. but he said to them, you pretend to piety before men, which, however they may admire, is an abomination to God, who knows your real temper. the law and the prophets were the only rule till John's time: since when, the kingdom of God has been proclaim'd, and all sorts of people strive to be

17 *εις αὐτὴν βιάζεται. ευκο-
πώτερον δὲ ἐστὶ τοῦ οὐρανοῦ
καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ
νόμου μίαν κεραίαν πεσεῖν.*

18 *πᾶς ὁ ἀπολῶν τὴν γυναῖκα
αὐτοῦ, καὶ γαμῶν ἑτέραν,
μοιχεύει, καὶ πᾶς ὁ ἀπολε-
λυμένην ἀπὸ ἀνδρὸς γαμῶν,
μοιχεύει.*

19 *Ἄνθρωπος δὲ τις πν πλου-
σιος, καὶ ἐνεδιδύσκετο πορ-
φυρὰν καὶ βυσσόν, ευφραι-
νομένος καθ' ἡμέραν λαμπρῶς.*

20 *πτῶχος δὲ τις πν ονοματι
Λαζαρος, ὃς ἐβεβλήτο πρὸς
τοῦ πυλῶνα αὐτοῦ ἡλκωμε-*

21 *νός. καὶ ἐπιθυμῶν χορτασθῆ-
ναι ἀπὸ τῶν ψιχιῶν τῶν*

*πιπτοντῶν ἀπὸ τῆς τραπέ-
ζης τοῦ πλουσίου. ἀλλὰ
καὶ οἱ κύνες ἐρχομενοὶ ἀπελεί-*

22 *χον τὰ ἔλχη αὐτοῦ. ἐγένετο
δὲ ἀποθάνειν τὸν πτῶχον,
καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ*

*τῶν ἀγγέλων εἰς τὸν κόλπον
τοῦ Ἀβραάμ, ἀπεθάνε δὲ καὶ*

23 *ὁ πλούσιος, καὶ ἐταφῆ. καὶ
ἐν τῷ αἵῳ ἐπᾶρας τοὺς ὀφ-
θαλμοὺς αὐτοῦ, ὑπαρχῶν ἐν*

*βασάνοις, ὅρα τὸν Ἀβραάμ
ἀπὸ μακροθεν, καὶ Λαζαρον*

24 *ἐν τοῖς κόλποις αὐτοῦ. καὶ
αὐτὸς φωνήσας εἶπε, πατερ
Ἀβραάμ, ἐλεπσον με, καὶ*

*πέμψον Λαζαρον, ἵνα βαψῇ
τὸ ἄκρον τοῦ δακτύλου αὐ-
τοῦ ὕδατος, καὶ καταψύξῃ*

25 *τὴν γλῶσσαν μου, ὅτι οδυ-
νῶμαι ἐν τῇ φλογὶ ταύτῃ.*

25 *εἶπε δὲ Ἀβραάμ, τέκνον, μνησ-
θῆτι*

*be members. yet heaven and 17
earth may sooner pass away,
than any part of the law be
unaccomplish'd. whoever re- 18
pudiates his wife, and mar-
ries another, is an adulterer.
and he that marries her, that
is repudiated by her husband,
is an adulterer.*

*There was a rich man, 19
who used to dress in purple
and fine linnen, and pass his
days in pomp and luxury. a 20*

*certain beggar named Laza-
rus, was lying at his gate,
and tho' cover'd with ulcers,*

*the very dogs came and fawn-
ed upon him. but he want- 21*

*ed to be fed with the crumbs,
that fell from the rich man's
table. at length the beggar 22*

*died: and was conveyed by
the angels to Abraham's
bower. the rich man died*

*too, and was buried. and 23
being in the infernal regions
of torments, he lift up his*

*eyes, and saw Abraham a-
far off, and Lazarus in his
bower. and he cry'd out, 24*

*saying, father Abraham,
take pity on me, and send
Lazarus to dip the tip of*

*his finger in water to cool
my tongue; for I am tor-
mented in this flame. but 25*

*Abraham said, son, remember
you had your enjoyments,
when you were alive, and*

*Lazarus his misfortunes: but
now*

θητι ὅτι ἀπελαβες σου τὰ α-
 γαθα σου ἐν τῇ ζωῇ σου· καὶ
 Λαζάρους ὁμοίως τὰ κακά,
 οὗν δὲ ὡδὲ παρακαλεῖται, συ
 26 δὲ οὐνασαι· καὶ ἐπὶ πασι
 τούτοις, μετὰ ἡμῶν καὶ ὑ-
 μῶν χάσμα μέγα ἐστὶν· οὕτως
 οἱ θελοῦντες διαβῆναι ἐν-
 τεύθεν πρὸς ἡμᾶς, μὴ δύναν-
 ται, μὴδὲ ἀπὸ ἐκεῖθεν πρὸς ἡμᾶς
 27 διαπερῶσιν. εἶπε δὲ, ἐρωτῶ
 οὖν σε πατέρ, ἵνα πέμψῃς
 αὐτὸν εἰς τὸν οἶκόν σου τοῦ πα-
 28 τρός μου· ἐγὼ γάρ πεντε ἀ-
 δελφούς, ὅπως διαμαρτυρη-
 ται αὐτοῖς, ἵνα μὴ καὶ αὐ-
 τοὶ ἐλθῶσιν εἰς τὸν τόπον
 29 τούτου τῆς βασάνου· λέγει
 αὐτῷ Ἀβραάμ, ἔχουσι Μω-
 σέα, καὶ τοὺς προφῆτας, ἀ-
 30 κούσατ' αὐτῶν· ὁ δὲ
 εἶπεν, οὐκί, πατέρ Ἀβραάμ,
 ἀλλ' εἰ τις ἀπὸ νεκρῶν πο-
 ρευθῇ πρὸς αὐτοὺς, μετανῶ-
 31 σουσιν· εἶπε δὲ αὐτῷ, εἰ
 Μωσέως καὶ τῶν προφητῶν
 οὐκ ἀκούουσιν, οὐδὲ εἰ τις
 ἐκ νεκρῶν ἀναστῇ, πείσθη-
 σονται·

1 Εἶπε δὲ πρὸς τοὺς μαθη-
 τὰς ἀνευδέκτον ἐστὶ μὴ ἐλθεῖν
 τὰ σκανδάλια· οὐαὶ δὲ δι' οὗ
 2 ἔρχεται· λυσίτελει αὐτῷ εἰ
 μύλος ονικός περικείται περὶ
 τοῦ τραχήλου αὐτοῦ, καὶ ἐρ-
 ρίπται εἰς τὴν θάλασσαν, ἢ
 ἵνα σκανδαλισθῇ ἓνα τῶν μι-
 3 κρῶν τούτων· προσέχετε·

now he has his consolation,
 and you your torments. be- 26
 sides this, there is an unal-
 terable chasm between us and
 you, so that the passage from
 one place to the other is im-
 practicable to those who
 should attempt it. upon 27
 which he said, father, I
 beg it of you, that you would
 send him to my father's fa-
 mily, where I have five bro- 28
 thers, to give them warning,
 lest they also come into this
 place of torment. but Abra- 29
 ham replied, they have Mo-
 ses and the prophets, let them
 mind them. no, father Abra- 30
 ham, said he, they will not :
 but if any of the dead went
 to them, they will certainly
 repent. Abraham replied, 31
 if they disregard Moses and
 the prophets, they will not
 believe any one, though he
 rose from the dead.

Then said Jesus to his disc- 1
 iples, it is impossible but
 that discouragements should
 come : but two to him, who
 is the occasion of them. it 2
 were better for him that a
 millstone were hang'd about
 his neck, and he were thrown
 into the sea, than that he
 should occasion any innocent
 person to relapse. take care of 3
 your

- αὐτοῖς· εἰαν ἁμαρτή εἰς σε ὁ
 ἀδελφός σου, ἐπιτιμήσων αὐ-
 τῷ, καὶ εἰαν μετανόησῃ, ἀφες
 4 αὐτῷ· καὶ εἰαν ἑπτάκις τῆς
 ἡμέρας ἁμαρτή εἰς σε, καὶ
 ἑπτάκις τῆς ἡμέρας ἐπι-
 στρέψῃ (ἐπὶ σε,) λέγων, με-
 τάνω, ἀφῃς αὐτῷ·
- 5 Καὶ εἶπον οἱ ἀποστολοὶ
 τῷ Κυρίῳ, πρόσθε ἡμῖν πισ-
 6 τιν· εἶπε δὲ ὁ Κύριος, εἰ εἶ-
 χετε πίστιν ὡς κόκκον σινά-
 πεως, ἐλεγετέ αὐν τῇ συκαμ-
 νῷ ταύτῃ, ἐκρίζωθῃτι, καὶ
 φυτευθῇτι ἐν τῇ θαλάσῃ,
 καὶ ὑπήκουσεν αὐν ὑμῖν·
- 7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων
 ἀροτριῶντα, ἢ ποιμαίνοντα,
 ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἔ-
 ρει εὐθὺς, παρελθὼν ἀναπε-
 8 σαι; ἀλλ' οὐχὶ ἐρεῖ αὐτῷ,
 ἐτοίμασον τί δειπνήσω, καὶ
 περιζώσαμένος διακονεῖ μοι,
 ἕως φάγω καὶ πῖω, καὶ μετὰ
 ταῦτα φάγεσθαι καὶ πῖεσθαι
 9 συ; μὴ χάριν ἔχει τῷ δού-
 λῳ ἐκείνῳ; ὅτι ἐποίησε τὰ
 διαταχθέντα αὐτῷ; οὐ ὁ-
 10 κω· οὕτω καὶ ὑμεῖς, ὅταν
 ποιήσῃτε πάντα τὰ διαταχ-
 θέντα ὑμῖν, λέγετέ, δούλοι
 ἀχρεῖοί ἐσμεν, ὅτι ὁ ὠφειλο-
 μέν ποιῆσαι, πεποίηκαμεν·
- 11 Καὶ ἐγένετο ἐν τῷ πορεύ-
 εσθαι αὐτοῦ εἰς Ἱερουσαλὴμ,
 καὶ αὐτὸς διήρχετο διὰ μεσοῦ
 Σαμαρείας καὶ Γαλιλαίας·
- 12 καὶ εἰσερχομένου αὐτοῦ εἰς τι-
 νὰ κωμὴν, ἀπῆντησαν αὐτῷ
 δέκα
- your conduct. if your brother
 offend you, rebuke him, and if
 he repent, forgive him. tho' 4
 he should offend you seven
 times in a day, and seven
 times in the day return to
 you, saying, I repent, you
 must forgive him.
- The Apostles having said to 5
 the Lord, increase our faith,
 he answer'd them, if your 6
 faith improv'd like a grain of
 mustard-seed, you might say
 to this sycamine-tree, be thou
 rooted up, and planted in the
 sea; and it should obey you.
- Who of you having a ser- 7
 vant, that plows, or feeds
 your cattle, will immediately
 upon his coming from field, say
 to him, come and sit at table? 8
 won't he rather say, get ready
 my supper, dress yourself, and
 wait upon me, till I have
 done eating and drinking; 9
 after that, take your meal? 9
 will he think himself oblig'd to
 that servant for doing what he
 was order'd? I believe not.
 so when you have done all that 10
 you were commanded to do,
 say, we are unprofitable ser-
 vants; we have only done
 what was our duty to do.
- As Jesus was going to Je- 11
 rusalem, he happen'd to pass
 between Samaria and Galilee.
 and as he entered into a cer- 12
 tain village, there met him
 ten lepers, who stood at a dis-
 tance,

- δεκα λεπροι ανδρες, οι εστη-
 13 σαν πορρωθεν. και αυτοι π-
 ραν φωνην, λεγοντες, Ιησου
 14 επιστατα, ελεσον ημας. και
 ιδων ειπεν αυτοις, πορευθεν-
 τες επιδειξατε εαυτους τοις
 ιερευσι. και εγενετο εν τω
 15 υπαγειν αυτοις, εκαθαρισθη-
 σαν. εις δε εξ αυτων, ιδων
 16 οτι ιαθη, υπεστρεψε, μετα
 φωνης μεγαλης δοξαζων του
 Θεου. και επεσεν επι προ-
 σωπον παρα τους ποδας αυ-
 του, ευχαριστων αυτω, και
 17 αυτος ην Σαμαρειτης. απο-
 κριθεις δε ο Ιησους, ειπεν, ουχι
 18 οι δεκα εκαθαρισθησαν? οι
 δε εννεα που? ουκ ευρεθησαν
 19 υποστρεψαντες δουναι δοξαν
 τω Θεω, ει μη ο αλλοθενης
 20 ουτος. και ειπεν αυτω, α-
 ναστας πορευου, η πιστις
 σου σεσωκε σε.
 21 Επερωτηθεις δε υπο των
 Φαρισαιων ποτε ερχεται η
 βασιλεια του Θεου, απεκρι-
 θη αυτοις, και ειπεν, ουκ ερ-
 χεται η βασιλεια του Θεου
 22 μετα παρατηρησεως, ουδε ε-
 ρουσιν, ιδου ωδε, η, ιδου εκει,
 23 ιδου γαρ, η βασιλεια του
 Θεου εντος υμων εστιν.
 24 Ειπε δε προς τους μαθητας,
 ελευσονται ημεραι, οτε επι-
 θυμησετε μιαν των ημερων
 του υιου του ανθρωπου ιδειν,
 25 και ουκ οψεσθε. και ερουσιν
 υμιν, ιδου, ωδε, η, ιδου εκει,
 26 μη απελθητε, μηδε διωξετε.
 27 ωσπερ γαρ η αστραπη η
 28 ασ-

lance, and cry'd out aloud,
 Jesus our master, take pity on 13
 us. as soon as he perceiv'd 14
 them, he said to them, go shew
 yourselves to the priests, and
 on the way they found them-
 selves cured. one of them per- 15
 ceiving he was healed, turn'd
 back, praising God aloud.
 then prostrating himself at the 16
 feet of Jesus, he gave him
 thanks. now this man was
 a Samaritan. and Jesus said 17
 to him, were not all the ten
 healed? where then are the
 other nine? is no body re- 18
 turn'd to glorify God, but
 this alien only? and he said 19
 to him, rise, go your way,
 your faith has sav'd you.

Upon the Pharisees asking 20
 him, when the kingdom of
 God should come, he an-
 swer'd them, the kingdom of
 God is not usher'd in with
 pomp and exclamations, as 21
 see here! or see there! for e-
 ven now the kingdom of God
 is commenc'd among you.

At length he said to his 22
 disciples, the time will come,
 when ye will wish to see the
 son of man appear, and shall
 not see him. they will tell 23
 you, here he is, or, he is
 there: but don't go out to
 follow them; for as the light- 24
 ning

- αστραπτουσα εκ της ὑπ' ου-
 ρανου, εις την ὑπ' ουρανου
 λαμπει, οὕτως εσται ὁ υἱος
 του ανθρωπου εν τη ἡμερᾷ
 25 αὐτου. πρωτον δε διδουται αυτου
 πολλὰ παθειν, και αποδοκι-
 μασθηναι απο της γενεας
 26 ταυτης. και καθως εγενετο
 εν ταις ἡμεραις του Νωε, οὐ-
 τως εσται και εν ταις ἡμεραις
 27 του υἱου του ανθρωπου. πο-
 θιον, επινον, εραμον, εξεγα-
 μιλοντο, αχρι ης ἡμερας ει-
 σπλθε Νωε εις την κιβωτον,
 και πληθεν ὁ κατακλυσμος, και
 28 απωλεσεν παντας. ομοιως
 και ως εγενετο εν ταις ἡμεραις
 Λωτ, ποθιον, επινον, αγο-
 ραζον, επωλουν, εφυτευον,
 29 οικοδομουν, η δε ἡμερα εβηθε
 Λωτ απο Σοδομων, εβρεξε
 πυρ και θειον απ' ουρανου,
 30 και απωλεσεν παντας. κα-
 τα ταυτα εσται η ἡμερα ὁ
 υἱος του ανθρωπου αποκα-
 31 λυπτεται. εν εκεινη τη ἡ-
 μερᾷ, ὃς εσται επι του δωμα-
 τος, και τα σκευη αυτου εν
 τη οικια, μη καταβατω α-
 ραι αυτα, και ὁ εν τῷ αγρῷ,
 ομοιως μη επιστρεψατο εις
 32 τα οπισω. μνημονευετε της
 33 γυναικος Λωτ. ὃς εαν ζητη-
 σῃ την ψυχην αυτου σωσαι,
 απολεσει αυτην, και ὃς εαν
 απολεσῃ αυτην, ζωογονησει
 34 αυτην. λεγω ὑμιν, ταυτη
 τη νυκτι εσονται δυο επι κλι-
 νης μιας, ὁ εις παραληφθη-
 σεται, και ὁ ἑτερος αφεθησε-
 ται.

ning flashes from one extremi-
 ty of the sky to the other, so
 shall the appearance of the
 son of man be. but before 25
 this, he must undergo many
 sufferings, and be rejected by
 this generation: the same 26
 thing shall happen in the son
 of man's time as did in
 Noah's days. eating and 27
 drinking, marriages and
 matches was the business till
 the very day that Noah en-
 tered into the ark, when the
 flood came and overwhelm'd
 them all. and as it was in 28
 the days of Lot, they were
 eating and drinking, buying
 and selling, planting and
 building: but the very day 29
 that Lot went out of Sodom,
 a storm of lightning and thun-
 der fell from heaven and de-
 stroy'd them all. even thus 30
 shall it be in the day when
 the son of man shall appear.
 then let not him that is on 31
 the house-top venture down to
 secure his furniture: and he
 that is in the field, let him
 not return back. remember 32
 Lot's wife. he that seeks to 33
 save his life, will expose it;
 and he that exposes his life,
 will preserve it. I tell you, 34
 that of two persons lying in
 the same bed that night, the
 one shall be taken, and the

35 *ταί· δύο εσονται αλωνου-
σαι επι το αυτο, η μια πα-
ραληφθησεται, και η ετερα*
36 *αφθησεται, και αποκριθεν-
τες λεγουσιν αυτω, που Κυ-
ριε? ο δε ειπεν αυτοις, όπου
το σωμα, εκει συναχθησυν-
ται οι αετοι·*

*other left. two women shall 35
be grinding together, the one
shall be taken, and the other
left: two men shall be in the
field, the one shall be taken,
and the other left. then they 36
ask'd him, where, Lord,
will this happen? he reply'd,
wherever the carcase is, there
will the eagles hover together.*

1 *Ελεγε δε και παραβολην*
αυτοις προς τα δειν παντοτε
προσευχεσθαι, και μη εκκα-
2 *κειν, λεγων, κριτης τις ην εν*
τινι πολει του Θεου μη φο-
βουμενος, και ανθρωπον μη
3 *εκτρεπομενος· χηρα δε τις ην*
εν τη πολει εκεινη, και ηρχε-
το προς αυτον, λεγουσα, εκ-
δικησον με απο του αντιδικου
4 *μου· και ουκ ηθελεν επι*
χρονον· μετα δε ταυτα ει-
πεν εν εαυτω, ει και τον
Θεον ου φοβουμαι, και αν-
5 *θρωπον ουκ εντρεπομαι· δια*
γε το παρεχειν μοι κοπον την
χηραν ταυτην, εκδικησω αυ-
την, ινα μη εις τέλος ερχομε-
6 *νη υπωπιαλη με· ειπε δε ο*
Κυριος, ακουσατε τι ο κριτης
7 *της αδικιας λεγει· ο δε Θεος*
ου μη ποιησει την εκδικησιν
των εκλεκτων αυτου των βο-
ωντων προς αυτον ημερας και
νυκτος, και μακροθυμει επ'
8 *αυτοις? λεγω υμιν, οτι ποι-*
ησει την εκδικησιν αυτων εν
ταχει· πλην ο υιος του αν-
θρωπου ελθων αρα ευρησει
την πιστιν επι της γης?

*Jesus propos'd likewise this 1
parable to them, to show
that they should persevere in
prayer, and not be discoura-
ged. saying, in a certain city 2
there was a judge, who nei-
ther feared God, nor regard-
ed man. a widow was like- 3
wise there, who frequently
came to him, saying, do me
justice against my adversary.
for some time he refus'd to do 4
it: but at length he said in
himself; tho' I neither fear
God, nor regard man; yet, 5
because this widow impor-
tunes me, I will do her jus-
tice, that she maynt be con-
tinually coming to teaze me. 6
observe, said Jesus, that lan-
guage of this unrighteous judge.
and will not God avenge his 7
own elect, who cry to him
night and day? will he delay
their cause? I tell you, he 8
will speedily avenge them.
however, when the son of
man comes, how few of the
faithful will he find in the
land?*

ΕΙΠΕ

Then

- 9 ΕΙΠΕ ΔΕ ΠΡΟΣ ΤΙΝΑΣ ΤΟΥΣ ΠΕΠΟΙΘΟΤΑΣ ΕΦ' ΕΑΥΤΟΙΣ ΟΤΙ ΕΙΣΙ ΔΙΚΑΙΟΙ, ΚΑΙ ΕΞΟΥΘΕΝΟΥΝΤΑΣ ΤΟΥΣ ΛΟΙΠΟΥΣ, ΤΗΝ ΠΑ-
- 10 ΡΑΒΟΛΗΝ ΤΑΥΤΗΝ. ΑΝΘΡΩΠΟΙ ΔΥΟ ΑΝΕΒΗΣΑΝ ΕΙΣ ΤΟ ΙΕΡΟΝ ΠΡΟΣΕΥΞΑΣΘΑΙ, Ο ΕΙΣ ΦΑΡΙΣΑΙΟΣ,
- 11 ΚΑΙ Ο ΕΤΕΡΟΣ ΤΕΛΩΝΗΣ. Ο ΦΑΡΙΣΑΙΟΣ ΣΤΑΘΕΙΣ ΠΡΟΣ ΕΑΥΤΟΥΝ ΤΑΥΤΑ ΠΡΟΣΠΥΧΕΤΟ, Ο ΘΕΟΣ ΕΥΧΑΡΙΣΤΩ ΣΟΙ, ΟΤΙ ΟΥΚ ΕΙΜΙ ΩΣΠΕΡ ΟΙ ΛΟΙΠΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ, ΑΡΠΑΓΕΣ, ΑΔΙΚΟΙ, ΜΟΙΧΟΙ, Η ΚΑΙ ΩΣ ΟΥΤΟΣ Ο ΤΕΛΩ-
- 12 ΝΗΣ. ΥΠΟΤΕΥΩ ΔΙΣ ΤΟΥ ΣΑΒΒΑΤΟΥ, ΑΠΟΔΕΚΑΤΩ ΠΑΝΤΑ
- 13 ΟΣΑ ΚΤΩΜΑΙ. ΚΑΙ Ο ΤΕΛΩΝΗΣ ΜΑΚΡΟΘΕΝ ΕΣΤΩΣ ΟΥΚ ΠΘΕΛΕΝ ΟΥΔΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΠΑΡΑΙ, ΑΛΛ' ΕΤΥΠΤΕΝ ΕΙΣ ΤΟ ΣΤΗΘΟΣ ΑΥΤΟΥ, ΛΕΓΩΝ, Ο ΘΕΟΣ ΙΛΑΣΘΗΤΙ ΜΟΙ ΤΩ
- 14 ΑΜΑΡΤΩΛΩ. ΛΕΓΩ ΎΜΙΝ, ΚΑΤΕΒΗ ΟΥΤΟΣ ΔΕΔΙΚΑΙΩΜΕΝΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ, Η ΓΑΡ ΕΚΕΙΝΟΣ, ΟΤΙ ΠΑΣ Ο ΎΨΩΝ ΕΑΥΤΟΝ, ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ, Ο ΔΕ ΤΑΠΕΙΝΩΝ ΕΑΥΤΟΥΝ, ΎΨΩΘΗΣΕΤΑΙ.
- 15 ΠΡΟΣΕΦΕΡΟΝ ΔΕ ΑΥΤΩ ΚΑΙ ΤΑ ΒΡΕΦΗ, ΙΝΑ ΑΥΤΩΝ ΑΠΤΗΤΑΙ, ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΜΑΘΗΤΑΙ Ε-
- 16 ΠΕΤΙΜΗΣΑΝ ΑΥΤΟΙΣ. Ο ΔΕ ΙΗΣΟΥΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΑΥΤΑ, ΕΙΠΕΝ, ΑΦΕΤΕ ΤΑ ΠΑΙΔΙΑ ΕΡΧΕΣΘΑΙ ΠΡΟΣ ΜΕ, ΚΑΙ ΜΗ ΚΩΛΥΕΤΕ ΑΥΤΑ, ΤΩΝ ΓΑΡ ΤΟΙΟΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ
- 17 ΘΕΟΥ. ΑΜΗΝ ΛΕΓΩ ΎΜΙΝ, ΟΣ ΕΑΝ ΜΗ ΔΕΞΗΤΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
- Then he propos'd this parable, concerning those who had a great opinion of their own justice, and look'd with contempt upon others. two men went to the temple to pray; the one a Pharisee, the other a Publican. the Pharisee in a standing posture pray'd thus by himself, O God, I thank thee, that I am not as other men, a robber, a cheat, an adulterer, or like that Publican. I fast twice a week, and I pay the tythe of all I possess. but the Publican, who stood a good way lower, not daring to lift up even his eyes to heaven, only smote his breast, and said, O God, be merciful to me, who am a sinner. I tell you this man went home approv'd as just, and not the other. for whosoever exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*
- And as they were presenting children to him, for the imposition of hands, his disciples observing it, rebuk'd those that brought them. but Jesus called the children to him, and said to his disciples, let the children come to me, without any hindrance, for they who belong to the kingdom of God, must be like them. I declare unto you, he*

ΤΟΥ ΘΕΟΥ ὡς παιδίον· Οὐ μὴ
εἰσελθῇ εἰς αὐτήν.

*that does not come with the
disposition of a child shall not
enter into the kingdom of God.*

- 18 Καὶ ἐπηρώτησε τις αὐτὸν
ἀρχῶν, λεγὼν, διδάσκαλε ἀ-
γαθε, τί ποιήσας ζωὴν αἰ-
19 ὄνιον κληρονομήσω; εἶπε δὲ
αὐτῷ ὁ Ἰησοῦς, τί με λέγεις
ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ
20 εἰς, ὁ Θεός. τὰς ἐντολάς οἰ-
δάς, “ μὴ μοιχεύῃς, μὴ
“ φονεύῃς, μὴ κλεψῇς, μὴ
“ ψευδομαρτυρήσῃς, τίμα
“ τοῦ πατέρα σου καὶ τὴν
21 “ μητέρα.” ὁ δὲ εἶπε, ταυ-
τά πάντα ἐφυλάττην ἐκ νεο-
22 τῆτος μου. ἀκούσας δὲ ταυ-
τά ὁ Ἰησοῦς, εἶπεν αὐτῷ, ἐτι
ἐν σοὶ λείπει, πάντα ὅσα
ἔχεις πωλήσον, καὶ διάδος
πτωχοῖς, καὶ ἔξεις θησαυρὸν
ἐν οὐρανῷ· καὶ δεῦρο, ἀκο-
23 λούθει μοι. ὁ δὲ, ἀκούσας
ταῦτα, περιλυπὸς ἐγενετο·
πν γὰρ πλούσιος σφοδρᾷ.
24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περι-
λυπὸν γενομένον, εἶπε, πῶς
δυσκόλως ἂν τὰ χρημάτων ἐ-
χόντες εἰσελεύσονται εἰς τὴν
25 βασιλείαν τοῦ Θεοῦ. εὐκο-
πώτερον γὰρ ἐστὶ, κάμψαι
διὰ τρυμαλίας ῥάφιδος εἰσελ-
θεῖν, ἢ πλουσίον εἰς τὴν βα-
σιλείαν τοῦ Θεοῦ εἰσελθεῖν.
26 εἶπον δὲ αἱ ἀκούσαντες, καὶ
27 τίς δύναται σωθῆναι; ὁ δὲ
εἶπε, τὰ ἀδύνατα παρὰ ἀν-
θρώπων, δύνατα ἐστὶ παρὰ
τοῦ Θεοῦ.

*Then a person of distinc- 18
tion ask'd him this question,
good master, what must I do
to inherit eternal life? Je- 19
sus replied, why do you call
me good? there is but one
who is good, that is God.
you know the commandments, 20
“ do not commit adultery,
“ do not kill, do not steal,
“ do not bear false witness,
“ honour thy father and mo-
“ ther.” all these, said he, 21
have I observ'd from my
youth. upon hearing that, 22
Jesus said to him, one thing
you have yet to do: sell all
you have, and give it to the
poor, and you shall have
treasure in heaven: then
come, and follow me. upon 23
hearing this he was very
sad: for he had a large
estate. Jesus perceiving him 24
so very dejected, said, how
difficult is it for those, who
have riches, to enter into the
kingdom of God! it is easier 25
for a cable to pass through the
eye of a needle, than for a
rich man to enter into the
kingdom of God. upon which 26
the audience said, who then
can be saved? Jesus answer'd, 27
by divine assistance men may
do that which would be o-
therwise impossible.*

28 ΕΙΠΕ ΔΕ Ο ΠΕΤΡΟΣ, ΙΔΟΥ, ἡ
 29 ΜΕΙΣ ΑΦΗΚΑΜΕΝ ΠΑΝΤΑ, ΚΑΙ
 30 ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ, ὅς
 31 ΟΥ ΜΗ ΑΠΟΛΑΒΗ ΠΟΛΛΑΠΛΑ-
 32 ΣΙΟΝΑ ΕΝ Τῷ ΚΑΙΡῳ ΤΟΥΤῳ,
 33 ΚΑΙ ΕΝ Τῷ ΑΙΩΝΙ Τῷ ΕΡΧΟΜΕΝῳ
 34 ΖΩΝ ΑΙΩΝΙΟΝ.

31 ΠΑΡΑΛΑΒΩΝ ΔΕ ΤΟΥΣ ΔΩΔΕ-
 32 ΚΑ, ΕΙΠΕ ΠΡΟΣ ΑΥΤΟΥΣ, ΙΔΟΥ,
 33 ΑΝΑΒΑΙΝΟΜΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ,
 34 ΚΑΙ ΤΕΛΕΣΘΗΣΕΤΑΙ ΠΑΝΤΑ ΤΑ
 35 ΓΕΓΡΑΜΜΕΝΑ ΔΙΑ ΤΩΝ ΠΡΟΦΗ-
 36 ΤΩΝ, Τῷ ΥΙῳ ΤΟΥ ΑΝΘΡΩΠΟΥ.

32 ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΓΑΡ ΤΟΙΣ ΕΘ-
 33 ΝΕΣΙ, ΚΑΙ ΕΜΠΑΙΧΘΗΣΕΤΑΙ, ΚΑΙ
 34 ὕΒΡΙΣΘΗΣΕΤΑΙ, ΚΑΙ ΕΜΠΤΥΣ-
 35 ΘΗΣΕΤΑΙ, ΚΑΙ ΜΑΣΤΙΓΩΣΑΝ-
 36 ΤΕΣ ΑΠΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ, ΚΑΙ
 37 Τῇ ἡμέρᾳ τῇ ΤΡΙΤῇ ΑΝΑΣΤΗ-
 38 ΣΕΤΑΙ. ΚΑΙ ΑΥΤΟΙ ΟΥΔΕΝ ΤΟΥ-
 39 ΤΩΝ ΣΥΝΗΚΑΝ, ΚΑΙ ΠΥ ΤΟ ῥῆμα
 40 ΤΟΥΤΟ ΚΕΚΡΥΜΜΕΝΟΝ ΑΠ' ΑΥ-
 41 ΤΩΝ, ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΟΝ ΤΑ
 42 ΛΕΓΟΜΕΝΑ.

35 ΕΓΕΝΕΤΟ ΔΕ ΕΝ Τῷ ΕΡΡΙΖΕΙΝ
 36 ΑΥΤΟΝ ΕΙΣ ΙΕΡΙΧΩ, ΤΥΦΛΟΣ ΤΙΣ
 37 ΕΚΑΘΗΠΤΟ ΠΑΡΑ ΤΗΝ ὁδόν ΠΡΟ-
 38 ΣΑΙΤΩΝ. ΑΚΟΥΣΑΣ ΔΕ ΟΧΛΟΥ
 39 ΔΙΑΠΟΡΕΥΟΜΕΝΟΥ, ΕΠΥΘΑΝΕΤΟ ΤΙ
 40 ΕΙΗ ΤΟΥΤΟ. ΑΠΗΓΓΕΙΛΑΝ ΔΕ
 41 ΑΥΤῳ, ὅτι ΙΗΣΟΥΣ Ὁ ΝΑΖΩ-
 42 ΡΑΙΟΣ ΠΑΡΕΡΧΕΤΑΙ. ΚΑΙ ΕΒΟ-
 43 ΠΗΣΕ, ΛΕΓΩΝ, ΙΗΣΟΥ ΥΙΕ ΔΑ-
 44 ΒΙΔ, ΕΛΕΗΣΟΝ ΜΕ. ΚΑΙ ΟΙ ΠΡΟ-
 45 ΑΓΟΥΝΤΕΣ

Then said Peter, you see 28
 that we have left every thing
 to follow you. Jesus an- 29
 swer'd, I declare unto you,
 no one has ever quitted house
 or parents, or brethren, or
 wife, or children, upon ac-
 count of the gospel-dispen-
 sation, who shall not receive 30
 abundantly more even in this
 age, and everlasting life in
 the age to come.

Afterwards Jesus took the 31
 twelve aside, and said to
 them, now we are going to
 Jerusalem where all that the
 prophets have writ concern-
 ing the son of man shall be
 accomplished. for he shall 32
 be delivered to the Gentiles
 by the Jews, who will treat
 him with mockery, insult him, 33
 spit in his face, scourge him,
 and put him to death; and
 the third day he shall rise
 again. but they comprehend- 34
 ed nothing of all this: his
 discourse was a riddle to
 them, and they could not find
 out the meaning.

As they were near Jeri- 35
 cho, a blind man happen'd
 to sit begging by the road,
 who hearing the noise of a 36
 crowd passing by, ask'd what
 the matter was. they told 37
 him, Jesus the Nazarene
 is passing by. then he cry'd 38
 out, Jesus son of David, have
 pity on me. those who led 39
 the

αγοντες επιτιμων αυτω ινα
σιωπηση, αυτος δε πολλω
μαλλον εκραζεν, υις Δαβιδ,
40 ελεησον με. σταθεις δε ο Ιη-
σους εκελευσεν αυτον ακθηναι
προς αυτον, εγγισαντος δε
αυτου επηρωτησεν αυτον,
41 λεγων, τι σοι θελεις ποιησω?
ο δε ειπε, Κυριε, ινα ανα-
42 βλεπω. και ο Ιησους ειπεν
αυτω, αναβλεπον, η πιστις
43 σου σεσωκε σε. και παρα-
κλημα ανεβλεψε, και ηκολου-
θει αυτω δοξαζων του
Θεου, και πας ο λαος ιδων,
εδωκεν αινον τω Θεω.

1 Και εισελθων διηρχετο την
2 Ιεριχω. και ιδου, ανηρ ονο-
ματι καλουμενος Ζακχαιος,
και αυτος ην αρχιτελωνης,
3 και ουτος ην πλουσιος. και
ελπτε ιδειν τον Ιησουν τις
εστι, και ουκ ηδυνατο απο
του οχλου, οτι τη ηλικια
4 μικρος ην. και προδραμων
εμπροσθεν, ανεβη επι συκο-
μωραιαν, ινα ιδη αυτον, οτι
δι' εκεινης ημελλε διερχεσθαι.
5 και ως ηλθεν επι τον τοπον,
αναβλεψας ο Ιησους ειδεν αυ-
τον, και ειπε προς αυτον,
Ζακχαιε, σπευσας καταβη-
θι, σημερον γαρ εν τω οικω
6 σου δει με μειναι. και σπευ-
σας κατεβη, και υποδεξατο
7 αυτον χαιρων. και ιδοντες
παντες διεφογγιζον, λεγοντες,
οτι παρα αμαρτωλω ανδρι
8 εστιαθι καταλυσαι. σταθεις
δε

the way bid him hold his
tongue. but he bawl'd out
the louder, son of David
have pity on me. then Jesus 40
stopp'd, and order'd them to
bring the man to him; who
being come nigh, he ask'd
him, what would you have 41
me do for you? he said, Lord,
I desire to have sight. have 42
sight, said Jesus, your faith
has obtain'd you a cure. and 43
immediately he saw: and
followed Jesus, glorifying God:
and all the people, who were
eye-witnesses, gave praise unto
God.

As Jesus was pursuing his
journey from Jericho, one 2
Zaccheus, a rich man; and
collector-general of the customs,
was very desirous to see the 3
person of Jesus, but could not
for the crowd, he being of a
low stature. so he ran before, 4
and climb'd up a mulberry-
tree to view him; for he was
to pass that way. as soon as 5
Jesus came at the place, he
look'd up, and seeing him,
Zaccheus, said he, make
haste down; for I intend to
dine at your house to-day.
so down he came in great 6
haste, and gave Jesus a joy-
ful reception. upon seeing 7
this, they all murmur'd;
saying, he is going to be
treated by a dissolute person.
but Zaccheus address'd him- 8
self

δε Ζακχαῖος εἶπε πρὸς τὸν Κυ-
 ριον, ἰδοὺ, τὰ ἡμίση τῶν ὑ-
 παρχούντων μου, Κύριε, δι-
 δώμι τοῖς πτωχοῖς, καὶ εἰ τι-
 νὸς τι εὐκοφαντήσῃ, ἀποδι-
 9 δώμι τετραπλουν· εἶπε δὲ
 πρὸς αὐτὸν ὁ Ἰησοῦς, ὅτι ση-
 μερον σωτήρια τῷ οἴκῳ του-
 τῷ ἐγενέτο, καθότι καὶ αὐτὸς
 10 υἱὸς Ἀβραάμ ἐστίν· πλὴν γὰρ
 ὁ υἱὸς τοῦ ἀνθρώπου ζητη-
 σαι καὶ σῶσαι τὸ ἀπολωλός·
 11 Ἀκούοντων δὲ αὐτῶν ταυ-
 τὰ, προσθεὶς εἶπε παραβο-
 λην, διὰ τὸ ἔργος αὐτοῦ εἶναι
 Ἱερουσαλὴμ, καὶ δοκεῖν αὐ-
 τοῦς ὅτι παρακρημα μέλλει
 ἡ βασιλεῖα τοῦ Θεοῦ ἀνα-
 12 φαίνεσθαι· εἶπεν οὖν, ἀν-
 θρῶπος τις εὐγενὴς ἐπορεύθη
 εἰς χώραν μακράν, λαβεῖν ἐ-
 αὐτῷ βασιλείαν, καὶ ὑπο-
 13 στρεψαί· καλεσας δὲ δέκα
 δούλους ἑαυτοῦ, ἔδωκεν αὐ-
 τοῖς δέκα μνας, καὶ εἶπε πρὸς
 αὐτοὺς, πραγματοῦσασθε ἕως
 14 ἐρχομαι· οἱ δὲ πολεῖται αὐτοῦ
 ἐμίσουν αὐτὸν, καὶ ἀπεστεί-
 λαν πρεσβείαν ὀπίσω αὐτοῦ,
 λεγοντες, “οὐ θελομεν τούτον
 15 βασιλεῦσαι ἐφ’ ἡμᾶς·” καὶ
 ἐγενέτο ἐν τῷ ἐπανελθεῖν αὐ-
 τὸν λαβόντα τὴν βασιλείαν,
 καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς
 δούλους τούτους, οἷς ἔδωκε
 τὸ ἀργύριον, ἵνα γινῶ τις τι
 16 διεπραγματεύσατο· παρεγε-
 νετο δὲ ὁ πρῶτος, λεγων,
 Κύριε, ἡ μνα σου προσεϊργα-

σατο

self to Jesus, and said, Lord,
 half my estate I give to the
 poor; and if I have wrong'd
 any man, I will give him
 four times the value. then
 9 said Jesus, speaking of him,
 this day is salvation come to
 this family, since he is now
 become a true son of Abra-
 ham. for the son of man is 10
 come to seek, and to save that
 which was lost.

Their attention being raised 11
 by this, Jesus pursued his dis-
 course with a parable, occa-
 sion'd by their thinking, that,
 because he was advanc'd so
 nigh to Jerusalem, the king-
 dom of God would immediate-
 ly commence. a nobleman, 12
 said he, was going to travel
 to a foreign country, in order
 to have his kingdom confirm'd
 to him at his return. and he 13
 called ten of his servants, to
 whom he deliver'd ten pounds:
 improve that, said he, till I
 return. but he being hated 14
 by the citizens, after he was
 gone, they sent a deputation to
 court, to make this protest,
 “we will not have him for
 “our king.” upon his re- 15
 turn, being confirm'd king, he
 order'd the servants, he had
 trusted with the money, to ap-
 pear, and inform him, what
 improvement each of them
 had made. the first came and 16
 said, Lord, your one pound
 has

17 **σατο δεκα μνας· και ειπεν**
αυτω, εν αγαθε δουλε, οτι
εν ελαχιστω πιστος εγενου,
ισθι εξουσιαν εκων επανω δε-
18 κα πολων· και πλην ο δευ-
τερος λεγων, Κυριε, η μνα
19 σου εποησε πεντε μνας· ειπε
δε και τουτω και συ ρινου
20 επανω πεντε πολων· και
ετερος πλην λεγων, Κυριε,
ιδου, η μνα σου· ην ειχον α-
21 ποκειμενη εν σουδαριω· ε-
φοβουμην γαρ σε, οτι ανθρω-
πος αυστηρος ει, αιρεις ο ουκ
εθηκες, και θεριζεις ο ουκ εσ-
22 πειρας· λεγει δε αυτω, εκ του
στοματος σου κρινω σε, πο-
νηρε δουλε, “ ηδεεις οτι εγω
“ ανθρωπος αυστηρος ειμι,
“ αιρων ο ουκ εθηκες, και θε-
23 “ ριζων ο ουκ εσπειρα.” και
διατι ουκ εδωκας το αργυριον
μου επι την τραπεζαν, και
εγω ελθων συντοκω ανεπραξα·
24 αυτο? και τοις παρεστωσιν
ειπεν, αρατε απ’ αυτου την
μναν· και οστε τω τας δεκα
25 μνας εχοντι· και ειπον αυ-
τω, Κυριε, εχει δεκα μνας·
26 λεγω γαρ υμιν, οτι παντι τω
εχοντι δοθησεται, απο δε του
μη εχοντος, και ο εχει αρ-
27 θησεται απ’ αυτου· πλην
τους εχθρους μου εκεινους,
τους μη θελησαντας με βασι-
λευσαι επ’ αυτους, αραγετε

has gained ten more. he an- 17
 swer'd, honest servant, that's
 well: since your industry
 has made so much of so lit-
 tle, I give you the govern-
 ment of ten cities. then the 18
 second came, and said, Lord,
 your pound has produc'd five
 more. his master replied; 19
 you shall be governor of five
 cities. but another came and 20
 said, Lord, here's your mo-
 ney, which I laid up safe in
 a napkin. for I was in fear 21
 of you, knowing you to be a
 hard master, who exact what
 you never gave, and reap
 where you have never sown.
 wicked slave, said he, from 22
 your own mouth will I con-
 vict thee. “ you know I
 “ was a hard master, ex-
 “ acting what I never gave,
 “ and reaping where I ne-
 “ ver sowed:” why then 23
 did you not lodge my money
 in the bank, that on my re-
 turn I might have drawn it
 out with interest? then he 24
 said to his attendants, take
 the one pound from him, and
 give it him, that gain'd ten.
 but they objected, Lord, he 25
 has already ten pounds. I 26
 tell you, said he, that to
 every one who improves, more
 shall be given: and he that
 makes no improvement, shall
 be stript of what he has. as 27
 for those enemies of mine,

ὥδε, καὶ κατασφάξατε ἐμ-
προσθεν μου.

who would not have me for
their king, bring them here,
and slay them in my presence.

- 28 Καὶ εἰπων ταῦτα, ἐπο-
ρεύετο ἐμπροσθεν, ἀναβαι-
29 νων εἰς Ἱεροσόλυμα. καὶ ἐφε-
νέτο ὡς ἤγγισεν εἰς Βηθφαγή
καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ
καλούμενον ἐλαιῶν, ἀπέστει-
λε δύο τῶν μαθητῶν αὐτοῦ,
30 εἰπων, ὑπάγετε εἰς τὴν κατε-
ναντὶ κωμῆν, ἐν ἣ εἰσπορευο-
μενοὶ εὕρησете πῶλον δεδε-
μενον, ἐφ' ὃν οὐδεὶς πωποτε
ἀνθρώπων ἐκάθισε, λυσάντες
31 αὐτὸν ἀγαγετε. καὶ εἰάν τις
ὑμᾶς ἐρωτᾷ, διὰ τί λυτε; ?
οὕτως ἐρεῖτε αὐτῷ, ὅτι ὁ Κυ-
ριος αὐτοῦ χρεῖαν ἔχει.

After this discourse, Jesus 28
pursued his journey towards
Jerusalem. when he was 29
advanc'd near Bethphage,
and Bethany, to the moun-
tain call'd the Olives, he sent
two of his disciples, saying to 30
them, go to the village oppo-
site to you : at your entrance
there, you will find a colt
ty'd, that was never yet
back'd : untie it and bring
it here. if any one should 31
ask you, why you untie it,
let this be your answer, be-
cause the Lord has occasion
for it.

- 32 Απελθόντες δὲ οἱ ἀπέσ-
ταλμενοὶ, εὗρον καθὼς εἶπεν
33 αὐτοῖς. λυνόντων δὲ αὐτῶν
τὸν πῶλον, εἶπον οἱ κυριοὶ
αὐτοῦ πρὸς αὐτοὺς, τί λυτε
34 τὸν πῶλον; οἱ δὲ εἶπον, ὅτι
ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.
35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰη-
σοῦν, καὶ ἐπιρρίψαντες ἑαυ-
τῶν τὰ ἱμάτια ἐπὶ τὸν πῶ-
λον, ἐπεβίβασαν τὸν Ἰησοῦν.
36 πορευομένου δὲ αὐτοῦ, ὑπεσ-
τρωννόντων τὰ ἱμάτια αὐτῶν
ἐν τῇ ὁδῷ.

Accordingly the messengers 32
went, and found the colt, as
Jesus had told them. as they 33
were untying the colt, the
owners said, why do you un-
tie the colt? they answer'd, 34
because the Lord has occasion
for it. so they brought it to 35
Jesus. and throwing their
garments upon the colt, they
mounted Jesus thereon. and 36
all the way, as he march-
ed, they strewed with their
clothes.

- 37 Ἐγγίζοντος δὲ αὐτοῦ πρὸς
τὴν καταβάσει τοῦ ὄρους
τῶν ἐλαιῶν, ᾤξαντο ἅπαν
το πλῆθος τῶν μαθητῶν καί-
ροντες αἰνεῖν τὸν Θεὸν φωνῇ
μεγάλῃ περὶ πάντων ὧν εἶδον
δύνα-

Just as he advanc'd to the 37
declivity of the mountain of
Olives, the whole troop of
disciples began to express their
joy in loud acclamations,
praising God, for the many
mira-

38 δυνάμεων, λέγοντες “ εὐλο-
 “ γημένος ὁ ἐρχόμενος βασι-
 “ λεὺς ἐν ὀνόματι Κυρίου, ἐι-
 “ ρμη ἐν οὐρανῷ, καὶ δόξα
 39 “ ἐν ὑψίστοις.” καὶ τινες
 τῶν Φαρισαίων ἀπὸ τοῦ οὐ-
 λου εἶπον πρὸς αὐτὸν, διδάσ-
 καλε, ἐπιτίμησον τοῖς μαθη-
 40 ταῖς σου. καὶ ἀποκριθεὶς εἶ-
 πέν αὐτοῖς, λέγων ὑμῖν ὅτι εἰ
 οὗτοι σιωπήσωσιν, οἱ λίθοι
 41 κεκραξούνται. καὶ ὡς ἤγγισεν,
 ἰδὼν τὴν πόλιν, ἐκλαύσεν
 42 ἐπ’ αὐτήν, λέγων, “ ὅτι εἰ
 “ ἐγὼς καὶ σὺ, καὶ γὰρ ἐν τῇ
 “ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
 “ εἰρήνην σου, νῦν δὲ ἐκρυβή
 43 “ ἀπὸ ὀφθαλμῶν σου.” ὅ-
 τι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ
 περιβαλουσὶν οἱ ἐχθροὶ σου
 χάρακα σοί, καὶ περικυκλω-
 σούσι σε, καὶ συνέξουσὶ σε
 44 παντοθεν· καὶ ἐδαφίουσι σε,
 καὶ τὰ τέκνα σου ἐν σοί, καὶ
 οὐκ ἀφίσουσιν ἐν σοί λίθον ἐπὶ
 λίθῳ, ἀνθ’ ὧν οὐκ ἐγὼς τοῦ
 καιροῦ τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν,
 ᾤχετο ἐκβάλλειν τοὺς πω-
 λυντάς ἐν αὐτῷ καὶ ἀγορά-
 46 ζούτας, λέγων αὐτοῖς, γέγραπ-
 ται, “ ὅτι ὁ οἶκος μου, οἶκος
 “ προσευχῆς ἐστίν, ὑμεῖς δὲ
 “ αὐτοὺς ἐποίησατε σπηλαίου
 47 “ λῆσταιν.” καὶ πᾶς διδάσ-
 κων

miracles they had seen. “ blef- 38
 “ sed be he, said they, whom
 “ the Lord hath sent to be
 “ our king. prosperity from
 “ heaven, and glory from
 “ the most high.” upon this 39
 some of the Pharisees, who
 were in the crowd, said to
 him, master, rebuke your
 disciples. but he answer’d 40
 them, if they should be si-
 lent, the stones would ex-
 claim. as he drew nigh, he 41
 beheld the city, and bewail’d
 its fate, in these words, “ O 42
 “ that thou hadst consider’d,
 “ at least in this very day,
 “ the opportunity you had of
 “ being happy! but now
 “ alas! it is vanish’d from
 “ your eyes.” for the time 43
 will shortly come, when your
 enemies shall open their tren-
 ches before thee, hem you in,
 and closely besiege you: they 44
 will level you to the ground,
 extirpate your inhabitants,
 and bury your buildings in
 ruins: because you have not
 consider’d the overtures I
 made you.

As soon as he entred into 45
 the temple, he drove out the
 sellers and buyers there: tell-
 ing them it is written,* “ my 46
 “ house is a house of prayer:
 “ but ye have made it † a
 “ den of thieves.” and he 47
 instructed the people daily in
 the

κων το καθ' ἡμέραν ἐν τῷ ἱερῷ, οἱ δὲ ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐλπίουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. καὶ οὐκ εὗρισκον το
48 τι ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκου-
ων.

- 1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμέ-
ρων ἐκείνων, διδασκόντος αὐ-
τοῦ τοῦ λαοῦ ἐν τῷ ἱερῷ, καὶ
ἐναγγελιζομένου, ἐπεστήσαν
οἱ ἀρχιερεῖς καὶ οἱ Γραμμα-
τεῖς σὺν τοῖς πρεσβυτεροῖς,
2 καὶ εἶπον πρὸς αὐτὸν, λεγόν-
τες, εἰπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ
δοὺς σοὶ τὴν ἐξουσίαν ταυ-
3 τήν; ἀποκριθεὶς δὲ εἶπε πρὸς
αὐτοὺς, πρῶτῳ πω ὑμᾶς κή-
ρω ἓνα λόγον, καὶ εἰπάτε μοι.
4 τὸ βάπτισμα Ἰωάννου ἐξ ου-
ρανοῦ ἢ, ἢ ἐξ ἀνθρώπων;
5 οἱ δὲ συνελογίσαντο πρὸς ἑ-
αυτοὺς, λέγοντες, ὅτι εἰαν εἰ-
πώμεν, ἐξ οὐρανοῦ, εἰρή, δια-
τι σὺν οὐκ ἐπιστεύσατε αὐ-
6 τῷ; εἰαν δὲ εἰπώμεν, ἐξ ἀν-
θρώπων, πᾶς ὁ λαὸς κατα-
λιθασει ἡμᾶς, πεπεισμένος γὰρ
ἐστὶν Ἰωάννην προφῆτην εἰ-
7 ναι. καὶ ἀπεκριθῆσαν μὴ εἰ-
8 δεναὶ ποθεῖν. καὶ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, οὐδὲ ἐγὼ λέγω
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιῶ.
9 Ἦρξατο δὲ πρὸς τὸν λαὸν
λεγεῖν τὴν παραβολὴν ταυ-
τήν, ἀνθρώπος τις ἐφύτευσεν
αὐ-

the temple, while the chief
priests, the Scribes, and the
rulers of the people, were
contriving to take away his
life. but they could not find 48
the means of effecting it;
for all the populace were
strongly attach'd to his doc-
trine.

One day, as he was in- 1
structing the people in the
temple, and preaching the
gospel, the chief priests, and
the Scribes, with the rulers
came up to him, and thus 2
accosted him, tell us by what
authority do you act thus?
and whence do you derive
that authority? Jesus an- 3
swer'd, I will ask you one
question; tell me, the baptism 4
of John, was it a divine or a
human institution? but they 5
reason'd thus with themselves,
if we should say, it was di-
vine, he will reply, why then
did not you believe him? if 6
we should assert, it was a hu-
man contrivance, the popu-
lace would stone us; for
they are persuaded that John
was a prophet. they an- 7
swer'd then, they did not
know which it was. Jesus 8
replied, neither will I tell
you by what authority I act
thus.

Then he propos'd this para- 9
ble to the people, a man plant-
ed a vineyard, let it out to
hus-

ἀμπελονα, καὶ ἐξέδοτο αὐτοῦ
 γεωργοῖς, καὶ ἀπεδῆμψε χρό-
 10 νους ἱκανοὺς. καὶ ἐν καιρῷ
 ἀπέστειλε πρὸς τοὺς γεωργοὺς
 δούλους, ἵνα ἀπο τοῦ καρποῦ
 τοῦ ἀμπελωνος δώσιν αὐτῷ,
 οἱ δὲ γεωργοὶ δειραντες αὐτὸν,
 11 ἐξάπεστειλαν κενόν. καὶ
 προσέθετο πεμψαὶ ἕτερον
 δούλον, οἱ δὲ κἀκείνον δειραν-
 τες καὶ ἀτιμάσαντες, ἐξά-
 12 πεστειλαν κενόν. καὶ προ-
 σέθετο πεμψαὶ τρίτον, οἱ δὲ
 καὶ τούτου τραυματίσαντες
 13 ἐξέβαλον. εἶπε δὲ ὁ Κύριος
 τοῦ ἀμπελωνος, τί ποιήσω;
 πεμψῶ τὸν υἱόν μου τὸν ἀγα-
 πητόν, ἵσως τούτον ἰδόντες
 14 ἐντραπήσονται. ἰδόντες δὲ
 αὐτὸν οἱ γεωργοὶ, δειλορίζον-
 το πρὸς ἑαυτοὺς, λέγοντες,
 οὗτος ἐστὶν ὁ κληρονομός,
 δευτεῖ, ἀποκτείνωμεν αὐτόν,
 ἵνα ἡμῶν γενηται ἡ κληρονο-
 15 μία. καὶ ἐκβαλόντες αὐτόν
 ἐξω τοῦ ἀμπελωνος, ἀπεκ-
 τείναν. τί οὖν ποιήσει αὐ-
 τοῖς ὁ κύριος τοῦ ἀμπελωνος;
 16 ἐλευσεται καὶ ἀπολέσει τοὺς
 γεωργούς τούτους, καὶ δώσει
 τὸν ἀμπελωνα ἄλλοις. ἀ-
 κούσαντες δὲ εἶπον, μὴ γενοι-
 17 το. ὁ δὲ ἐμβλέψας αὐτοῖς,
 εἶπε, τί οὖν ἐστὶ τὸ γεγραμ-
 μένον τούτο, “ λίθον ὃν ἀ-
 “ πεδοκίμασαν οἱ οἰκοδόμου-
 “ τες, οὗτος ἐγενήθη εἰς κε-
 18 “ φαλὴν ῥωγίας; ” πᾶς ὁ
 πέσων ἐπ’ ἐκείνῳ τὸν λίθον,

husbandmen, and then went
 a travelling for some time.
 at vintage, he sent a servant 10
 to the husbandmen, to de-
 mand the profits of the vine-
 yard. but they beat him
 and sent him away empty.
 again he sent another servant, 11
 him they likewise beat, in-
 sulted, and sent away empty.
 he still sent a third, whom 12
 they wounded and drove a-
 way. upon which the master 13
 of the vineyard said, what
 shall I do? I will send my
 beloved son: perhaps his pre-
 sence will engage their re-
 spect. but when the bus- 14
 bandmen saw him, they said
 to one another, this is the
 heir: come, let us kill him,
 that the inheritance may be
 our own. so they kill'd him, 15
 and threw him out of the
 vineyard. what punishment
 now will the master inflict
 upon them? he will come 16
 and destroy these husband-
 men, and give his vineyard
 to others. but they, taking
 the hint, cried out, God for-
 bid. then Jesus looking upon 17
 them, said, what is the mean-
 ing then of that expression,
 “ the stone, which the buil-
 “ ders rejected, is become
 “ the chief stone of the an-
 “ gle.” whoever falls upon 18
 that stone shall be bruised,

συνθλασθήσεται, ἐφ' ὃν δ' αὖ
πρὸς αὐτὸν λικμησέτω.

but on whom it falls, it will
crush him to pieces.

19 Καὶ ἐλπίτησαν οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς ἐπιβαλεῖν
ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ
τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
ἄνθρωπον, ἐγνώσαν γὰρ ὅτι πρὸς

The chief priests, and the 19
Scribes perceiving that he
had applied this parable to
them, were eager to seize
upon him at that very time ;
but they were afraid of the
people. they watch'd then, 20

20 τὴν ἑπὶ αὐτὸν· καὶ παρατήρησαν
τὰς ἀπεσταλὰς ἐγκαθέτους,
ὑποκρινομένους ἑαυτοὺς δικαιο-
νους εἶναι, ἵνα ἐπιλάβωνται
αὐτοῦ λόγου, εἰς τὸ παρα-
δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ

and suborn'd spies, who un-
der pretence of their tender
consciences, might ensnare
him in his discourse, and so
betray him to the civil power
and jurisdiction of the go-
vernor. they address'd him 21

21 ἑξουσίᾳ τοῦ ἡγεμονοῦ· καὶ ἐ-
πηρώτησαν αὐτὸν, λέγοντες,
διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς
λέγεις καὶ διδάσκεις, καὶ οὐ
λαμβάνεις προσωπὸν, ἀλλ'
ἐπ' ἀληθείας τὴν ὁδὸν τοῦ

therefore in this manner ;
master, we know that what
you say and teach is all right.
you are not influenc'd by the
quality of men, but explain the
divine law with sincerity :

22 Θεοῦ διδάσκεις· ἐξέστιν ἡμῖν
Καίσαρι φόρον δοῦναι, ἢ οὐ ?

should we pay tribute to Ce- 22
sar, or no ? but Jesus per-

23 κατανοήσας δὲ αὐτῶν τὴν
πανουργίαν, εἶπε πρὸς αὐτοὺς,

ceiving their malicious de-
sign, said to them, why do

24 τί με πειράζετε ? ἐπιδείξατε
μοι ὄψον, τίνος ἔχει εἰκο-
να καὶ ἐπιγραφήν ? ἀποκρι-

you practise upon me ? show 24
me a penny : whose image
and inscription is this ? they

25 θέντες δὲ εἶπον, Καίσαρος· ὁ
δὲ εἶπεν αὐτοῖς, ἀποδοτε τοῖ-
νυν τὰ Καίσαρος Καίσαρι,

answer'd, Cesar's. render 25
then, said he, to Cesar, what
belongs to Cesar, and to God,

καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

what belongs to God. so not 26
being able to take any ad-
vantage from his words, be-

26 καὶ οὐκ ἴσχυσαν ἐπιλαβεσθαι
αὐτοῦ ῥήματος ἐναντίον τοῦ
λαοῦ, καὶ θαυμάσαντες ἐπὶ

before the people, they said no
more, being surpriz'd at his

τῇ ἀποκρισῇ αὐτοῦ· ἐσιγή-
σαν.

answer.

27 Προσέλθοντες δὲ τινες τῶν
Σαδδουκαίων, οἱ ἀντιλέγον-
τες

Afterwards some of the 27
Pharisees, who deny there
is

27 Προσέλθοντες δὲ τινες τῶν
Σαδδουκαίων, οἱ ἀντιλέγον-
τες

28 *τες αναστασιν μη ειναι, ε-*
πρωτησαν αυτον, λεγοντες
διδασκαλε, Μωσης εγραψεν
ημιν, εαν τινος αδελφος απο-
θανη εχων γυναικα, και ουτος
ατεκνος αποθανη, να λαβη
ο αδελφος αυτου την γυναικα,
και εξαναστηση σπερμα τω
 29 *αδελφω αυτου. επτα ουν*
αδελφοι ησαν, και ο πρωτος
λαβων γυναικα, απεθανεν α-
 30 *τεκνος. και ελαβεν ο δευτερος*
την γυναικα, και ουτος απε-
 31 *θανεν ατεκνος. και ο τριτος*
ελαβεν αυτην, ωσαυτως δε
και οι επτα, και ου κατελι-
πον τεκνα, και απεθανον.
 32 *υστερον δε παντων απεθανε*
 33 *και η γυν. εν τη ουν ανασ-*
τασει, τινος αυτων ριζεται
γυν? η γαρ επτα εσχον αυ-
 34 *την γυναικα. και αποκριθεις*
ειπεν αυτοις ο Ιησους, οι υιοι
του αιωνος τουτου γαμουσι
 35 *και εκγαμисκονται. οι δε κα-*
ταξωθεντες του αιωνος εκει-
νου τυχειν, και της αναστα-
σεως της εκ νεκρων, ουτε γα-
μουσι, ουτε εκγαμисκονται.
 36 *ουτε γαρ αποθανειν επι δυνα-*
ται, ισαγγελοι γαρ εισι, και
υιοι εισι του Θεου, της α-
 37 *ναστασεως υιοι ουτες. οτι*
δε εφαιρονται οι νεκροι, και
Μωσης εμπνυσεν επι της βα-
του, ως λεγει Κυριον, τον
Θεον Αβρααμ, και τον Θεον
Ισαακ, και τον Θεον Ιακωβ.
 38 *Θεος δε ουκ εστι νεκρων, αλ-*

is any resurrection, accosted
him with this question, mos-
 28 *ter, said they, Moses left it*
in writing, if any man has
a brother, who dies in mar-
riage without leaving child-
ren, he is obliged to take
the widow, to perpetuate his
brother's line. now there
 29 *were seven brothers, the first*
of which marry'd, and died
without children. the second
 30 *after marrying the widow,*
died likewise without chil-
dren. then the third took
 31 *her, and so she was married*
to all seven; who all died
without leaving any children.
at last the woman died too.
 32 *at the resurrection therefore,*
 33 *in which of them will she*
be wife? for she had been
married to all the seven.
Jesus answered, in this life
 34 *men and women marry, but*
 35 *they, who shall be accounted*
worthy to obtain the resur-
rection to an eternal life,
shall have no concern in mar-
riage, as being immortal : 36
for by the resurrection they
will inherit a nature truely
angelical and divine. now
 37 *that the dead are raised,*
may be infer'd from Moses's
relation concerning the bush,
where he styles the Lord, the
God of Abraham, and the
God of Isaac, and the God
of Jacob. for he is not the
 38

λα ζωντων· παντες γαρ αυ-
 39 τω ζωσιν· αποκριθεντες δε
 τινες των Γραμματεων, ει-
 40 πον, διδασκαλε, καλωκ ει-
 πας· ουκ επι δε ετολμων ε-
 περωταν αυτου ουδεν.

41 Ειπε δε προς αυτους, πως
 λεγουσι τον Χριστον υιον Δα-
 42 βιδ ειπαι? και αυτος Δαβιδ
 λεγει εν βιβλω ψαλμων,
 “ειπεν· ο Κυριος τω Κυριω
 “μου, καθου εκ δεξιων μου·
 43 “εως αν· θω· τους· εχθρους·
 “σου υποποδιον των ποδων
 44 “σου?” Δαβιδ ουκ· Κυ-
 ριον αυτον καλει, και πως
 45 υιος αυτου εστιν? ακουον-
 τος δε παντος του λαου, ειπε
 46 τοις μαθηταις αυτου, προ-
 σεχετε απο των Γραμματεων
 των θελοντων περιπατειν εν
 στολαις, και φιλουντων ασ-
 πασμους εν ταις αγοραις, και
 πρωτοκαθεδριας εν ταις συνα-
 γωгаις, και πρωτοκλισιας εν
 47 τοις δειπνοις, οι κατεσθιω-
 σι τας οικιας των κληρων, και
 προφασει μακρα προσευχον-
 ται· αυτοι ληφονται περισ-
 σοτερον κριμα.

1 Αναβλεψας δε ειδε τους
 βαλλοντας τα δωρα αυτων
 εις το γαζοφυλακιον πλου-
 2 σιουκ· ειδε δε και τινα κη-
 ραν πενικραν βαλλουσαν εκει
 δυο

God of the dead, but of the
 living. they are all then a-
 live with respect to him.
 which some of the Scribes ap- 39
 proving, said to him, mas-
 ter, what you maintain is
 very just: and after that 40
 they did not venture to ask
 him another question.

But Jesus said to them, 41
 you affirm the Messiah must
 be descended from David,
 how can that be? for in 42
 the book of Psalms David
 himself says, “the Lord
 “said to my Lord, sit on
 “my right hand, till I 43
 “make thine enemies thy
 “footstool.” if then David 44
 styles the Messiah his Lord,
 how can he be descended from
 David? then in the audience 45
 of all the people, he said to
 his disciples, beware of the 46
 Scribes, who are fond of ap-
 pearing in their long robes,
 affect to be saluted in pub-
 lick, to have the upper hand
 in the synagogues, and at
 all entertainments. who un- 47
 der the pretext of their long
 prayers devour the fortunes
 of widows. wherefore they
 shall be punish’d with greater severity.

As Jesus was observing 1
 the rich casting their offer-
 ings into the treasury, he 2
 saw a poor widow throwing
 in the value of a farthing.
 and

3 δύο λεπτά· καὶ εἶπεν, ἀπο-
 θως λέγω ὑμῖν, ὅτι ἡ χηρὰ ἡ
 4 ἑβάλεν. ἀπαντες γὰρ οὗτοι
 ἐκ τοῦ περισσεύοντος αὐτοῖς
 ἐβάλον εἰς τὰ δῶρα τοῦ Θεοῦ·
 αὕτη δὲ ἐκ τοῦ ὑστερηματος
 αὐτῆς ἀπάντα τὸν βίον ὃν εἰ-
 χεν, ἐβάλε.

5 Καὶ τινῶν λεγόντων περὶ
 τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
 καὶ ἀναθήμασι κεκοσμηται,
 6 εἶπε, ταῦτα ἃ θεωρεῖτε, ἐ-
 λευσονται ἡμέραι ἐν αἷς οὐκ
 ἀφελήσεται λίθος ἐπὶ λίθῳ, ὃς
 7 οὐ καταλυθήσεται. ἐπηρώ-
 τησαν δὲ αὐτὸν, λέγοντες,
 διδασκαλε, ποτε οὖν ταῦτα
 ἔσται; καὶ τί τὸ σημεῖον ὅ-
 8 ταν μέλλῃ ταῦτα γίνεσθαι;
 ὁ δὲ εἶπε, βλέπετε μὴ πλανη-
 θήτε· πολλοὶ γὰρ ἐλεύσονται
 ἐπὶ τῷ ὀνοματί μου, λέγοντες,
 ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγ-
 ρικε· μὴ οὖν πορεύθητε ὀπίσω
 αὐτῶν.

9 Ὅταν δὲ ἀκούσητε πολέ-
 μους καὶ ἀκαταστασίας, μὴ
 πτοηθῆτε, δεῖ γὰρ ταῦτα γέ-
 νεσθαι πρῶτον· ἀλλ' οὐκ ἐν-
 10 θεὸς τὸ τέλος· τότε ἔλεγεν
 αὐτοῖς, ἐφελθήσεται ἔθνος ἐπὶ
 ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-
 11 λειαν· σεισμοὶ τε μέγαλοι
 κατὰ τοποὺς, καὶ λιμοὶ, καὶ
 λοιμοὶ ἐσονται, φοβητῶν τε
 καὶ σημεῖα ἀπ' οὐρανοῦ μέγα-

and he said, I declare unto 3
 you, that this poor widow 3
 has thrown in more than they 4
 all. for they have offer'd 4
 only part of their superfluous 4
 wealth; but she has given 4
 all that was then left for her 4
 subsistence.

Some having said of the 5
 temple, that the stone-work 5
 was fine, and the furniture 6
 magnificent: the time is 6
 coming, said he, when these 6
 buildings, which you now 7
 view, shall be all thrown 7
 down and lost in ruins. there- 7
 upon they said to him, mas- 7
 ter, when shall this happen? 7
 and by what sign shall we 7
 know that the event is com- 8
 ing? he answered, take 8
 care, that you be not sedu- 8
 ced: for many shall come 8
 in my name, saying, I am 8
 the Christ. it won't be long 8
 e'er this happens, therefore 8
 do not follow them.

And when ye shall hear 9
 of wars, and seditions, be 9
 not alarm'd. for these must 9
 first happen: but the end 9
 will not be so soon. then na- 10
 tion, said he, shall rise a- 10
 gainst nation, and kingdom 10
 against kingdom. great earth- 11
 quakes, and famines, and 11
 pestilences shall happen in 11
 divers places: terrible ap- 11
 pearances and surprizing pro- 11
 digies

12 λα. εσται. προ δε τούτων digies shall be in the heavens.
 παντων επιβαλουσιν εφ' υμας but before all these events, 12
 τας χειρας αυτων, και δικα they will seize upon you and
 ζουσι, παραδιδοντες εις συ persecute you, drag you to
 ναγωγας και φυλακας, αφο the synagogues and to prisons,
 μενους επι βασιλεις και ηγεμο being accused before kings and
 νας, ενεκεν του ονοματος μου. governours, for professing my
 13 αποβησεται δε υμιν εκ μαρ name. and that shall be 13
 14 τυριον. θεσθε ουν εις τας one proof of the truth of
 καρδιας υμων, μη προμελε your profession, fix it there- 14
 15 ταν απολογηθηναι. εγω γαρ fore in your mind, not to
 δωσω υμιν στομα. και σο think beforehand about your
 φιαν, η ου δωπουσονται αντει defence. for I will make 15
 16 τες α αντικειμενοι υμιν. πα you speak with such strength
 ραδοθησεσθε δε και υπο φο of argument, as all your ad-
 νεων, και αδελφων, και συρ versaries shall not be able
 γενων, και φιλων, και θανα to contradict or withstand.
 17 τωσουσιν εξ υμων. και ε you will be betrayed even by 16
 σεσθε μισουμενοι υπο παντων your very parents, and bre-
 18 δια το ονομα μου. και θριξ thren, and kindred, and
 εκ της κεφαλης υμων ου μη friends. nay, some of you
 19 αποληται. εν τη υπομονη they will prosecute even to
 υμων κτησεσθε τας ψυχας death. you will be hated 17
 υμων. by all mankind for professing
 my name, however a single 18
 hair of your head shall not
 be lost. by your perseverance 19
 you will save your souls.

20 Οταν δε ιδητε κυκλουμενην Now when you shall see 20
 υπο στρατοπεδων την Ιερου Jerusalem invested by an
 σαλημ, τοτε γινωτε οτι η army, then be assured that
 21 ρικεν η ερημωσις αυτης. το the desolation of it is nigh.
 τε οι εν τη Ιουδαια, φευγε then let those, who are in 21
 τωσαν εις τα ορη, και οι εν Judea, fly to the mountains:
 μεσω αυτης, εκχωρειτωσαν, let those, who are in the
 και οι εν ταις χωραις, μη ει city, march out, and those,
 22 σερχεσθωσαν εις αυτην. οτι who are without not ven-
 ημεραι εκδικησεως αυται εισι, ture in. for this is the time 22
 του πλησθηναι παντα τα of vengeance, when all that
 is writ, shall be accom-
 plished.

23 γερραμμενα· ουαι δε ταις εν
 γαστρι εκουσαις και ταις
 θηλαζουσαις εν εκειναις ταις
 ημεραις· εσται γαρ αναγκη
 24 τω λαω τουτω· και πε-
 σουνται στοματι μαχαιρας,
 και αιχμαλωτισθησονται εις
 παντα τα εθνη· και Ιερου-
 σαλημ εσται πατουμενη υ-
 πο εθνων· αχρι πληρωθωσι
 25 καιροι εθνων· και εσται ση-
 μεια εν ηλιω, και σεληνη,
 και αστροις, και επι της γης
 συνοχη εθνων εν απορια, η-
 χουσης θαλασσης και θαλου.
 26 αποψυχοντων ανθρωπων α-
 πο φοβου και προσδοκας
 των επερχομενων τη οικου-
 μενη· αι γαρ δυναμεις των
 27 ουρανων σαλευθησονται· και
 τοτε οψονται τον υιον του
 ανθρωπου ερχομενον εν νεφελη
 μετα δυναμews και δοξης πολ-
 28 λης· αρχομενων δε τουτων
 γινεσθαι· ανακυψατε και ε-
 παρατε τας κεφαλας υμων,
 διоти εφγίλει η απολυτρωσις
 υμων.

29 Και ειπε παραβολην αυ-
 τοις, ιδετε την συκην και
 30 παντα τα δενδρα· όταν προ-
 βαλωσιν πηνη, βλεποντες αφ'
 εαυτων γινωσκετε οτι πηνη ε-
 31 ργς το θερος εστιν· ουτω και
 υμεις· όταν ιδητε ταυτα γι-
 νομενα, γινωσκετε οτι εφγς
 εστιν η βασιλεια του Θεου.
 32 αμην λεγω υμιν· οτι ου μη
 πα-

plished. wo to them that are 23
 with child, or to them that
 give suck in those days : for
 this will be a region of great
 distress, and wrath will pour
 down upon this people. by the 24
 destructive sword shall they
 fall, and be led into capti-
 vity among all nations : and
 Jerusalem shall be kept waste
 by the nations, as long as
 those nations shall subsist.
 there shall be signs in the 25
 sun, and in the moon, and
 in the stars : and upon the
 earth distress of nations under
 confusion, the sea and the
 waves roaring. men dying 26
 with fear under the appre-
 hension of those calamities,
 which are coming upon the
 earth : for the powers of
 heaven shall be shaken. and 27
 then shall they see the son of
 man come on a cloud, with
 power and great glory. now 28
 when these things begin to
 appear, then lift up your
 heads, and behold your re-
 demption drawing nigh.

Then by way of similitude, 29
 consider, said he, the fig-
 tree, and all the other trees ;
 when they shoot out their 30
 buds, you know for cer-
 tain that summer is com-
 ing on : in like manner, when 31
 you shall see these events, be
 assur'd that the kingdom of
 God is nigh. I tell it you 32
 fir

παρελθῇ ἡ γενεὰ αὕτη, ἕως
 33 αὐτὰ πάντα γένηται. ὁ οὐρανός
 καὶ ἡ γῆ παρελευσονται·
 οἱ δὲ λόγοι μου οὐ μὴ παρελ-
 34 θωσι. προσεχετε δὲ ἑαυτοὺς,
 μὴ ποτε βαρυνθῶσιν ὑμῶν αἱ
 καρδίαι ἐν κραιπάλῃ, καὶ με-
 θῇ, καὶ μεριμναῖς βιωτικαῖς,
 καὶ αἰφνιδίως ἐφ' ὑμᾶς ἐπισ-
 35 τῇ ἡμέρᾳ ἐκείνῃ. ὥς παρὶς
 γὰρ ἐπελευσεται ἐπὶ πάντας
 τοὺς καθημένους ἐπὶ προσώ-
 36 πον πάσης τῆς γῆς. ἀγρυπ-
 νεῖτε οὖν, ἐν παντὶ καιρῷ δε-
 ομένοι, ἵνα καταξιώγητε ἐκ-
 φυγεῖν ταῦτα πάντα τὰ μελ-
 λοντα γενεσθαι, καὶ σταθῇ-
 ναι ἐμπροσθεν τοῦ υἱοῦ τοῦ
 ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ
 ἱερῷ διδασκῶν, τὰς δὲ νύκτας
 ἐξέρχόμενος πηλίζετο εἰς τὸ ὄ-
 ρος τὸ καλούμενον ἐλαιῶν.
 38 καὶ πᾶς ὁ λαὸς ὠρθεῖλε πρὸς
 αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐ-
 τοῦ.

1 Ἠγγίκε δὲ ἡ ἑορτὴ τῶν ἀ-
 ζύμων, ἡ λεγόμενη Πάσχα.
 2 καὶ ἐλπίουν οἱ ἀρχιερεῖς, καὶ
 οἱ γραμματεῖς το, πῶς ἀνε-
 λωσιν αὐτὸν, ἐφοβούντο γὰρ
 3 τοῦ λαοῦ. εἰσηλθεῖ δὲ σατα-
 νὰ εἰς Ἰουδᾶν τοῦ ἐπικαλου-
 μένου Ἰσκαριώτην, οὗτος ἐκ
 4 τοῦ ἀριθμοῦ τῶν δώδεκα. καὶ
 ἀπελθὼν συνέλαλψε τοὺς ἀρ-
 χιερεῖσι καὶ τοῖς στρατηγοῖς
 το, πῶς αὐτὸν παραδῶ αὐ-

for certain, this generation-
 shall not pass away, till all
 these things are accomplished.
 heaven and earth shall fail 33
 sooner than my predictions
 shall fail. set a guard upon 34
 yourselves, that ye be not
 stupified by surfeiting and
 drunkenness, or by the dis-
 quietudes of this life, and so
 that day come upon you with
 a surprize. for like a snare, 35
 it shall surprize all the inha-
 bitants of the earth. be 36
 therefore upon your guard,
 be constant in prayer, that
 you may be accounted wor-
 thy to escape all those future
 ills, and be able to stand in
 the presence of the son of God.

Thus Jesus used to teach 37
 in the temple by day, and re-
 tir'd to the mountain of O-
 lives by night. and every 38
 morning the people went to
 the temple to hear him.

Now the feast of unlea- 1
 ven'd bread, which is call'd
 the passover, being nigh, the 2
 chief priests consulted with
 the Scribes, how they might
 put Jesus to death; for they
 were afraid of the people.
 now sathan had inspired Ju- 3
 das surnam'd Iscariot, one
 of the twelve, what to do.
 accordingly he went and con- 4
 ferr'd with the chief priests
 and officers of the temple, a-
 bout the method of seizing
 him.

5 τοις· και εκαρπησεν, και συ-
νεθεντο αυτω αργυριον δουναι.
6 και εξωμολογησε, και ελητει
ευκαριαν του παραδουναι αυ-
τον αυτοις ατερ οχλου.

him, they were pleas'd with 5
his proposal, and agreed to
give him a certain sum. Ju- 6
das accepted the bargain, and
sought an opportunity to se-
cure him, without alarming
the people.

7 Ηλθε δε η ημερα των αζυ-
μων, εν η εδει θυσεσθαι το
8 πασχα· και απεστειλε Πε-
τρον και Ιωαννην,· επων, πο-
ρευθεντες ετοιμασατε ημιν το
9 πασχα, ινα φαρωμεν. οι δε
ειπον αυτω, που θελεις ετοι-
10 μασωμεν? ο δε απεν αυτοις,
Ιδου, εισελθοντων υμων εις
την πολιν, συναντησει υμιν
ανθρωπος κεραμιον υδατος
βασταλων, ακολουθησατε
αυτω εις την οικιαν ου εισπο-
11 ρευεται· και ερειτε τω οικο-
δεσποτη της οικιας, λεγει σοι
ο διδασκαλος, που εστι το
καταλυμα, όπου το πασχα
μετα των μαθητων μου φα-
12 ρω? κακεινος υμιν δεξει α-
νωγειον μεγα εστρωμενον, εκει
13 ετοιμασατε· απελθοντες δε
ευρον καθως ειρηκεν αυτοις,
και ητοιμασαν το πασχα.

The day of unleaven'd 7
bread being come, when the
paschal-lamb was to be sa- 8
crific'd, Jesus sent Peter and
John, saying, go, and make
provision for our eating the
paschal-lamb. they ask'd 9
him, where would you have
us prepare it? he answer- 10
ed, when you are in the city,
you will meet a man with a
pitcher of water; follow him
to the house, where he goes
in: and say to the man of 11
the house, our master sent
to ask for a room, where he
may eat the passover with
his disciples. and he will 12
show you a large upper room
ready fitted: there prepare
the supper. so they went, 13
and having found every thing
as Jesus had said, they made
ready the passover.

14 Και οτε εγενετο η ωρα, α-
νεβησε, και οι δωδεκα απο-
15 στολοι συν αυτω· και ειπε
προς αυτους, επιθυμα επε-
θυμησα τουτο το πασχα
φαγει μεθ υμων, προ του με
16 παθειν. λεγω γαρ υμιν, οτι ου-
χ'ετι ου μη φαγω εξ αυτου, εως
οτου πληρωθη εν τη βασιλεια
του

The hour of eating being 14
come, he, and the twelve
apostles sat down to table.
and he said to them, I have 15
ardently desired to eat this
passover with you, before I
suffer. for I declare unto 16
you, I shall not celebrate this
passover with you any more,

17 του Θεου· και δεξαμενος πο-
τηριον, ευχαριστησας ειπε,
λαβετε· τουτο, και διαμερι-
18 σατε· εαυτοις· λεγων· γαρ υμιν,
οτι ου μη πιω απο του γεννη-
ματος της αμπελου, εως ουτου
η βασιλεια του Θεου ελθη·
19 και λαβων αρτον, ευχαρισ-
τησας εκλασε, και· εδωκεν
αυτοις· λεγων, τουτο· εστι
το σωμα μου, το υπερ υμων
διδομενον, τουτο ποιειτε· εις
20 την εμπν αναμνησιν· ωσαυ-
τως και το ποτηριον, μετα
το δειπνισαι· λεγων, τουτο
το ποτηριον, η καινη διαθη-
κη εν τω αιματι μου, του·
21 υπερ υμων εκκυνομενον· πλην
ιδου, η χειρ του παραδιδον-
τος με μετ' εμου επι της τρα-
22 πεζης· και ο μεν υιος του αν-
θρωπου πορευεται κατ'α το
ωρισμενον, πλην ουαι τω αν-
θρωπω· εκεινω· δι' ου παραδι-
23 δοται· και αυτοι ηρξαντο
συλπτειν προς εαυτους, τοις
τις αρα ειη εξ αυτων ο τουτο
μελων πρασσειν·

24 Εγενητο δε και φιλονεκια εν
αυτοις· τοις τις αυτων· δοκει
25 εινα· μειζων· ο δε ειπεν αυ-
τοις, οι βασιλεις των εθνων
κυριευουσιν αυτων, και οι
εξουσιαζοντες αυτων ευφη-
ται

to the time, when it shall
have its accomplishment in
the kingdom of the messiah.
having then taken the cup, 17
and given thanks, he said,
take this, and distribute it
to one another. for I tell 18
you, I will not drink of the
fruit of the vine to the time
when the kingdom of God
shall come. then he took 19
bread, and having given
thanks, he brake it, and
gave it to them, saying, this *
represents my body which is
given for you: do this in
remembrance of me. and 20
after supper he likewise gave
the cup, saying, this cup is
the new testament sealed by
my blood, which is shed for
you. yet there's the hand 21
that is to seize me, now up-
on the table. the son of man 22
indeed must die, as it was
decreed: but wo to that
man by whom he is betrayed.
upon this they began to ex- 23
quire of one another, which
of them it was that should
do such an action.

Now there had been a 24
dispute among the disciples,
which of them should be ac-
counted the greatest. Jesus 25
therefore told them, the kings
of the Gentiles lord it over
them; and they, who are
invested with their authori-
ty,

* See Note on Mat. xxvi. 26.

26 ται καλουνται· υμεις δε ουχ
 οутως, αλλ' ο μελλων εν υμιν,
 γενησθω ως ο νεωτερος, και ο
 27 ηρουμενος, ως ο διακωνων. τις
 γαρ μελλων? ο ανακειμενος, η
 ο διακωνων? ουχι ο ανακειμε-
 νος? εγω δε ειμι εν μεσω υ-
 28 μων ως ο διακωνων· υμεις δε
 εστε οι διαμεμενηκοτες μετ' ε-
 μου εν τοις πειρασμοις μου.
 29 κατω διατιθεμαι υμιν, καθως
 διεθετο μοι ο πατηρ μου, βα-
 30 σιλειαν· ινα εσθιητε και πι-
 νητε επι της τραπεζης μου, εν
 τη βασιλεια μου, και καθι-
 σπσθε επι θρονων, κρινοντες
 τας δωδεκα φυλας του Ισ-
 ραηλ.

31 Ειπε δε ο Κυριος, Σιμων,
 Σιμων, ιδου ο σατανας εξη-
 τησατο υμας, του σινιασαι
 32 ως του σιτου· εγω δε εδεσθην
 περι σου, ινα μη εκλειπη η
 πιστις σου, και συ ποτε ε-
 πιστρεψας, στηριξον τους
 33 αδελφους σου· ο δε ειπεν αυ-
 τω, Κυριε, μετα σου ετοιμος
 ειμι και εις φυλακην και εις
 34 θανατον πορευεσθαι· ο δε ει-
 πες, λεγω σοι, Πეტρε, ου μη
 φρωτισει σημερον αλεκτωρ
 πριν η τρις απαρνηση μη ει-
 δεναι με.

35 Και ειπεν αυτοις, οτε α-
 πεστείλα υμας ατερ βαλαν-
 τιου, και πηρας, και υπεδη-
 ματων, μη τινος υστερησα-
 36 τε? α δε ειπον, ουδ' ουκ· ει-
 πεν ουν αυτοις, αλλα νυν, ο
 έχων

ty, take the title of bene-
 factors. but you must not 26
 be such: the greatest of you
 must be as the junior, and he
 that governs as he that
 serves. for who is greatest, 27
 be that sits at table, or he
 that waits? is it not the per-
 son at table? yet I am a-
 mong you as one that serves.
 but since you did not aban- 28
 don me in my trials, I com-
 29 mit the kingdom to you, as
 my father committed it to
 me; that you may eat and 30
 drink at my table, in my
 kingdom, and seated on thrones
 may judge the twelve tribes
 of Israel.

Then said Jesus, Simon, 31
 Simon, satan has demanded
 to shake you, and my dis-
 ciples, like wheat in a sieve.
 but as for thee, I have pray'd 32
 that your faith may not fail.
 do you in return establish thy
 brethren. Peter answer'd, 33
 Lord, I am ready to accom-
 pany you both to prison, and
 to death. but Jesus said, 34
 before the cock proclaims the
 day, you will thrice deny
 that ever you knew me.

When I sent you, added 35
 Jesus, without either purse,
 or bag, or shoes, was you in
 any want? not at all, an-
 36 swer'd they. but now, said
 he, let him that hath a purse,
 R r and

έχων βαλαντίον, ἀρατώ,
 ὁμοίως καὶ πηραν, καὶ ὁ μὴ
 έχων, πωλήσάτω τὸ ἱμα-
 τιον αὐτοῦ, καὶ αγοράσάτω
 37 μαχαίραν· λέγω γὰρ ὑμῖν,
 ὅτι ἐτι τοῦτο τὸ γεγραμμένον
 δεῖ τελεσθῆναι ἐν ἐμοί, το,
 “καὶ μετὰ ἀνομῶν ἐλογισ-
 “θῃ.” καὶ γὰρ τὰ περὶ ἐμοῦ
 38 τέλος ἐκεῖ. οἱ δὲ εἶπον, Κυ-
 ριε, ἰδοὺ μαχαίραι ὡδὲ δύο.
 ὁ δὲ εἶπεν αὐτοῖς, ἱκανὸν
 ἐστί.
 39 Καὶ ἐξελθὼν ἐπορεύθη κα-
 τὰ τὸ ἐθὸς εἰς τὸ ὄρος τῶν ὀ-
 λειῶν, ἠκολούθησαν δὲ αὐτῷ
 40 καὶ οἱ μαθηταὶ αὐτοῦ. γε-
 νομένος δὲ ἐπὶ τοῦ τοποῦ, εἶ-
 πεν αὐτοῖς, προσευχεσθε μὴ
 εἰσελθεῖν εἰς πειρασμόν.
 41 Καὶ αὐτὸς ἀπεσπασθὲν ἀπ’
 αὐτῶν ὥσει λίθου βολὴν, καὶ
 θείς τὰ γόνατα προσπύχετο.
 42 λέγων, πατέρ, “εἰ βούλει πα-
 “ρενέγκειν τὸ ποτήριον ταῦτο
 “ἀπ’ ἐμοῦ, πλην μὴ τοῦ θελῆ-
 “μα μου, ἀλλὰ τὸ σου γενέσ-
 “θω.” ὡφθῇ δὲ αὐτῷ ἄγγελος
 43 ἀπ’ οὐρανοῦ, ἐνίσχυων αὐ-
 44 τόν· καὶ γενόμενος ἐν ἀγῶ-
 νίᾳ, ἐκτενεστέρον προσπύχε-
 το· ἐγένετο δὲ ὁ ἰδῶς αὐτοῦ
 ὥσει θρομβοὶ αἱματος κατὰ-
 45 βαίνοντες ἐπὶ τὴν γῆν· καὶ
 ἀναστὰς ἀπο τῆς προσευχῆς,
 ἐλθὼν πρὸς τοὺς μαθητάς, εὗ-
 ρεν αὐτοὺς κοιμώμενους ἀπο
 46 τῆς λυπῆς· καὶ εἶπεν αὐτοῖς,
 τί καθεύδετε; ἀναστάντες
 προ-

and a bag, take them both;
 and he that has no sword,
 let him sell his garment to
 buy one. for take notice, 37
 that scripture, “and he
 “was number’d among the
 “transgressors,” is yet to
 be accomplished in my person:
 and all that relates to me is
 going to be consummated.
 Lord, said they, you see, 38
 we have two swords. he
 reply’d, that’s enough.

Then he went out, and re- 39
 tired as usual to the moun-
 tain of olives, where his
 disciples followed him. at 40
 his arrival there, he said to
 them, pray that you may
 withstand the trial.

At length he withdrew 41
 from them about a stone’s
 cast, where falling upon his
 knees, he pray’d in these 42
 words, father, “O that you
 “would divert this cup from
 “me! nevertheless not my
 “will, but thine be done.”
 then an angel from heaven ap- 43
 pear’d to him, and comfort-
 ed him. and being in an 44
 agony he prayed more ear-
 nestly: and his sweat was
 like grumes of blood falling
 to the ground. then rising 45
 from prayer, he came to his
 disciples, and finding them
 asleep, oppress’d with grief,
 why do you sleep? said he, 46
 rise,

προσευχεσθε, ἵνα μὴ εἰσέλθῃ-
τε εἰς πειρασμόν.

- 47 ἘΤΙ ΔΕ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ,
ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος
Ἰουδᾶς, εἰς τῶν δώδεκα, προ-
ῆρχετο αὐτοῖς, καὶ ἤγγισε τῷ
48 Ἰησοῦ φιλεῖν αὐτόν· ὁ δὲ
Ἰησοῦς εἶπεν αὐτῷ, Ἰουδᾶ,
φιλημάτων τὸν υἱὸν τοῦ αν-
49 θρώπου παραδίδως; ἰδόντες
δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον,
εἶπον αὐτῷ, Κύριε, εἰ πα-
50 τάξομεν ἐν μαχαίρᾳ; καὶ ἐ-
πάταξεν εἰς τὴν ἑξ' αὐτῶν τὸν
δούλον τοῦ ἀρχιερέως, καὶ ἀ-
φείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν,
ἐὰν ἐγὼ εἴπω, καὶ ἄψα-
μενος τοῦ ὠτίου αὐτοῦ, λα-
52 σάτο αὐτόν· εἶπε δὲ ὁ Ἰη-
σοῦς πρὸς τοὺς παραγενομέ-
νους ἐπ' αὐτὸν ἀρχιερεῖς, καὶ
στρατιῆγους τοῦ ἱεροῦ, καὶ
πρεσβυτέρους, ὡς ἐπὶ ἀπο-
τίμην ἐξελπλαυθᾶτε μετὰ μα-
53 χαίρων καὶ ῥαβδῶν; καθ' ἡ-
μέραν οὗτος μου μεθ' ὑμῶν ἐν
τῷ ἱερῷ, οὐκ ἐξέτεινάτε τὰς
χεῖρας ἐπ' ἐμὲ, ἀλλ' αὐτὴ ὑ-
μῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξου-
σία τοῦ σκοτοῦς.

- 54 Συλλαβόντες δὲ αὐτὸν ἡ-
γάγον, (καὶ εἰσηγάγον αὐτόν)
εἰς τὸν οἶκον τοῦ ἀρχιερέως·
ὁ δὲ Πέτρος ἠκολούθει μακρο-
55 θεν· ἀψάντων δὲ πυρ ἐν με-
σῷ τῆς αὐλῆς, καὶ συγκαθί-
σαντων αὐτῶν, ἐκάθητο ὁ

rise, and pray that you may
withstand the trial.

Before he had done speak- 47
ing, the company appears,
Judas one of the twelve
marching in front, who ad-
vanc'd to Jesus to give him
a kiss. but Jesus said to 48
him, Judas is it thus you
betray the son of man, with
a kiss? they who were a- 49
bout him seeing what would
happen, said to him, shall
we smite with the sword?
and one of them struck a 50
servant of the high priest,
and slash'd off his right ear.
but Jesus oppos'd, and said, 51
forbear, stop there, and hav-
ing touch'd his ear, he heal-
ed him. then said Jesus to 52
the chief priests, the officers
of the temple, and the rulers,
who were come to take him,
are you come here with swords
and staves as in pursuit of
a robber? I was daily 53
with you in the temple, and
you never offer'd to seize
me: but now you have your
hour, and the prince of dark-
ness his day.

Then they seized him and 54
carried him away to the high
priest's house, and Peter fol-
lowed at a distance, now as 55
they had made a fire in the
middle of the hall, and peo-
ple were sitting all round it,
Peter too sat down among
them.

- 56 ΠΕΤΡΟΣ ΕΝ ΜΕΣΩ ΑΥΤΩΝ. ΙΔΟΥ-
σα δὲ αὐτὸν ΠΑΙΔΙΣΚΗ ΤΙΣ ΚΑ-
ΘΗΜΕΝΟΝ ΠΡΟΣ ΤΟ ΦΩΣ, ΚΑΙ Α-
ΤΕΝΙΣΑΣΑ ΑΥΤΩ, ΕΙΠΕ, ΚΑΙ
57 ΟΥΤΟΣ ΣΥΝ ΑΥΤΩ ΠΗ. Ο ΔΕ ΠΡ-
ΨΑΤΟ (ΑΥΤΟΝ) ΛΕΓΩΝ, ΓΥ-
58 ΝΑΙ, ΟΥΚ ΟΙΔΑ ΑΥΤΟΝ. ΚΑΙ
ΜΕΤΑ ΒΡΑΧΥ ἕτερος ἰδὼν αὐ-
τὸν, ΕΦΗ, ΚΑΙ ΣΥ ΕΞ ΑΥΤΩΝ
ΕΙ. Ο ΔΕ ΠΕΤΡΟΣ ΕΙΠΕΝ, ΑΝ-
59 ΘΡΩΠΕ, ΟΥΚ ΕΙΜΙ. ΚΑΙ ΔΙΑ-
ΣΤΑΣΙΣ ὥσθι ὥρας μίας, ΑΛ-
ΛΟΣ ΤΙΣ ΔΙΣΧΥΡΙΖΕΤΟ, ΛΕΓΩΝ,
ΕΠ' ΑΛΗΘΕΙΑΣ ΚΑΙ ΟΥΤΟΣ ΜΕΤ'
αὐτοῦ πη, καὶ γὰρ ΓΑΛΙΛΑΙΟΣ
60 ΕΣΤΙΝ. ΕΙΠΕ ΔΕ Ο ΠΕΤΡΟΣ, ΑΝ-
ΘΡΩΠΕ, ΟΥΚ ΟΙΔΑ Ο ΛΕΓΕΙΣ. ΚΑΙ
ΠΑΡΑΧΡΗΜΑ, ΕΤΙ ΛΑΛΟΥΝΤΟΣ
αὐτοῦ, ΕΦΩΝΗΣΕΝ Ο ΑΛΕΚ-
61 ΤΩΡ. ΚΑΙ ΣΤΡΑΦΕΙΣ Ο ΚΥΡΙΟΣ
ΕΝΕΒΛΕΨΕ Τῷ ΠΕΤΡῳ, ΚΑΙ ὕ-
ΠΕΜΠΗΣΘΗ Ο ΠΕΤΡΟΣ ΤΟΥ ΛΟΓΟΥ
ΤΟΥ ΚΥΡΙΟΥ, ὡς ΕΙΠΕΝ ΑΥΤῳ,
“ ὅτι ΠΡΙΝ ΑΛΕΚΤΟΡΑ ΦΩΝΗ-
“ ΣΑΙ, ΑΠΑΡΝΗΣΗ ΜΕ ΤΡΙΣ.”
62 ΚΑΙ ΕΞΕΛΘΩΝ ΕΞΩ Ο ΠΕΤΡΟΣ Ε-
ΚΛΑΥΣΕ ΠΙΚΡΩΣ.
63 ΚΑΙ ΟΙ ἄνδρες οἱ ΣΥΝΕΧΟΝ-
ΤΕΣ ΤΟΝ ΙΗΣΟΥΝ, ΕΝΕΠΑΙΛΟΝ
64 ΑΥΤῳ, ΘΕΡΟΝΤΕΣ. ΚΑΙ ΠΕΡΙ-
ΚΑΛΥΨΑΝΤΕΣ ΑΥΤΟΝ, ΕΤΥΠΤΟΝ
αὐτοῦ ΤΟ ΠΡΟΣΩΠΟΝ, ΚΑΙ Ε-
ΠΗΡΩΤΩΝ ΑΥΤΟΝ, ΛΕΓΟΝΤΕΣ,
ΠΡΟΦΗΤΕΥΣΟΝ, ΤΙΣ ΕΣΤΙΝ ὁ
65 ΠΑΙΣΑΣ ΣΕ. ΚΑΙ ἕτερα πολλὰ
βλασφημοῦντες ΕΛΕΓΟΝ ΕΙΣ
αὐτόν.
66 ΚΑΙ ὡς ΕΓΕΝΕΤΟ ἡ ΜΕΡΑ,
ΣΥΝΤΗΘΗ ΤΟ ΠΡΕΣΒΥΤΕΡΙΟΝ
ΤΟΥ ΛΑΟΥ, ΑΡΧΙΕΡΕΙΣ ΤΕ ΚΑΙ
ΓΡΑΜ-

them. but one of the ser- 56
vants seeing him by the fire,
star'd him in the face, and
said, this man was with him
too. but he renounc'd Je- 57
sus, saying, woman, I don't
know him. a little while af- 58
ter another seeing him, said,
you are even one of them.
but Peter said to him, man,
I am not. about an hour 59
after another confidently as-
firm'd, saying, this fellow
was certainly with him ;
for he too is a Galilean. Pe- 60
ter reply'd, man, I don't
know what you would say,
and immediately while he was
yet speaking, the cock crew.
whereupon the Lord turned 61
about, and look'd upon Pe-
ter. then Peter remembred
what the Lord had said to
him, "before the cock-crow-
" ing you shall deny me
" thrice," and Peter went 62
out, and wept bitterly.

In the mean time, they 63
who held Jesus, treated him
with insults and buffoonry.
they made him blind-fold, 64
they slap'd him on the face,
and cry'd out, divine who
it was that smote thee. and 65
besides all this, they loaded
him with the most impious
inveectives.

As soon as it was day, the 66
rulers of the people, the
chief priests and the Scribes
being

Γραμματεῖς, καὶ ἀνέστησαν αὐτοῦ εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες· εἰ σὺ εἶ ὁ 67 Χριστός; εἶπε ἡμῖν· εἰπέ δὲ αὐτοῖς, εἰάν ὑμῖν εἰπῶ, οὐ μὴ 68 πιστεύσητε· εἰάν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀπωκριθῆτε μοι, 69 ἢ ἀπολυσθῆτε· ἀπὸ τοῦ νῦν δὲ ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθημένος ἐκ δεξιῶν τῆς δυνά- 70 μεως τοῦ Θεοῦ· εἶπον δὲ πάντες, σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἐφη, 71 ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι· αἱ δὲ εἶπον, τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ·

1 Καὶ ἀναστὰν ἅπαν το πλῆθος αὐτῶν, ἤγαγεν αὐτὸν 2 ἐπὶ τὸν Πιλάτον· ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, τοῦτον ἐυρόμεν διαστρεφόντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα Καίσαρι φοροὺς δίδο- 3 ναι, λέγοντα ἑαυτὸν Χριστὸν βασιλεῖα εἶναι· ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ, 4 ἐφη, σὺ λέγεις· ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, οὐδὲν εὗρισκω αἰτίου ἐν τῷ ἀνθρώπῳ 5 τούτῳ· οἱ δὲ ἐπισχυον, λέγοντες, ὅτι ἀνασσει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰου- δαίας,

being assembled, they order'd him to be brought before their council, and said to 67 him, if you are the Christ, say so. but he answer'd, if I should tell you so, you will not believe it. and if I should 68 argue it with you, you will neither answer me, nor let me go. but in a little time 69 the son of man shall be seated on the powerful right hand of God. then said they all, 70 art thou then the son of God? you are in the right, answer'd he, for I am so. upon this they cry'd, what 71 occasion have we for further evidence? for we ourselves have heard enough from his own mouth.

At length the whole as- 1 sembly broke up, and Jesus was conducted to Pilate: and thus they began their 2 charge, we found this man subverting our nation, opposing the giving tribute to Cesar, asserting that he himself is Christ the king. then 3 Pilate ask'd him, art thou the king of the Jews? Jesus answer'd him, 'tis as you say. at last Pilate said 4 to the chief priests, and to the people, I don't find any crime in this man. but they 5 were the more vehement, saying, he promotes sedition by spreading such doctrine thro'

6 δαίαις, ἀρξάμενος ἀπο τῆς
 6 Γαλιλαίας ἕως ὧδε. Πιλα-
 τος δὲ ἀκούσας Γαλιλαίαν,
 ἐπηρώτησεν εἰ ὁ ἄνθρωπος
 7 Γαλιλαῖος ἐστὶ. καὶ ἐπι-
 γινώσκων ὅτι ἐκ τῆς ἐξουσίας Ἡρω-
 δου ἐστίν, ἀνεπέμψεν αὐτὸν
 πρὸς Ἡρώδην, ὄντα καὶ αὐ-
 τὸν ἐν Ἱεροσολυμοῖς ἐν ταύ-
 ταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰη-
 σὺν, ἐχαρῆ λαν, ὅτι γὰρ θε-
 λων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ
 τοῦ ἀκούειν (πολλά) περὶ αὐ-
 9 τοῦ, καὶ πληθεῖ τι σημεῖον ἰ-
 δεῖν ὑπ' αὐτοῦ γινόμενον. ἐ-
 πηρώτω δὲ αὐτὸν ἐν λόγοις ἱ-
 κανοῖς, αὐτὸς δὲ οὐδὲν ἀπε-
 10 κρινάτο αὐτῷ. εἰσότηκεισαν
 δὲ οἱ ἀρχιερεῖς καὶ οἱ Γραμμα-
 τεῖς, εὐτόμως κατηγόρουντες
 11 αὐτοῦ. ἐξουθενήσας δὲ αὐ-
 τὸν ὁ Ἡρώδης συν τοῖς στρα-
 τεύμασιν αὐτοῦ, καὶ ἐμπαι-
 ζας, περιβαλὼν αὐτὸν ἐσθη-
 τα λαμπράν, ἀνεπέμψεν αὐ-
 12 τὸν τῷ Πιλατῷ. ἐφροντο δὲ
 φίλοι ὁ τὲ Πιλάτος καὶ ὁ
 Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ'
 ἀλλήλων, προὔππρχον γὰρ
 ἐν ἔχθρᾳ οὐτὲς πρὸς ἑαυτοὺς.

13 Πιλάτος δὲ συγκαλεσάμε-
 νος τοὺς ἀρχιερεῖς, καὶ τοὺς
 14 ἀρχοντας, καὶ τὸν λαόν, εἶ-
 πε πρὸς αὐτοὺς, προσπηγα-
 τε μοι τὸν ἄνθρωπον τούτον,
 ὡς ἀποστρεφόντα τὸν λαόν,
 καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν
 ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ
 αὐ-

thro' all Judea, from Gali-
 lee to this place. when Pi- 6
 late heard of Galilee, he
 ask'd whether the man were
 a Galilean. and finding 7
 that he belong'd to Herod's
 jurisdiction, he sent him to
 Herod, who was then like-
 wise at Jerusalem.

When Herod saw Jesus he 8
 was extremely pleased; for
 he had long desired to see
 him, having heard much of
 him, and hoped to see him
 perform some miracle. he 9
 plyed him therefore with
 many interrogatories, but 10
 Jesus made him no answer,
 tho' the chief priests and
 Scribes maintain'd their
 charge with vehemence.
 then Herod and his retinue 11
 treated him with contempt,
 and in derision sent him back
 magnificently dress'd to Pi-
 late. and from that day 12
 the enmity that had been be-
 tween Pilate and Herod en-
 ded in friendship.

Pilate having order'd 13
 the chief priests, the sena-
 tors, and people to appear,
 he said to them, you have 14
 represented this man to me
 as one that was stirring up
 the people to a revolt: you
 see I have examin'd him in
 your

ανθρωπω τούτῳ αἰτίον, ὡν
κατηγορεῖτε κατ' αὐτοῦ.
15 ἀλλ' οὐδὲ Ἡρώδης, ἀνεπέμ-
ψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ
ἰδοὺ, οὐδὲν ἄξιον θανάτου
16 ἐστὶ πεπραγμένον αὐτῷ. παι-
δεύσας οὖν αὐτόν ἀπολύσω.
17 ἀναγκὴν δὲ εἶχεν ἀπολύειν αὐ-
18 τοὺς κατὰ ἑορτὴν ἓνα. ἀνε-
κράξαν δὲ πᾶσι πληθεὶ, λεγόν-
τες, αἶρε τούτον, ἀπολύσω
δὲ ἡμῖν τὸν Βαραββαν.

19 Ὅστις πν διαστασιν τινὰ
γενομένην ἐν τῇ πόλει καὶ
φόνον βεβλημένος εἰς φυλα-
20 κήν. πάλιν οὖν ὁ Πιλάτος
προσεφώνησε, θέλων ἀπολύ-
21 σαι τὸν Ἰησοῦν. οἱ δὲ ἐπε-
φώνουν, λέγοντες, σταυρω-
22 σον, σταυρώσον αὐτόν. ὁ
δὲ τρίτον εἶπε πρὸς αὐτοὺς,
τί γὰρ κακὸν ἐποίησεν οὗτος;
οὐδὲν αἰτίον θανάτου εὑρον ἐν
αὐτῷ, παιδεύσας οὖν αὐτὸν
23 ἀπολύσω. οἱ δὲ ἐπεκύντο
φωναὶς μεγάλαις, αἰτοῦμενοι
αὐτὸν σταυρωθῆναι, καὶ κα-
τίσχουσιν αἱ φωναὶ αὐτῶν,
24 καὶ τῶν ἀρχιερέων. ὁ δὲ Πι-
λάτος ἐπέκρινε γενέσθαι τὸ αἰ-
25 τήμα αὐτῶν. ἀπέλυσε δὲ
τὸν διαστασιν καὶ φόνον βε-
βλημένον εἰς τὴν φυλακὴν,
ὃν ᾔθουντο, τὸν δὲ Ἰησοῦν

your presence; yet I don't
find he is guilty of the crimes
you have laid to his charge:
no, nor even Herod; for I
15 referr'd you to him, and
you see nothing that is capi-
tal, has been made out a-
gainst him. I will there- 16
fore order him to be whipp'd,
and then release him. now 17
as it was customary for the
governor to release one of the
prisoners at the feast; all 18
the people cry'd out, let this
man die, and release to us
Barabbas.

Barabbas had been im- 19
prison'd for murder in a riot
he had rais'd in the city.
Pilate therefore, desirous to 20
release Jesus, expostulated
with them again. but they 21
cry'd out, crucify him, cruci-
fy him. however he urg'd it a 22
third time, why, what crime
has he done? I don't find
he has done any thing that
deserves death: I will there-
fore order him to be whipp'd,
and so dismiss him. but they 23
persisted with great clamour
in their demands, to have
him crucified: and as the
people and chief priests re-
doubled their clamours, Pi- 24
late determin'd to grant their
request. accordingly he dis- 25
charg'd the prisoner they de-
sired, him that was commit-
ted for riot and murder; but

παρέδωκε τῷ θελήματι αὐ-
των.

*he abandon'd Jesus to their
discretion.*

26 Καὶ ὡς ἀπῆγαγον αὐτὸν,
ἐπιλαβόμενοι Σιμῶνα τινὸς
Κυρηναίου τοῦ ἐρχομένου ἀπ'
ἀγροῦ, ἐπέθηκαν αὐτῷ τοῦ
σταυροῦ φερεῖν ὀπίσθεν τοῦ

*As they were conducting 26
him to execution, they seiz'd
upon one Simon of Cyrene,
who was coming to town,
and oblig'd him to carry the*

27 Ἰησοῦ. ἠκολούθει δὲ αὐτῷ
πολὺ πλῆθος τοῦ λαοῦ, καὶ
γυναικῶν, αἱ καὶ ἐκοπτοῦντο

*cross after Jesus, who was 27
followed by a great crowd of
people, and several women,*

28 καὶ ἐθρηνῶν αὐτὸν. στρα-
φείς δὲ πρὸς αὐτάς ὁ Ἰησοῦς,
εἶπε, θυγατέρες Ἱερουσαλὴμ,
μὴ κλαίετε ἐπ' ἐμὲ, πολλὴν ἐφ'
ἑαυτάς κλαίετε, καὶ ἐπὶ τὰ

*who beat their breasts and
lamented him. but Jesus 28
turn'd about and said to
them, daughters of Jerusa-
lem, weep not for me, but weep*

29 τέκνα ὑμῶν. ὅτι ἰδοὺ, ἐρ-
χονται ἡμέραι ἐν αἷς ἐροῦσι,
μακαριαὶ αἱ στείραι, καὶ κοι-
λῆαι αἱ οὐκ ἐγεννησάν, καὶ

*for your selves, and for your
children. for now the time 29
is coming, when it will be
said, happy are the barren,*

30 μαστοὶ οἱ οὐκ ἐθλάσαν. το-
τε ἀρξονται λέγειν τοῖς ὄρεσι,
πέσετε ἐφ' ἡμᾶς, καὶ τοῖς
βουνοῖς, καλυψάτε ἡμᾶς.

*and they who never bare,
happy the breast, that never
gave suck. then shall they 30
cry to the mountains, fall*

31 ὅτι εἰ ἐν τῷ ὕμῳ ἔνλω ταῦτα
ποιοῦσιν, ἐν τῷ ξηρῷ τί γινέ-
ται?

*on us; and to the hills, co-
ver us. for if the green wood 31
burn thus, how will the
dry wood flame?*

32 Ἦγοντο δὲ καὶ ἕτεροι δύο
κακούργοι σὺν αὐτῷ ἀναιρε-

*At the same time, two 32
malefactors were led along*

33 θῆναι. καὶ ὅτε ἀπῆλθον ἐπὶ
τὸν τόπον τὸν καλούμενον
κράβων, ἐκεῖ ἐσταυρώσαν αὐ-
τὸν, καὶ τοὺς κακούργους, ὃν
μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀρι-
στερων. ὁ δὲ Ἰησοῦς εἶλε,

*to be crucified with Jesus.
accordingly, when they came 33
to the place call'd Calvary,
they crucified him there, and
the two malefactors; the one
at his right, the other at*

34 “πατερ, ἀφεσ αὐτοῖς, οὐ γὰρ
“οἶδασιν τί ποιοῦσι.” διαμερι-
ζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,

*and Jesus said, 34
“father, forgive them; for
“they know not what they do.”
then they divided his rai-*

εβαλον

ment

35 **ΕΒΑΛΟΝ ΚΛΗΡΟΝ·** **ΚΑΙ ΕΙΣΤΗΚΕΙ**
Ο ΛΑΟΣ **ΘΕΩΡΩΝ·** **ΕΞΕΜΥΚΤΗΡΙ-**
ΖΟΥ ΔΕ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ **ΣΥΝ**
ΑΥΤΟΙΣ· **ΛΕΓΟΝΤΕΣ·** **ΑΛΛΟΥΣ**
ΕΣΩΣΕ· **ΣΩΣΑΤΩ ΕΑΥΤΟΝ·** **ΕΙ**
ΟΥΤΟΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ Ο ΤΟΥ
ΘΕΟΥ ΕΚΛΕΚΤΟΣ· **ΕΥΠΑΙΖΟΥ ΔΕ**
ΑΥΤΩ ΚΑΙ ΟΙ ΣΤΡΑΤΙΩΤΑΙ·
ΠΡΟΣΕΡΧΟΜΕΝΟΙ ΚΑΙ ΟΣΟΣ ΠΡΟΣ-
ΦΕΡΟΝΤΕΣ ΑΥΤΩ· **ΚΑΙ ΛΕΓΟΝ-**
ΤΕΣ· **ΕΙ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ**
ΙΟΥΔΑΙΩΝ· **ΣΩΣΟΝ ΣΕΑΥΤΟΝ·**
36 **ΝΥ ΔΕ ΚΑΙ ΕΠΙΓΡΑΦΗ ΓΕΡΡΑΜ-**
ΜΕΝΗ ΕΠ' ΑΥΤΩ **ΓΡΑΜΜΑΣΙΝ**
ΕΛΛΗΝΙΚΟΙΣ ΚΑΙ ΡΩΜΑΙΚΟΙΣ ΚΑΙ
ΕΒΡΑΙΚΟΙΣ· **ΟΤΤΟΣ ΕΣΤΙΝ**
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
ΔΑΙΩΝ·

39 **ΕΙΣ ΔΕ ΤΩΝ ΚΡΕΜΑΣΘΕΝΤΩΝ**
ΚΑΚΟΥΡΓΩΝ **ΕΒΛΑΣΦΗΜΕΙ ΑΥ-**
ΤΟΝ· **ΛΕΓΩΝ·** **ΕΙ ΣΥ ΕΙ Ο ΧΡΙΣ-**
ΤΟΣ· **ΣΩΣΟΝ ΣΕΑΥΤΟΝ ΚΑΙ**
40 **ΗΜΑΣ·** **ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΕΤΕ-**
ΡΟΣ ΕΠΕΤΙΜΑ ΑΥΤΩ· **ΛΕΓΩΝ·**
ΟΥΔΕ ΦΟΒΗ ΣΥ ΤΟΝ ΘΕΟΝ· **ΟΤΙ**
41 **ΕΝ ΤΩ ΑΥΤΩ ΚΡΙΜΑΤΙ ΕΙ?** **ΚΑΙ**
ΗΜΕΙΣ ΜΕΝ ΔΙΚΑΙΩΣ· **ΑΞΙΑ ΓΑΡ**
ΩΝ ΕΠΡΑΞΑΜΕΝ· **ΑΠΟΛΑΜΒΑΝΟ-**
ΜΕΝ· **ΟΥΤΟΣ ΔΕ·** **ΟΥΔΕΝ ΑΤΟ-**
42 **ΠΟΝ ΕΠΡΑΞΕ·** **ΚΑΙ ΕΛΕΓΕ ΤΩ**
ΙΗΣΟΥ· **ΜΝΗΣΘΗΤΙ ΜΟΥ·** **ΚΥΡΙΕ·**
ΟΤΑΝ ΕΛΘΗΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ
43 **ΣΟΥ·** **ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΙΗ-**
ΣΟΥΣ· **ΑΜΗΝ·** **ΛΕΓΩ ΣΟΙ·** **ΣΗ-**
ΜΕΡΟΝ ΜΕΤ' ΕΜΟΥ ΕΣΗ ΕΝ ΤΩ
ΠΑΡΑΔΕΙΣΩ·

44 **ΗΥ ΔΕ ΩΣΕΙ ΩΡΑ ΕΚΤΗ·** **ΚΑΙ**
ΣΚΟΤΟΣ ΕΓΓΙΣΤΟ· **Φ' ὅλην τὴν**
γῆν

ment among them by throw-
ing lots, while the people 35
who stood looking on, and
the senators themselves con-
temptuously said, he sav'd
others; if he be Christ, the
elect of God, let him save
himself. the soldiers too, who 36
came to bring him vinegar,
insulted him, saying, if thou 37
art the king of the Jews,
save thy self: they likewise 38
put the following inscription
over his head, in Greek, in
Latin, and in Hebrew,
THIS IS THE KING
OF THE JEWS.

Now one of the malefac- 39
tors, that was crucified with
him, impiously said, if thou
art the Christ, save thy self,
and us. but the other an- 40
swered, and thus reprov'd
him, art thou under no awe
of God, thou that art con-
demned to the same punish-
ment? as for us, it is with 41
justice, that we suffer the
penalty due to our crimes:
but as for him, what mis-
demeanour has he been guilty
of? then said he to Jesus, 42
Lord, remember me when you
enter into your kingdom. Je- 43
sus answer'd, verily I tell
you, this day thou shalt be
with me in paradise.

About the sixth hour, it 44
was dark all over the land
S f till

45 ἤν ἕως ὥρας ἐνάτης· καὶ
ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσ-
χίσθη τὸ καταπέτασμα τοῦ
46 ναοῦ μεσον· καὶ φωνήσας
φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε,
πατέρ, εἰς χεῖρας σου παρα-
θήσομαι τὸ πνεῦμα μου· καὶ
ταῦτα εἰπὼν ἐξέπνευσεν.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχος
τὸ γενομένον, ἐδόξασε τὸν
Θεόν, λέγων, οὕτως ὁ ἀν-
48 ἄθρωπος οὗτος δίκαιος ἦν· καὶ
πάντες οἱ συμπαραγενομένοι
οἱ ὄχλοι ἐπὶ τὴν θεωρίαν ταυ-
τήν, θεωροῦντες τὰ γεόμενα,
τυπτοῦντες ἑαυτῶν τὰ στήθη
ὑπέστρεφον.

49 Εἰστήκεισαν δὲ πάντες οἱ
γινώσκοντες αὐτοῦ μακροθεν, καὶ
γυναῖκες αἱ συνακολουθήσα-
σαι αὐτῷ ἀπὸ τῆς Γαλι-
λαιας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνοματι
Ἰωσήφ, βουλευτικῆς ὑπαρχῶν,
51 ἀνὴρ ἀγαθὸς καὶ δίκαιος, οὗ-
τος οὐκ ἦν συγκατατεθειμένος
τῇ βουλῇ καὶ τῇ πράξει αυ-
τῶν, ἀπὸ Ἀριμαθαίας πο-
λεως τῶν Ἰουδαίων, ὃς καὶ
προσεδέχετο καὶ αὐτὸς τὴν
52 βασιλείαν τοῦ Θεοῦ· οὗ-
τος προσελθὼν τῷ Πιλατῷ,
ἤτησατο τὸ σῶμα τοῦ Ἰη-
53 σοῦ· καὶ καθελὼν αὐτὸ ἐνε-
τυλίξεν αὐτὸ σινδόνι, καὶ ἐ-
θήκεν αὐτὸ ἐν μνηματι λα-
ξεύτῳ, ὃ οὐκ ἦν οὐδέπω σν-

till the ninth hour. the sun 45
was obscured, and the veil
of the temple was rent in
two. and Jesus cried with 46
a loud voice, saying, father,
into thy hands I commend
my spirit; and in pronoun-
cing these words, he expired.

The centurion upon seeing 47
what had happen'd, gave
glory to God, and said, cer-
tainly this was a righteous
man. and all the people that 48
had crowded to that sight,
went home striking their
breasts at the thoughts of
those events.

As for his acquaintance, 49
they all stood at a distance,
with the women that follow-
ed him from Galilee, and
were spectators during the
whole transaction.

There was likewise present 50
a counsellor, named Joseph,
a man of probity and justice,
one who had never abetted
the contrivances and proceed-
ings of the Jews. he was 51
of Arimathea, a city of Ju-
dea, and one of those, who
were in expectation of the
Messiah's reign. this very 52
man went to Pilate, and
begg'd the body of Jesus.
and he took it down, and 53
wrapp'd it in linnen, and
laid it in a sepulchre, betwixt
cut of a rock, wherein no-
body had ever yet been de-
posited.

54 δὲς κείμενος. καὶ ἡμέρα πν
 παρασκευῇ, καὶ σαββάτου
 55 ἐπέφωσκε. κατακολουθήσα-
 σαι δὲ καὶ γυναῖκες, αἰτίνας
 πᾶν συνέληλυθαι αὐτῷ
 ἐκ τῆς Γαλιλαίας, θεάσαν-
 το το μνημεῖον, καὶ ὡς ἐτέθη
 56 τὸ σῶμα αὐτοῦ. ὑποστρε-
 ψασαὶ δὲ ἡτοιμάσαν αρω-
 ματὰ καὶ μυρά : καὶ τὸ μὲν
 σαββάτου ἡσυχάσαν κατὰ
 τὴν ἐντολὴν.

1 Τῇ δὲ μιᾷ τῶν σαββα-
 τῶν, ὀρθροῦ βαθεὸς πλθόν
 ἐπὶ τὸ μνημα φέρουσαι αἱ
 ἡτοιμάσαν αρωματὰ, καὶ
 2 τίνας συν αὐταῖς. εὗρον δὲ
 τὸν λίθον ἀποκεκυλισμένον
 3 ἀπὸ τοῦ μνημείου. καὶ εἰ-
 σελθούσαι οὐκ εὗρον τὸ σῶ-
 4 μα τοῦ Κυρίου Ἰησοῦ. καὶ
 ἐξενέτο ἐν τῷ διαπορεῖσθαι
 αὐτὰς περὶ τούτου, καὶ ἰδοὺ,
 δύο ἀνδρες ἐπέστησαν αὐ-
 5 ταῖς ἐν ἐσθῆσιν ἀστράπ-
 τουσαῖς. ἐμφοβῶν δὲ γενο-
 μένων αὐτῶν, καὶ κλινουσῶν
 τὸ πρόσωπον εἰς τὴν γῆν, εἰ-
 πόντες πρὸς αὐτάς : τί ἑπείτε
 6 τοῦ ζῶντος μετὰ τῶν νεκρῶν ;
 οὐκ ἐστὶν ὡδὲ, ἀλλ' ἤγερθη.
 7 μνησθήτε ὡς ἐλάλησεν ὑμῖν,
 ἐτι ὡν ἐν τῇ Γαλιλαίᾳ, λε-
 γων, ὅτι δεῖ τὸν υἱὸν τοῦ
 ἀνθρώπου παραδοθῆναι εἰς
 χεῖρας ἀνθρώπων ἁμαρτω-
 λων, καὶ σταυρωθῆναι : καὶ
 τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
 8 καὶ ἐμνησθήσαν τῶν ῥημα-
 τῶν

posited. now that day was 54
 the preparation, and the sab-
 bath then drew on. the wo- 55
 men therefore, who had ac-
 companied Jesus from Ga-
 lilee, followed Joseph, to the
 sepulchre, to see how the body
 was disposed of. then they 56
 went home, and provided spi-
 ces and perfumes : after
 which they rested the sab-
 bath-day, as the law ap-
 pointed.

On the first day of the 1
 week, very early in the morn-
 ing, they went to the sepul-
 chre with the spices they had
 provided, accompanied by 2
 several others. and having
 found that the stone had been
 remov'd from the sepulchre,
 they entred in, but did not 3
 find the body of the Lord
 Jesus. whilst they were in 4
 great perplexity about it, all
 of a sudden, two men ap-
 pear'd before them in robes
 of light. upon which they 5
 were frightened, and bowed
 themselves to the very ground:
 but the men said to them,
 why do you look among the
 dead for one that is alive ?
 he is not here, but is risen : 6
 remember what he told you,
 when he was yet in Galilee,
 that the son of man must be 7
 deliver'd into the hands of
 sinful men ; be crucified ; and
 the third day rise again. then 8
 they

9 των αυτου, και υποστρε-
ψασαι απο του μνημειου, α-
πηγγειλαν ταυτα παντα τοις
ενδεκα και πασι τοις λοιποις.
10 η Μαγδαληνη Μαρια, και Ι-
ωαννα, και Μαρια Ιακωβου,
και αι λοιπαι συν αυταις,
αι ελεγον προς τους αποστο-
11 λους ταυτα. και εφαντισαν
ενωπιον αυτων ωσει ληρος τα
ρηματα αυτων, και πισ-
12 τουν αυταις. ο δε Πეტρος
αναστας εδραμεν επι το μνη-
μειον, και παρακυψας βλε-
πει τα οθονια κειμενα μονα :
και απηλθε, προς εαυτον θαυ-
μαζων το γεγονος.

13 Και ιδου, δυο εξ αυτων
πσαν πορευομενοι εν αυτη τη
ημερα εις κωμην απεχουσσαν
σταδιους εξηκοντα απο Ιε-
ρουσαλημ, η ονομα Εμμαους,
14 και αυτοι ωμιλουν προς αλ-
ληλους περι παντων των συμ-
15 βεβηκοτων τουτων. και ε-
γενετο εν τω ομιλειν αυτους
και συζητειν, και αυτος ο
Ιησους εφρισας συνεπορευετο
16 αυτοις. οι δε οφθαλμοι αυ-
των εκρατουντο του μη ε-
17 πιγνωαι αυτον. ειπε δε προς
αυτους, τινες οι λογοι ουτοι,
ους αντιβαλλετε προς αλλη-
λους περιπατουντες, και εστε
18 σκυθρωποι ? αποκριβεις δε ο
εις ω ονομα Κλεοπας, ειπε
προς αυτον, συ μονος πα-
ροιεις Ιερουσαλημ, και ουκ

they remembered his words ;
and upon their return from 9
the sepulchre, they related the
whole matter to the eleven,
and all the other disciples. it 10
was Mary Magdalene and
Joanna, Mary the mother of
James, and others with them,
who gave the apostles this re-
lation : which however ap- 11
pear'd to them such a deli-
rious tale, they could not give
credit to any of them. yet Pe- 12
ter got up, and ran to the se-
pulchre, where stooping down
he saw nothing but the linnen
lying there : upon which he
went away wondering with
himself at such an event.

The same day two of them 13
went to a village named Em-
maus, which was distant a-
bout threescore furlongs from
Jerusalem : and their conver- 14
sation ran upon all that had
lately happened. now while 15
they were conferring and de-
bating together, Jesus him-
self join'd them and walk'd
along with them. but their 16
eyes were affected so as not
to discern who he was. and 17
he said to them, what is the
subject of your debate in the
way, and why do you look so
sad ? one of them, Cleo- 18
pas by name, reply'd, are
you such a stranger in Je-
rusalem as not to know
what has so lately happen'd
there ?

19 ἔγνωσεν τὰ γενομένα ἐν αὐτῇ ἐν
 ταῖς ἡμέραις ταύταις· καὶ
 εἶπεν αὐτοῖς, ποία; οἱ δὲ
 εἶπον αὐτῷ, τὰ περὶ Ἰησοῦ
 τοῦ Ναζωραίου, ὃς ἐφανεύετο
 ἀνὴρ προφητῆς, δυνατὸς ἐν
 ἔργῳ καὶ λόγῳ ἐναντίον τοῦ
 Θεοῦ καὶ παντός τοῦ λαοῦ.
 20 ὅπως τε παρέδωκαν αὐτὸν οἱ
 ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡ-
 μῶν εἰς κρίμα θανάτου, καὶ
 21 ἐσταύρωσαν αὐτὸν. ἡμεῖς
 δὲ ᾤμισημεν ὅτι αὐτὸς ἐστὶν
 ὁ μελλὼν λυτρουσθαι τὸν Ἰσ-
 ραὴλ· ἀλλὰ γὰρ σὺν πᾶσι
 τούτοις, τρίτην ταύτην ἡ-
 μέραν ἀφ' οὗ σήμερον, ἀφ' οὗ
 22 ταῦτα ἐφανεύετο, ἀλλὰ καὶ
 γυναῖκες τινὲς ἐξ ἡμῶν ἔξελ-
 τήσαν ἡμᾶς, γενομένηι ὀρθρίᾳ
 23 ἐπὶ τὸ μνημεῖον. καὶ μὴ εὗ-
 ρουσιν τὸ σῶμα αὐτοῦ
 πάλιν, λεγούσαι καὶ ὁπτα-
 σίαν ἀγγέλων ἑώρακεν αἱ, οἱ
 24 λεγούσιν αὐτὸν ἔχον. καὶ
 ἀπῆλθον τινες τῶν σὺν ἡμῖν
 ἐπὶ τὸ μνημεῖον, καὶ εὗρον
 οὕτως καθὼς καὶ αἱ γυναῖκες
 εἶπον, αὐτὸν δὲ οὐκ εἶδον.
 25 καὶ αὐτὸς εἶπε πρὸς αὐτοὺς,
 ὡ ἀνοήτοι καὶ βραδεῖς τῇ
 καρδίᾳ τοῦ πιστεῦν ἐπὶ
 πᾶσιν ὅς ἐλάλησαν οἱ προ-
 26 φῆται. οὐχὶ ταῦτα εἶδε πα-
 θεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν
 27 εἰς τὴν δόξαν αὐτοῦ; καὶ
 ἀρχάμενος ἀπὸ Μωσέως, καὶ
 ἀπὸ πάντων τῶν προφητῶν,
 διηρμήνευεν αὐτοῖς ἐν πάσαις
 ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

καὶ

there? what about? said 19
 he. why, about Jesus the
 Nazarean, said they, who
 was a prophet, eminently
 recommended, by his doctrine
 and his works, to the ap-
 probation of God and of all
 the people; and of his be- 20
 ing deliver'd up by our chief
 priests and magistrates to be
 condemn'd to die, whom they
 actually crucified: though 21
 we expected he would have
 been the Messiah, that was
 to deliver Israel: and besides
 all this, it is now three
 days since these things were
 done. 'tis true, some wo- 22
 men of our company threw
 us into a surprize: for going
 to the sepulchre early in the
 morning, and not finding 23
 his body there, they came
 to tell us, that they had
 seen a vision of angels, who
 said that he was alive. where- 24
 upon some of us went to the
 sepulchre, and found matters
 just as the women had rela-
 ted; but him they did not
 see. then Jesus said to them, 25
 how stupidly incredulous are
 you not to believe things that
 have been all predicted by
 the prophets! was not the 26
 Messiah to have suffer'd
 thus, and after that enter
 into his glory? then begin- 27
 ning at Moses he explain'd
 all the passages there, and
 in

28 και ηγγισαν εις την κωμην ου
επορεύοντο, και αυτος προ-
σεποιετο πορρωτέρω πορευ-
29 εσθαι. και παρεβιασαντο
αυτον, λεγοντες, μείνου μεθ'
ημών, ὅτι προς ἑσπεραν ἐστι,
και κεκληκεν ἡ ἡμέρα. και ἐ-
σπληθε του μείναι συν αυτοις.
30 και εγενετο εν τῷ κατακλιθη-
ναι αυτον μετ' αυτων, λα-
βων του αρτου, ευλογησε,
και κλασας ἐπέδιδου αυτοις.
31 αυτων δε διπνοιχθησαν οἱ ὀφ-
θαλμοι, και ἐπεγνωσαν αυ-
τον, και αυτος αφαντος ἐγε-
νετο απ' αυτων.

32 Και ειπον προς αλληλους,
ουχι ἡ καρδια ημών καιομενη
ην εν ἡμῖν, ὡς ἐλάλει ἡμῖν εν
τῇ ὁδῷ, και ὡς διπνοιγεν ἡμῖν
33 τας γραφας? και ἀναστάν-
τες αὐτῇ τῇ ὥρᾳ, ὑπεστρε-
ψαν εἰς Ἱερουσαλημ, και ἐύρου
συνθηροισμενους τους ἑνδεκα
34 και τους συν αυτοις, λεγον-
τας, ὅτι ηγεθη ὁ Κυριος ον-
35 τως, και ὤφθη Σιμωνι. και
αυτοι ἐξηγουντο τα εν τῇ ὁ-
δῷ, και ὡς ἐγνωσθη αυτοις εν
τῇ κλασει του αρτου.

36 Ταυτα δε αυτων λαλουν-
των, αυτος ὁ Ἰησους ἐστῆ εν
μεσῷ αυτων, και λεγει αυ-

in all the prophets, which
related to himself. and they 28
drew nigh the village where
they were going: and he
seemed as if he would have
pass'd on further. but they 29
press'd him, saying, stay with
us, for it is late and begins
to be dark. so he went in
to tarry with them. and as 30
he was at table with them,
he took bread, and gave
thanks, then brake it and
gave it to them; when look- 31
ing upon him more intently,
they perceiv'd that it was
Jesus. but he vanish'd out of
sight.

Upon this, they said to one 32
another, to what ardor did
not our affections rise, while
he talk'd with us by the way,
and while he expounded to us
the scriptures? and immedi- 33
ately they set out, and re-
turn'd to Jerusalem, where
they found the eleven, and the
rest of their company, all as-
sembled, who said, the Lord 34
is actually risen, and hath
appeared to Simon. There- 35
upon the two disciples related
what had hapned on the road,
and how they first discover'd
who Jesus was at his break-
ing of bread.

While they were thus talk- 36
ing, Jesus himself appear'd
in the midst of them, and
said to them, peace be with

37 τοις, ειρηνη υμιν. πτοσθεν-
τες δε και εμφοβοι γενομενοι ε-
38 δοκουν πνευμα θεωρειν. και
ειπεν αυτοις, τι τεταραγμενοι
εστε, και διατι διαλογισμοι
αναβαινουσιν εν ταις καρδιαις
39 υμων? ιδετε τας χειρας μου
και τους ποδας μου, οτι αυ-
τος εγω ειμι, ψπλαφησατε
με και ιδετε, οτι πνευμα σαρ-
κα και οστεα ουκ εχει, κα-
40 θως εμε θεωρειτε εχοντα: και
τουτο ειπων επεδειξεν αυτοις
41 τας χειρας και τους ποδας. ετι
δε απιστουντων αυτων απο
της χαρας, και θαυμαζον-
των, ειπεν αυτοις, εχετε τι
42 βρωσιμον ενθαδε? οι δε επε-
δωκαν αυτω ιχθυος οππου με-
ρος, και απο μελισσιου κη-
43 ριου, και λαβων, ενωπιον αυ-
44 των εφαγεν. ειπε δε αυτοις,
ουτοι οι λογοι ους ελαλησα
προς υμας ετι ων συν υμιν,
οτι δει πληρωθηναι παντα
τα γεγραμμενα εν τω νομω
Μωσεως, και προφ. ~~αδ~~, και
45 ψαλμοις περι εμου. τοτε δι-
ανοιξεν αυτων τον νουν, του
46 συνειναι τας γραφας. και ει-
πεν αυτοις, οτι ουτω γεγραπ-
ται, και ουτως εδει παθειν
τον Χριστον, και αναστηναι
εκ νεκρων τη τριτη ημερα,
47 και κηρυχθηναι επι τω ονομα-
τι αυτου μετανοιαν και αφε-
σιν αμαρτιων εις παντα τα
εθνη, αρξαμενον απο Ιερου-
48 σαλημ. υμεις δε εστε μαρ-

you. but they were in a con- 37
sternation and fright, imagi-
ning, that they saw a spirit. 38
upon which he said to them, 38
why are you in this confu-
sion? what is it, that your
minds are so perplex'd? be- 39
hold my hands, and my feet. 39
for I am bodily present, touch
me and consider me; for a
spirit has not flesh and bones,
as you see me have: all the 40
while holding out his hands
and his feet, as he was speak-
ing. but as they were diffi- 41
dent of so joyful an event,
and still in amaze, he said to
them, have you any thing
here to eat? and they gave 42
him a piece of broil'd fish,
and of a boney-comb; which 43
he took, and did eat in their
presence. then he said, this 44
is what I told you, while I
was yet with you, that what
has been written concerning me
in the law of Moses, in the
prophets, and in the psalms,
must be all accomplished. then 45
he open'd their minds to make
them understand the scrip-
tures, and said to them, thus 46
it is written, and thus it be-
hov'd Christ to suffer, and
to rise from the dead the third
day: and that repentance 47
and remission of sins should
be preach'd in his name, a-
mong all nations, beginning
at Jerusalem. you are wit- 48

49 **ΤΥΡΕΣ ΤΟΥΤΩΝ.** και ιδου, εγω αποστέλλω την επαγγελίαν του πατρος μου εφ' υμας· υμεις δε καθισατε εν τη πολει Ιερουσαλημ, εως ου ενδυσασθε δυνάμιν εξ υψους.

50 **ΕΞΗΓΑΓΕ ΔΕ** αυτους εξω έως εις Βηθανιαν, και επαράς τας χειρας αυτου, ευλογησεν αυ-

51 **ΤΟΥΣ.** και εγενετο εν τω ευλογειν αυτον αυτους, διεστή απ' αυτων, και ανεφερετο εις

52 **ΤΟΝ ΟΥΡΑΝΟΝ.** και αυτοι προσκυνησαντες αυτον, υπεστρεψαν εις Ιερουσαλημ μετα χα-

53 **ΡΑΣ ΜΕΓΑΛΗΣ.** και ησαν διαπαντος εν τω ιερω, αινουντες και ευλογουντες τον Θεον.

nesses of these things. and I 49 am going to send you what my father has promis'd you. but continue in the city of Jerusalem, until you shall be endued with power from on high.

At length he led them out 50 as far as Bethany; and stretching out his hands, he gave them his benediction.

and while he was blessing 51 them, he was taken from them, and carried up into heaven.

and they worship'd him, and 52 with great joy return'd to Jerusalem, where they daily 53 praised and blessed God in the temple.



According to JOHN.

6 ΕΓΕΝΕΤΟ ΑΝΘΡΩΠΟΣ ΑΠΕΣ-
 7 ΤΑΛΜΕΝΟΣ ΠΑΡΑ ΘΕΟΥ, ΠΝ ΟΥΟ-
 8 ΜΑ ΑΥΤΩ ΙΩΑΝΝΗΣ. ΟΥΤΟΣ
 9 ΠΛΗΘΕΝ ΕΙΣ ΜΑΡΤΥΡΙΑΝ, ΙΝΑ
 10 ΜΑΡΤΥΡΗΣΗ ΠΕΡΙ ΤΟΥ ΦΩΤΟΣ,
 11 ΙΝΑ ΠΑΝΤΕΣ ΠΙΣΤΕΥΣΩΣΙ ΔΙ-
 12 ΑΥΤΟΥ. ΟΥΚ ΠΝ ΕΚΕΙΝΟΣ ΤΟ
 13 ΦΩΣ, ΑΛΛ' ΙΝΑ ΜΑΡΤΥΡΗΣΗ
 14 ΠΕΡΙ ΤΟΥ ΦΩΤΟΣ. ΠΝ ΤΟ ΦΩΣ
 15 ΤΟ ΑΛΗΘΙΝΟΝ, Ο ΦΩΤΙΖΕΙ ΠΑΝ-
 16 ΤΑ ΑΝΘΡΩΠΩΝ ΕΡΧΟΜΕΝΟΝ ΕΙΣ ΤΟΝ
 17 ΚΟΣΜΟΝ. ΕΝ ΤΩ ΚΟΣΜΩ ΠΝ,
 18 ΚΑΙ Ο ΚΟΣΜΟΣ ΔΙ' ΑΥΤΟΥ ΕΓΕΝΕΤΟ,
 19 ΚΑΙ Ο ΚΟΣΜΟΣ ΑΥΤΟΝ ΟΥΚ ΕΓΝΩ.
 20 ΕΙΣ ΤΑ ΙΔΙΑ ΠΛΗΘΕ, ΚΑΙ ΑΙ ΙΔΙΟΙ
 21 ΑΥΤΟΝ ΟΥ ΠΑΡΕΛΑΒΟΝ. ΟΣΟΙ
 22 ΔΕ ΕΛΑΒΟΝ ΑΥΤΟΝ ΕΔΩΚΕΝ ΑΥ-
 23 ΤΟΙΣ ΕΞΟΥΣΙΑΝ ΤΕΚΝΑ ΘΕΟΥ ΓΕ-
 24 ΝΕΣΘΑΙ.

There was a man sent 6
from God, whose name was
John. he came as a wit- 7
ness, to represent what he
knew of the light, that by
his means all might be con-
vinc'd. he was not that 8
Light, but was sent to testi-
fy of that light. HE was 9
the true Light who came in-
to the world, to enlighten
every man. he was in the 10
world, even the world that
had been made by him, but
the world knew him not. he 11
came unto his own, and his
own received him not. but to 12
as many as received him, and

It be-

* See the note at the end of this gospel.

κεσθαι, τοκ πιστευουσιν εις
13 το ονομα αυτου. οι ουκ εξ αι-
ματων, ουδε εκ θεληματος
σαρκος, ουδε εκ θεληματος
ανδρος, αλλ' εκ Θεου εγεννη-
θησαν.

14 Και ο Λογος σαρχ' εγενετο,
και εσκηνωσεν εν ημιν, και
εθεασαμεθα την δοξαν αυτου,
δοξαν ως Μονογενοικ παρα
πατρος, πληρης χαριτος και
15 αληθειας. Ιωαννης μαρτυρει
περι αυτου, και κεκραγε, λε-
γων, " ουτος ην ον ειπον,
" ο απισω μου ερχομενος,
" εμπροσθεν μου γεγονεν, οτι
16 " πρωτος μου ην." και εκ
του Πληρωματος αυτου η-
μεις παντες ελαβομεν, και χα-
17 ριν αντι χαριτος. οτι ο νομος
δια Μωσεως εδοθη, η χαρις
και η αληθεια δια Ιησου Χρισ-
18 του εγενετο. Θεον ουδεις εω-
ρακε πωποτε, ο Μονογενης
υιος, ο ων εις τον κολπον του
πατρος, εκεινος εξηγησατο.

19 Και αυτη εστιν η μαρτυρια
του Ιωαννου, οτε απεστει-
λαν οι Ιουδαιοι εξ Ιεροσολυ-
μων ιερεις και Λευιτας, ινα
ερωτησωσιν αυτον, συ τις
20 ει? και ωμολογησε, και ουκ
ηρησατο, και ωμολογησεν,
οτι ουκ ειμι εγω ο Χριστος.

και

believed on him, he granted
the privilege of being the
sons of God. a birth which
12 they had not from circum-
cision, nor from the constitu-
tion of the body, nor the in-
stitution of man, but from
God.

The Logos became incar- 14
nate, and had his tabernacle
among us, being full of grace
and truth; and we contem-
plated his glory, such glory
as the * Monogenes derived
from the father. it was of 15
him that John bare witness,
when he made this declara-
tion, " this was he of whom
" I said, he that cometh after
" me, was before me; for
" he did indeed exist before
" me." and of his * Plenitude 16
have we all received, even
abundant grace. the law 17
indeed was delivered by Mo-
ses, but grace and truth was
the dispensation of Jesus
Christ. no man hath seen 18
God at any time; * the only
begotten son, who is intimate
with the father, hath made
him known.

This is the testimony of 19
John, when the Jews sent
priests and Levites from Je-
rusalem, to ask him, who
he was. he own'd it, and 20
did not deny it; but made
this protestation, I am not

the

* See the note at the end of this gospel.

21 και πρωτησαν αυτον, τι
ουν? Ηλιας ει συ? και λεγει,
ουκ ειμι. ο προφητης ει συ?
22 και απεκριθη, ου. ειπον ουν
αυτω, τις ει? ινα αποκρισιν
δωμεν τοις πεμψασιν ημας,
23 τι λεγεις περι σεαυτου? εφη,
“ εγω φωνη βοωντος εν τη
“ ερημω, ευθυνατε την οδον
“ Κυριου,” καθως ειπεν Η-
σαιας ο προφητης.

24 Και ο απεσταλμενος ησαν
25 εκ των Φαρισαιων. και πρω-
τησαν αυτον, και ειπον αυ-
τω, “ τι ουν βαπτιζεις, ει
“ συ ουκ ει ο Χριστος, ουτε
“ Ηλιας, ουτε ο προφητης?”
26 απεκριθη αυτοις ο Ιωαννης,
λεγων, εγω βαπτιζω εν υδατι,
μεσος δε υμων εστηκεν, ον υ-
27 μεις ουκ οιδατε. αυτος εστιν
ο οπισω μου ερχομενος, ος εμ-
προσθεν μου γερονεν, ου εγω
ουκ ειμι αξιος ινα λυσω αυτου
τον ιμαντα του υποδηματος.
28 ταυτα εν Βηθαβαρα εγενετο
περαν του Ιορδανου, οπου ην
Ιωαννης βαπτιζων.

29 Τη επαυριον βλεπει (ο Ιω-
αννης) τον Ιησουν ερχομενον
προς αυτον, και λεγει, “ ιδε
“ ο αμνος του Θεου ο αιρων
“ την αμαρτιαν του κοσ-
30 μου.” ουτος εστι περι ου
εγω ειπον, οπισω μου ερχεται
αυτος, ος εμπροσθεν μου γερο-
νεν,

the Cbrist. art thou then 21
Elias? said they; and he
answer'd, I am not. art
thou a prophet? and he an-
swer'd, no. said they to 22
him, who then art thou?
that we may give an answer
to those that sent us: what
sayst thou of thy self? “ I 23
“ am, said he, the voice of
“ one crying in the wilder-
“ ness, clear the way of the
“ Lord,” *as said the pro-
phet Esaias.

Now the messengers were 24
of the sect of the Pharisees,
and they asked him, “ why 25
“ then do you baptize, if
“ you are not the Cbrist,
“ nor Elias, nor any other
“ prophet?” John answer- 26
ed them, I baptize with wa-
ter: but there is one among
you, whom ye know not;
be it is who coming after me, 27
is preferred before me, the
latchet of whose sandals I
am not worthy to unloose.
these things were transacted 28
at Bethabara, near Jor-
dan, where John used to
baptize.

The next day John saw 29
Jesus coming to him, and
said, “ behold the lamb of
“ God, who taketh away
“ the sin of the world.”
this is he of whom I said, 30
after me cometh a man, who
was before me: for he did

T t 2 in-

- 31 **ΚΑΙ** ΟΤΙ ΠΡΩΤΟΣ ΜΟΥ ΗΝ. ΚΑ-
 ΓΩ ΟΥΚ ΗΔΕΙΝ ΑΥΤΟΝ, ΑΛΛ' ΙΝΑ
 ΦΑΝΕΡΩΘΗ ΤΩ ΙΣΡΑΗΛ, ΔΙΑ
 ΤΟΥΤΟ ΠΛΗΘΟΝ ΕΓΩ ΕΝ ΤΩ ΥΔΑΤΙ
 32 ΒΑΠΤΙΖΩΝ. ΚΑΙ ΕΜΑΡΤΥΡΗΣΕΝ
 ΙΩΑΝΝΗΣ, ΛΕΓΩΝ, ΟΤΙ ΤΕΘΕΑ-
 ΜΑΙ ΤΟ ΠΝΕΥΜΑ ΚΑΤΑΒΑΙΝΟΥ
 ΩΣΕΙ ΠΕΡΙΣΤΕΡΑΝ ΕΞ ΟΥΡΑΝΟΥ,
 33 ΚΑΙ ΕΜΕΙΝΕΝ ΕΠ' ΑΥΤΟΝ. ΚΑΓΩ
 ΟΥΚ ΗΔΕΙΝ ΑΥΤΟΥ, ΑΛΛ' Ο ΠΕΜ-
 ΨΑΣ ΜΕ ΒΑΠΤΙΖΕΙΝ ΕΝ ΥΔΑΤΙ,
 ΕΚΕΙΝΟΣ ΜΟΙ ΕΙΠΕΝ, " ΕΦ' ΟΝ ΑΝ
 " ΙΔΗΣ ΤΟ ΠΝΕΥΜΑ ΚΑΤΑΒΑΙ-
 " ΝΟΝ ΚΑΙ ΜΕΝΟΝ ΕΠ' ΑΥΤΟΝ,
 " ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΠΤΙΖΩΝ
 34 " ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ." ΚΑΓΩ
 ΕΩΡΑΚΑ, ΚΑΙ ΜΕΜΑΡΤΥΡΗΚΑ ΟΤΙ
 ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ.
 35 Τῇ ΕΠΑΥΡΙΟΝ ΠΑΛΙΝ ΕΙΣΤΗ-
 ΚΕΙ Ο ΙΩΑΝΝΗΣ, ΚΑΙ ΕΚ ΤΩΝ ΜΑ-
 36 ΘΗΤΩΝ ΑΥΤΟΥ ΔΥΟ. ΚΑΙ ΕΜΒΛΕ-
 ΨΑΣ ΤΩ ΙΗΣΟΥ ΠΕΡΙΠΑΤΟΥΝΤΙ,
 ΛΕΓΕΙ, " ΙΔΕ Ο ΑΜΝΟΣ ΤΟΥ ΘΕ-
 37 " ΟΥ." ΚΑΙ ΗΚΟΥΣΑΝ ΑΥΤΟΥ
 ΟΙ ΔΥΟ ΜΑΘΗΤΑΙ ΛΑΛΟΥΝΤΟΣ,
 ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΤΩ ΙΗΣΟΥ.
 38 ΣΤΡΑΦΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ, ΚΑΙ ΘΕ-
 ΑΣΑΜΕΝΟΣ ΑΥΤΟΥΣ ΑΚΟΛΟΥΘΟΥ-
 39 ΤΑΣ, ΛΕΓΕΙ ΑΥΤΟΙΣ, ΤΙ ΖΗΤΕΙ-
 ΤΕ? ΟΙ ΔΕ ΕΙΠΟΝ ΑΥΤΩ, ΡΑΒΒΙ,
 Ο ΛΕΓΕΤΑΙ ΕΡΜΗΝΕΥΟΜΕΝΟΝ, ΟΙ-
 40 ΔΑΣΚΑΛΕ, ΠΟΥ ΜΕΝΕΙ? ΛΕΓΕΙ
 ΑΥΤΟΙΣ, ΕΡΧΕΣΘΕ ΚΑΙ ΙΔΕΤΕ.
 ΗΛΘΟΝ ΚΑΙ ΕΙΔΟΝ ΠΟΥ ΜΕΝΕΙ, ΚΑΙ
 ΠΑΡ' ΑΥΤΩ ΕΜΕΙΝΑΝ ΤΗΝ ΗΜΕΡΑΝ
 ΕΚΕΙΝΗΝ. ΩΡΑ ΗΝ ΩΣ ΔΕΚΑΤΗ.
 41 ΤΗΝ ΑΝΔΡΕΑΣ Ο ΑΔΕΛΦΟΣ ΣΙΜΩΝΟΣ
 ΠΕΤΡΟΥ, ΕΙΣ ΕΚ ΤΩΝ ΔΥΟ ΤΩΝ
 ΑΚΟΥΣΑΝΤΩΝ ΠΑΡΑ ΙΩΑΝΝΟΥ,
 ΚΑΙ ΑΚΟΛΟΥΘΗΣΑΝΤΩΝ ΑΥΤΩ.

indeed exist before me. I 31
 knew him not: but therefore
 am I come baptizing with
 water, that he might be ma-
 nifest to Israel. and John 32
 testified, saying, I saw the
 spirit descending from hea-
 ven like a dove, and it abode
 upon him. I had not known 33
 him: but he that sent me to
 baptize with water, had told
 me, "upon whom thou shalt
 " see the spirit descending
 " and remaining on him,
 " the same is he who bap-
 " tizeth with the holy spirit."
 this I saw, and testify'd, 34
 that he is the son of God.

The next day after, John 35
 was again there with two
 of his disciples: and see- 36
 ing Jesus as he walked, he
 said, "behold the lamb of
 " God." the two disciples 37
 hearing this, followed Jesus.
 then Jesus turned about, and 38
 seeing them following, said,
 what do you seek? they 39
 answered him, rabbi, that
 is to say master, where do
 you dwell? come, said he, 40
 and see. so they went and
 saw where he lodged, and
 abode with him that day:
 for it was about the tenth
 hour. Andrew, Simon Pe- 41
 ter's brother, was one of the
 two disciples, who had fol-
 lowed Jesus, after they had
 heard what John had said.

42 εὕρισκει οὗτος πρῶτον τὸν ἀ-
δελφὸν τὸν ἰδίον Σίμωνα, καὶ
λέγει αὐτῷ, "εὕρηκαμεν τὸν
"Μεσσιαν," ὁ ἐστὶ μεθερ-
43 μνηνευόμενον, Χριστός. καὶ
ἤγαγεν αὐτὸν πρὸς τὸν Ἰη-
σοῦν. ἐμβλεψάς δὲ αὐτῷ ὁ
Ἰησοῦς, εἶπε, "σὺ εἶ Σίμων
"ὁ υἱὸς Ἰωάννα, σὺ κληθήσῃ
"Κηφᾶς," ὁ ἐρμηνεύεται
Πέτρος.

44 Τῇ ἐπαυριῳν πῶλησεν ἐξελ-
θεὶν ἐκ τῆς Γαλιλαίας, καὶ
εὕρισκει Φίλιππον, καὶ λέγει
αὐτῷ ὁ Ἰησοῦς, ἀκολουθεῖ
45 μοι. νῦν δὲ ὁ Φίλιππος ἀπὸ
Βηθσαιᾶ, ἐκ τῆς πόλεως
46 Ἀνδρέου καὶ Πέτρου. εὕρισ-
κει Φίλιππος τὸν Ναθαναὴλ,
καὶ λέγει αὐτῷ, ὃν ἐγράψε
Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ
προφῆται, εὕρηκαμεν Ἰησοῦν
τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ
47 Ναζαρετ. καὶ εἶπεν αὐτῷ
Ναθαναὴλ, ἐκ Ναζαρετ δύ-
ναται τι ἀγαθὸν εἶναι; λέγει
αὐτῷ Φίλιππος, ἔρχου καὶ
48 ἰδε. εἶδεν ὁ Ἰησοῦς τὸν Να-
θαναὴλ ἐρχομένον πρὸς αὐτὸν,
καὶ λέγει περὶ αὐτοῦ, ἰδε ἀ-
ληθὺς Ἰσραηλίτης, ἐν ᾧ ὁδὸς
49 οὐκ ἐστὶ. λέγει αὐτῷ Ναθα-
ναὴλ, ποθεν με γινώσκεις; ἀ-
πεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν
αὐτῷ, πρὸ τοῦ σε Φίλιππον
φωνῆσαι; οὐτὰ ὑπὸ τὴν συ-
50 κην, εἶδόν σε. ἀπεκρίθη Να-
θαναὴλ, καὶ λέγει αὐτῷ, ραβ-
βί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ
εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

ἀπεί-

the first he met was his own 42
brother Simon, to whom he
said, "we have found the
"Messias," that is to
say, the Christ: and he 43
brought him to Jesus. and
when Jesus beheld him, he
said, "thou art Simon the
"son of Jona: thou shalt
"be called Cephas," which
is by interpretation, a stone.

The day following Jesus 44
having a mind to go into
Galilee, met with Philip;
and said to him, follow me:
now Philip was of Beth- 45
saida, the city of Andrew
and Peter. Philip meeting 46
with Nathanael, said to him,
we have found him of whom
Moses in the law, and the
prophets did write, Jesus of
Nazareth, the son of Jos-
eph. but Nathanael said 47
to him, can there any good
thing come out of Nazareth?
and he said, come and see, said Philip.
Jesus seeing Nathanael com- 48
ing, said of him, there's a
true Israelite, in whom is no
guile. how do you know me? 49
said Nathanael to him. be-
fore Philip called you, re-
plied Jesus, I saw you under
the fig-tree. Nathanael an- 50
swered, rabbi, thou art the
son of God, thou art the

king

51 ἀπεκριθὴ Ἰησοῦς, καὶ εἶπεν
αὐτῷ, ὅτι εἶπον σοὶ, εἶδόν σε
ὑποκάτω τῆς συκῆς, πιστεύ-
52 ἐκ; μείζω τούτων ὄψει. καὶ
λέγει αὐτῷ, ἀμὴν ἀμὴν λέγω
ὑμῖν, ἀπ' ἀρτί ὄψεσθε τοῦ
οὐρανοῦ ἀνεῳγόμενα, καὶ τοὺς
ἀγγέλους τοῦ Θεοῦ ἀναβαί-
νοντας καὶ καταβαίνοντας
ἐπὶ τοῦ υἱοῦ τοῦ ἀνθρώπου.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ
γάμος ἐγένετο ἐν Κανᾷ τῆς
Γαλιλαίας, καὶ ἦν ἡ μήτηρ
2 τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ
καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταί
3 αὐτοῦ εἰς τὸν γάμον. καὶ
ὕστερσεντος οἴνου, λέγει ἡ
μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν,
4 οἶνον οὐκ ἔχουσιν. λέγει αὐτῇ
ὁ Ἰησοῦς, τί ἐμοὶ καὶ σοί, γυ-
ναῖ; οὐπω ἦκε ἡ ὥρα μου;
5 λέγει ἡ μήτηρ αὐτοῦ τοῖς δια-
κονοῖς, ὅ, τί ἂν λέγῃ ὑμῖν,
6 ποιήσατε. ποσὶν δὲ ἐκεῖ ὑ-
δροὶ λίθιναι ἕξ, κεκρυμμέναι κα-
τὰ τὸν καθαρισμόν τῶν Ἰου-
δαίων, χωροῦσαι ἀνα μετρη-
7 τὰς δύο ἢ τρεῖς. λέγει αὐτοῖς
ὁ Ἰησοῦς, γεμίσατε τὰς ὑδρο-
ας ὕδατος. καὶ ἐγεμίσαν αὐ-
8 τὰς ἕως ἀνω. καὶ λέγει αὐ-
τοῖς, ἀντλήσατε νῦν, καὶ
φερέτε τῷ ἀρχιτρικλινῷ, καὶ
9 πνεγκαν. ὡς δὲ ἐφύσματο ὁ
ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον
γεγεννημένον, καὶ οὐκ ᾔδει πο-

king of Israel. Jesus an- 51
swered him, because thou be-
lievest what I said, that I
saw thee under the fig-tree,
thou shalt see greater things
than these. and he said to 52
him, I declare unto you,
hereafter you shall see hea-
ven open, and the angels of
God ascending, and descend-
ing upon the son of man.

Three days after, there 1
was a wedding at Cana in
Galilee; where the mother
of Jesus was present. as 2
likewise Jesus and his disci-
ples, who were all invited
to the feast. now when 3
the wine was out, the mother
of Jesus said to him, they
have no wine. Jesus an- 4
swer'd her, woman, leave
that affair to me, is not that
my concern? upon which 5
his mother bid the servants
do whatever he should order.
now there were six cisterns of 6
stone plac'd there for the use
of the Jews in their purifi-
cations, containing two or
three firkins a-piece. these 7
Jesus order'd the waiters to
fill with water. so they fil-
led them up to the brim: now 8
fill out, said he, and carry
it to the steward of the feast,
which accordingly they did. as 9
soon as the steward had
tasted the water that was
made

- 9 *θεν εστιν, οι δε διακονοι ηδει-
σαν, οι πνταληκοτες το υδωρ,
φωνει τον νυμφιον ο αρχιτρι-*
 10 *κλινος, και λεγει αυτω, πας
ανθρωπος πρωτον τον καλον
οινον τιθησι, και οταν μεθυσ-*
 11 *θωσι, τοτε τον ελασσω, συ
τετηρηκας τον καλον οινον
εως αρτι. ταυτην εποιησε*
 12 *την αρχην των σημειων ο Ιη-
σους εν Κανα της Γαλιλαιας,
και εφανερωσε την δοξαν αυ-*
 13 *του, και επιστευσαν εις αυ-*
 14 *τον οι μαθηται αυτου.*
 15 *μετα τουτο κατεβη εις
Καπερναουμ, αυτος και η μη-*
 16 *τηρ αυτου, και οι αδελφοι
αυτου, και οι μαθηται αυ-*
 17 *του, και εκει εμειναν ου πολ-*
 18 *λας ημερας. και εγγυς ην το
πασχα των Ιουδαιων, και*
 19 *ανεβη εις Ιερουσαλυμα ο Ιη-*
 20 *σους. και ευρεν εν τω ιερω
τους πωλουντας βοας και*
 21 *προβατα και περιστερας, και
τους κερματιστας καθημενους.*
 22 *και ποιησας φραγγελιον εκ
σχοινηων, παντας εξεβαλεν*
 23 *εκ του ιερου, τα τε προβατα
και τους βοας, και των κολ-*
 24 *λυβιστων εξεχεε το κερμα,
και τας τραπεζας ανεστρεψε.*
 25 *και τοις τας περιστερας πω-*
 26 *λουσιν ειπεν, αρατε ταυτα
εντευθεν, και μη ποιειτε τον*
 27 *οικον του πατρος μου, οικον*
 28 *εμποριου. εμνησθησαν δε οι*
 29 *μα-*

*made wine, (for he did not
know whence it came, but
the servants who drew the
water knew it,) he called
the bridegroom, and said to
him, 'tis usual to present the
best wine first, and after-
wards the worse, when the
guests have drank pretty
freely: but you have reserv-
ed the best wine to the last.
thus was the first miracle of
Jesus wrought at Cana in
Galilee, by which he dis-
played his power; and his
disciples believed on him.*

*After this he went down
to Capernaum, in company
with his mother, his bre-
thren, and his disciples: but
they stay'd there only a few
days. for the Jews passover
being nigh, Jesus went up
to Jerusalem, where he found
in the temple those that sold
oxen, sheep, and doves, be-
sides the changers of money,
who were sitting there. upon
which he made a whip of
small cords, and drove them
all out of the temple, with
their sheep, and oxen; and
threw about the changers
money, and over-set the ta-
bles; and said to the dove-
sellers, away with these
things; make not my fa-
ther's house a market-house.
which put his disciples in
mind*

μαθίται αὐτοῦ, ὅτι γεγραμ-
 μένον ἐστίν, “ὁ ἱσλὸς τοῦ
 οἴκου σου καταφάγεται
 18 “με.” ἀπεκρίθησαν οὖν οἱ
 Ἰουδαῖοι, καὶ εἶπον αὐτῷ, τί
 σημεῖον δεικνύεις ἡμῖν, ὅτι
 19 ταῦτα ποιεῖς; ἀπεκρίθη ὁ
 Ἰησοῦς, καὶ εἶπεν αὐτοῖς, λυ-
 σατέ τὸν ναὸν τούτον, καὶ ἐν
 τρισὶν ἡμέραις ἐφέρω αὐτόν.
 20 εἶπον οὖν οἱ Ἰουδαῖοι, τεσ-
 σάρακοῦτα καὶ ἐξ ἑτέσιν ὡ-
 καδομένη ὁ ναὸς οὗτος, καὶ συ-
 ἐν τρισὶν ἡμέραις ἐφέρεις αὐτόν;
 21 ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ
 22 τοῦ σώματος αὐτοῦ. ὅτε
 οὖν ἤρθη ἐκ νεκρῶν, ἐμνησ-
 θήσαν οἱ μαθηταὶ αὐτοῦ ὅτι
 τούτῳ ἔλεγεν, καὶ ἐπίστευσαν
 τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶ-
 πεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολυμοῖς
 ἐν τῷ πάσχα ἐν τῇ ἑορτῇ,
 πολλοὶ ἐπίστευσαν εἰς τὸ
 ὄνομα αὐτοῦ, θεωροῦντες
 αὐτοῦ τὰ σημεῖα ἃ ἐποίει.
 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίσ-
 τευεν ἑαυτὸν αὐτοῖς, διὰ τὸ
 25 αὐτὸν γινώσκειν πάντας. καὶ
 ὅτι οὐ χρεῖαν εἶχεν ἵνα τις
 μαρτυρήσῃ περὶ τοῦ ἀνθρώ-
 που, αὐτὸς γὰρ εἰδὼσκε τί
 ἦν ἐν τῷ ἀνθρώπῳ.

1 Ἦν δὲ ἀνθρώπος ἐκ τῶν Φα-
 ρισαίων, Νικοδήμιος ὀνομα
 αὐτῷ, ἀρχὴν τῶν Ἰουδαίων.
 2 αὐτὸς ἦλθε πρὸς τὸν Ἰησοῦν
 νύκτος, καὶ εἶπεν αὐτῷ, ραβ-
 βί, αἶδαμεν ὅτι ἀπὸ Θεοῦ
 ἐπ-

mind of that passage, * “my
 “zeal for thine house does
 “prey upon me.” where- 18
 upon the Jews said, what
 miracle can you show to jus-
 tify your behaviour? Jesus 19
 answered them, saying, de-
 stroy this temple, and within
 three days I will raise it up.
 to this said the Jews, forty 20
 and six years was this temple
 in building, and wilt thou
 rear it up in three days?
 but by the temple he meant 21
 his body. and when he was 22
 risen from the dead, his dis-
 ciples remembered that ex-
 pression of his: and they be-
 lieved the scripture, and what
 Jesus had said.

Now whilst he was in Je- 23
 rusalem at the feast of the
 passover, many believed in
 him when they saw the mi-
 racles which he did. but 24
 Jesus did not trust his person
 with them, because he knew
 them all. and he did not 25
 want any information con-
 cerning man: for he knew
 of himself the secret of their
 hearts.

Now one of the Pharisees, 1
 named Nicodemus, was there,
 a ruler of the Jews: who 2
 came to Jesus by night, and
 said to him, rabbi, we know
 that thou art a teacher sent
 from

3 ἐπληθας διδασκαλος, οὐδεὶς
 γὰρ ταῦτα τὰ σημεῖα δύνα-
 ται ποιεῖν ἃ σὺ ποιεῖς, εἰ μὴ
 4 ἢ ὁ Θεὸς μετ' αὐτοῦ. ἀπε-
 κριθὴ ὁ Ἰησοῦς, καὶ εἶπεν αὐ-
 τῷ, ἀμὲν ἀμὲν λέγω σοι, εἰ μὴ
 5 τις γεννηθῇ ἀνωθεν, οὐ δύ-
 νηται ἰδεῖν τὴν βασιλείαν τοῦ
 6 Θεοῦ. λέγει πρὸς αὐτὸν ὁ
 Νικοδήμους, πῶς δύναται ἀν-
 θρώπος γεννηθῆναι γερῶν ὧν
 7 μὴ δύναται εἰς τὴν κοιλίαν
 τῆς μητρὸς αὐτοῦ δευτέρον εἰ-
 8 σελθεῖν, καὶ γεννηθῆναι; ἀ-
 πεκριθὴ ὁ Ἰησοῦς, ἀμὲν ἀμὲν
 9 λέγω σοι, εἰ μὴ τις γεννηθῇ
 ἐξ ὕδατος καὶ πνεύματος, οὐ
 10 δύναται εἰσελθεῖν εἰς τὴν βα-
 σιλείαν τοῦ Θεοῦ. τὸ γεννη-
 μένον ἐκ τῆς σαρκὸς, σὰρξ
 ἐστὶ, καὶ τὸ γεννημένον ἐκ τοῦ
 11 πνεύματος, πνεῦμα ἐστὶ· μὴ
 θαυμάσης ὅτι εἶπον σοι, δεῖ
 ὑμᾶς γεννηθῆναι ἀνωθεν. τὸ
 πνεῦμα ὅπου θέλει πνέει, καὶ
 τὴν φωνὴν αὐτοῦ ἀκούεις,
 ἀλλ' οὐκ οἶδας ποθεν ἐρχεται,
 καὶ πού ὑπάγει, οὕτως ἐστὶ
 πᾶς ὁ γεννημένος ἐκ τοῦ
 12 πνεύματος. ἀπεκριθὴ Νικο-
 δῆμος, καὶ εἶπεν αὐτῷ, πῶς
 13 δύναται ταῦτα γενεσθαι; ἀ-
 πεκριθὴ ὁ Ἰησοῦς, καὶ εἶπεν
 αὐτῷ, σὺ εἶ ὁ διδασκαλὸς τοῦ
 Ἰσραὴλ, καὶ ταῦτα οὐ γι-
 νώσκεις;

from God: for no man can
 perform the miracles that
 you do, except God be with
 him. Jesus answered him, 3
 I declare unto thee, except
 a man be born again, he can-
 not see the kingdom of God.
 Nicodemus replied, how can 4
 a man be born when he is
 old? can he enter into his
 mother, and be born a se- 5
 cond time? Jesus answer-
 ed, I tell thee, except a man
 be renewed by the spiritual
 baptism, he cannot enter into 6
 the kingdom of God: the
 cleansing of the body is only
 external, but the purification 7
 of the spirit is spiritual. he
 not surprized that I said to 8
 thee, you must be born again.
 the wind bloweth where it 9
 listeth, and you hear the
 sound thereof, but cannot tell
 whence it comes, or whither
 it goes: such is the change
 in every one that is renewed
 by the spirit. Nicodemus 10
 answered, how can that be?
 Jesus answered him, are you
 a doctor in Israel, and not
 know these things?

11 Ἀμὲν ἀμὲν λέγω σοι, ὅτι
 ὁ οἶδμεν λαλοῦμεν, καὶ ὁ
 ἑώρακαμεν μαρτυροῦμεν, καὶ
 τὴν μαρτυρίαν ἡμῶν οὐ λαμβανέτε.

I declare unto thee, we 11
 speak what we know, and
 testify what we have seen;
 but you do not receive our
 U u testi-

- 12 **ΒΑΝΕΤΕ.** ΕΙ ΤΑ ΕΠΙΓΕΙΑ ΕΙΠΟΝ
 ὑμιν, και ου πιστευετε, πως,
 εαν ειπω ὑμιν τα επουρανια,
 13 **ΠΙΣΤΕΥΣΗΤΕ?** και ουδεις α-
 ναβεβηκεν εις τον ουρανον, ει
 μη ο εκ του ουρανου καταβας,
 ο υιος του ανθρωπου ο ων εν
 14 **Τῷ ΟΥΡΑΝῳ.** και καθως Μω-
 σης ὑψωσε τον οφιν εν τη ε-
 ρημῳ, οὕτως ὑψωθῆναι δεῖ
 15 **ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ.** ινα
 πας ο πιστευων εις αυτον,
 μη αποληται, αλλ' εχη ζω-
 16 **ην αιωνιον.** οὕτω γαρ ηγα-
 πησεν ο Θεος τον κοσμον,
 ωστε τον υιον αυτου τον μο-
 νογενη εδωκεν, ινα πας ο πισ-
 17 **ΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ, ΜΗ ΑΠΟΛΗ-**
ΤΑΙ, ΑΛΛ' ΕΧΗ ΖΩΗΝ ΑΙΩΝΙΟΝ.
 ου γαρ απεστειλεν ο Θεος τον
 υιον αυτου εις τον κοσμον,
 ινα κρινη τον κοσμον, αλλ'
 ινα σωθη ο κοσμος δι' αυτου.
 18 **Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ, ΟΥ ΚΡΙ-**
ΜΕΤΑΙ, Ο ΔΕ ΜΗ ΠΙΣΤΕΥΩΝ, Πῶς
ΚΕΚΡΙΤΑΙ, ΟΤΙ ΜΗ ΠΕΠΙΣΤΕΥΚΕΝ
ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ
19 ΥΙΟΥ ΤΟΥ ΘΕΟΥ. αυτη δε εσ-
 τιν η κρισις, οτι το φως ελη-
 λυθεν εις τον κοσμον, και η-
 γαπησαν οι ανθρωποι μαλλον
 το σκοτος, η το φως, ην γαρ
 20 **ΠΟΝΗΡΑ ΑΥΤΩΝ ΤΑ ΕΡΓΑ.** πας
 γαρ ο φαυλα πρασσων, μί-
 σει το φως, και ουκ ερχεται
 προς το φως, ινα μη ελεγχθη
 21 **ΤΑ ΕΡΓΑ ΑΥΤΟΥ, Ο ΔΕ ΠΟΙΩΝ**
ΤΗΝ ΑΛΗΘΕΙΑΝ, ΕΡΧΕΤΑΙ ΠΡΟΣ
testimony. if you don't be- 12
lieve: when I tell you what
is plain, how should you be-
lieve, if I tell you of things
more sublime? for no man 13
hath penetrated into the se-
crets of heaven, but he that
came down from heaven,
even the son of man, who
is in heaven. but as Moses 14
lifted up the serpent in the
wilderness, even so must the
son of man be lifted up:
that whosoever believeth in 15
him, should not perish, but
have eternal life. for God 16
so loved the world, that he
gave his only begotten son,
that whosoever believeth in
him, should not perish, but
have eternal life. for God 17
sent not his son into the world
to condemn the world; but
that the world through him
might be saved. he that 18
believeth on him, shall not
be condemned: but he that
believeth not, is condemned
already, because he hath not
believed in the only begotten
son of God. and this is the 19
subject of their condemnation,
that light is come into the
world, and men have loved
darkness rather than light,
because their deeds were evil.
for every one that doth evil, 20
hath the light, and shunneth
the light, lest his deeds should
be reprov'd. but he that 21
doth

το φως, ἵνα φανερωθῇ αὐτοῦ
τα ἔργα, ὅτι ἐν Θεῷ ἐστὶν εὐ-
φρασμένα.

doth right, cometh to the
light, that his deeds may be
made manifest, because they
are agreeable to the will of
God.

22 Μετὰ ταῦτα ἦλθεν Ἰη-
σοῦς, καὶ οἱ μαθηταὶ αὐτοῦ
εἰς τὴν Ἰουδαίαν ἦν, καὶ ἐκεῖ
διέτριβε μετ' αὐτῶν, καὶ ἐ-
23 βαπτίζεν. ἦν δὲ καὶ Ἰωαν-
νὴς βαπτίζων ἐν Αἰνῶν ἐγγὺς
τοῦ Σαλείμ, ὅτι ὕδατα πολ-
λά ἦν ἐκεῖ, καὶ παρεφινύτο,
24 καὶ ἐβαπτίζοντο. οὐπω γάρ
ἦν βεβλημένος εἰς τὴν φυλα-
κὴν ὁ Ἰωάννης.

After this Jesus went with 22
his disciples into Judea, where
he stay'd with them for some
time, and baptized, while 23
John was likewise baptizing
in Enon, near Salim, it be-
ing a place abounding with
water : so that people came
to be baptized there. for 24
John was not yet cast into
prison.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν
μαθητῶν Ἰωάννου μετὰ Ἰου-
26 δαίου περὶ καθαρισμοῦ. καὶ
ἦλθον πρὸς τὸν Ἰωάννην, καὶ
εἶπον αὐτῷ, ραββί, ὃς ἦν με-
τὰ σου πέραν τοῦ Ἰορδάνου,
ὡς συ μεμαρτυρήκας, ἰδὲ, οὗ-
τος βαπτίζει, καὶ πάντες ἐρ-
27 χονται πρὸς αὐτόν. ἀπεκρι-
θὲν Ἰωάννης, καὶ εἶπεν, οὐ δύ-
ναιται ἄνθρωπος λαμβάνειν
οὐδέν, εἰ μὴ ἡ δεδομένον αὐ-
28 τῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ
ὅμως μοι μαρτυρεῖτε ὅτι εἶπον,
οὐκ εἰμι ἐγὼ ὁ Χριστός, ἀλλ'
ὅτι ἀπεσταλμένος εἰμι ἐμ-
29 προσθεν ἐκείνου. ὁ ἔχων τὴν
νύμφην, νύμφιος ἐστίν, ὁ δὲ
φίλος νύμφιου ὁ ἑστῆκως, καὶ
ἀκούων αὐτοῦ, χαρὰ χαίρει
διὰ τὴν φωνὴν τοῦ νύμφιου.
αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πε-

Now there happen'd to be 25
a dispute about baptism be-
tween a Jew, and some
of John's disciples : who 26
thereupon went to John, and
said, master, be that was
with you beyond Jordan, so
whom you bore testimony, he
himself does now baptize like-
wise, and the people flock to
him. but John made them 27
this answer, a man can have
no authority, but what he
derives from heaven. you 28
yourselves can bear me wit-
ness, that I said, I am
not the Christ, but was only
sent before him : the bride- 29
groom is he that hath a right
to the bride : as for the friend
of the bridegroom, who is
nigh his person and heareth
him, he greatly rejoices at
the voice of the bridegroom :

30 πληρωται. εκεινον δε αυξα-
 31 νειν, εμε δε ελατουνθαι. ο
 ανωθεν ερχομενος, επανω παν-
 των εστιν. ο ων εκ της γης,
 εκ της γης εστι, και εκ της
 γης λαλει. ο εκ του ουρανου
 32 εστι. και ο εωρακε και ηκου-
 σε, τουτο μαρτυρει, και την
 μαρτυριαν αυτου ουδεις λαμ-
 33 βανει. ο λαβων αυτου την
 μαρτυριαν, εσφραγισεν οτι ο
 34 θεος αληθης εστιν. ον γαρ
 απιστευεν ο θεος, τα ρη-
 ματα του θεου λαλει, ου γαρ
 εκ μετρου διδωσιν ο θεος το
 35 πνευμα. ο πατηρ αγαπα
 τον υιον, και παντα δεδωκεν
 36 εν τη χειρι αυτου. ο πισ-
 τευων εις τον υιον, εχει ζωην
 αιωνιον, ο δε απειθων τω υιω,
 ουκ οψεται ζωην, αλλ' η ορ-
 φη του θεου μενει επ' αυ-
 τον.

Ως ον εγνω ο κυριος οτι η-
 1 κουσαν οι Φαρισαιοι οτι Ιη-
 σους πλειονας μαθητας ποιει
 και βαπτίζει η Ιωαννης, και
 2 ταιγε Ιησους αυτος ουκ εβαπ-
 τισεν, αλλ' οι μαθηται αυ-
 του. αφηκε την Ιουδαιαν,
 3 και απηλθε εις την Γαλιλαι-
 αν. εδει δε αυτον διερχεσθαι
 4 δια της Σαμαρειας. ερχεται
 5 ουν εις πολιν της Σαμαρειας
 λεγομενην Συχαρ, πλησιον
 του

upon this account my joy
 is compleat. he must ad- 30
 vance, but I must decline. 31
 he that cometh from above,
 is above all: he that is
 from the earth, is earthly,
 and his language is likewise
 earthly: he that cometh from
 heaven is above all. and 32
 what he hath seen and heard,
 that he testifieth; but his
 testimony doth no man re-
 ceive. he that hath receiv- 33
 ed his testimony, hath set
 his seal to this, that God is
 true, for he whom God hath 34
 sent, saith nothing but what
 is divine: for God hath gi-
 ven him the spirit without
 restriction. the father loveth 35
 the son, and hath given all
 things into his hand. he 36
 that believeth on the son,
 hath a right to everlasting
 life: and he that disobeyeth the
 son, shall not enjoy life; but
 be expos'd to divine wrath.

Jesus therefore knowing 1
 the Pharisees had heard that
 he made more disciples, and
 baptized more than John,
 (though Jesus himself did 2
 not baptize, but only his
 disciples) he left Judea, and 3
 returned into Galilee. but 4
 being obliged to pass through
 Samaria, he came to a city 5
 of Samaria, called Sychar,
 near the piece of ground
 that

- του χωριου ὃ ἐδωκεν Ἰακωβ. *that Jacob gave to his son*
6 Ἰωσηφ τῷ υἱῷ αὐτοῦ. πν δε *Joseph, now Jacob's well was* 6
ἐκεῖ πηγή του Ἰακωβ. ὁ οὖν *there. Jesus therefore being*
Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὀ- *wearied with his journey,*
δοιπορίας, ἐκαθεζέτο οὕτως *sat him down by the well:*
ἐπὶ τῇ πηγῇ. ὥρα πν ὥσθι *it being about the sixth hour.*
7 ἔκτῃ. ἐρχεται γυνὴ ἐκ τῆς *where a woman of Samaria* 7
Σαμαρείας ἀντλησάι ὕδωρ. *being come to draw water,*
λέγει αὐτῇ ὁ Ἰησοῦς, δός μοι *Jesus said to her, give me*
8 πίνειν. οἱ γὰρ μαθηταὶ αὐτοῦ *to drink. for his disciples* 8
ἀπελθούσης εἰς τὴν πόλιν, *were gone away to the city*
9 ἵνα τροφὰς ἀγορασῶσι. λέ- *to buy provisions. but the* 9
γει οὖν αὐτῷ ἡ γυνὴ ἡ Σα- *woman of Samaria said to*
μαρεῖτις, πῶς σὺ Ἰουδαῖος ὢν *him, how is it that you who*
παρ' ἐμοῦ πίνεις αἰτεῖς, οὐσης *are a Jew, ask drink of me,*
γυναικὸς Σαμαρεῖτιδος? οὐ γὰρ *who am a Samaritan? (for*
συγχρῶνται Ἰουδαῖοι Σαμα- *the Jews have no friendly*
10 ρεῖταις. ἀπεκρίθη Ἰησοῦς, *intercourse with the Samari-* 10
καὶ εἶπεν αὐτῇ, εἰ ᾔδεις τὴν *tans.) Jesus answered her, if*
ὄψεαι τοῦ Θεοῦ, καὶ τίς ἐσ- *you knew the dispensation*
τὴν ὃ λέγων σοι, δός μοι πίνειν, *of God, and who it is that*
σὺ ἀνῆπθας αὐτοῦ, καὶ ἐ- *says to you, give me to drink;*
11 δωκεν ἀν σοι ὕδωρ ζῶν. λέ- *you would have asked of him,*
γει αὐτῷ ἡ γυνὴ, Κυριε, οὐτε *and he would have given you*
ἀντλημα ἔχεις, καὶ τὸ φρεὰρ *living water. sir, said the* 11
ἐστὶ βαθύ, ποθεν σὺν ἔχεις τὸ *woman, you have nothing to*
12 ὕδωρ τοῦ ζῶν? μὴ σὺ μεῖζων *draw with, and the well is*
εἰ τοῦ πατρὸς ἡμῶν Ἰακωβ, ὃς *deep: whence then can you*
ἐδωκεν ἡμῖν τὸ φρεὰρ, καὶ *get that living water? are* 12
αὐτὸς ἐξ αὐτοῦ ἐπίε, καὶ οἱ *you wiser than our father*
υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα *Jacob, who gave us the well,*
13 αὐτοῦ? ἀπεκρίθη ὁ Ἰησοῦς, *and drank thereof himself,*
καὶ εἶπεν αὐτῇ, πὰς ὁ πινὼν *as well as his children, and*
ἐκ τοῦ ὕδατος τούτου, δι- *cattle? Jesus answered her,*
14 ψήσει παλιν. ὃς δ' ἀν πίη ἐκ *they that drink of this water,*
τοῦ ὕδατος οὗ ἐγὼ δώσω αὐ- *will be thirsty again: but* 14
τῷ, οὐ μὴ διψήσῃ ἐκ τούτου *whoever drinketh of the*
ἡμέρας, ἀλλὰ τὸ ὕδωρ ὃ δώσω *water that I shall give him,*
αὐτῷ, γενήσεται ἐν αὐτῷ *shall never thirst: for the*
πηγὴ ὕδατος ἀλλομένου εἰς *water that I shall give him,*
ζῶν *shall*

ζωην αιωνιον. λεγει προς αυ-
 15 τον η ρυνη, Κυριε, δος μοι
 τουτο το υδωρ, ινα μη διψω,
 μηδε ερχωμαι ελθαδε αντλειν.
 16 λεγει αυτη ο Ιησους, υπαγε,
 φωνησον τον ανδρα σου, και
 17 ελθε ελθαδε. απεκριθη η ρυνη,
 και ειπεν, ουκ εχω ανδρα.
 λεγει αυτη ο Ιησους, καλωκ
 ειπας, οτι ανδρα ουκ εχω.
 18 πεντε γαρ ανδρας εσχες, και
 νυν ον εχεις, ουκ εστι σου α-
 νηρ, τουτο αληθες ειρηκας.
 19 λεγει αυτω η ρυνη, Κυριε, θε-
 20 ωρω οτι προφητης ει συ. οι
 πατερες ημων εν τουτω τω ο-
 ρει προσεκυνησαν. και υμεις
 λεγετε οτι εν Ιερουσαλυμοις εσ-
 τιν ο τοπος, οπου δει προσ-
 21 κυνειν. λεγει αυτη ο Ιησους,
 ρυναι, πιστευσον μοι, οτι
 ερχεται ωρα, οτε ουτε εν τω
 ορει τουτω, ουτε εν Ιερουσαλυ-
 μοις προσκυνησετε τω πατρι.
 υμεις προσκυνετε ο ουκ οιδατε,
 22 ημεις προσκυνουμεν ο οιδαμεν,
 οτι η σωτηρια εκ των Ιουδαι-
 23 ων εστιν. αλλ' ερχεται ωρα,
 και νυν εστιν, οτι οι αληθινοι
 προσκυνηται προσκυνησουσι
 τω πατρι εν πνευματι, και
 αληθεια, και γαρ ο πατηρ
 τοιουτους ζητει τους προσκυ-
 24 νουντας αυτον. πνευμα ο
 θεος, και τους προσκυνουν-
 τας αυτον, εν πνευματι και
 25 αληθεια δει προσκυνειν. λε-
 γει αυτω η ρυνη, οίδα οτι

shall be in him a fountain
 springing up to everlasting
 life. sir, replied the woman, 15
 give me this water, that I
 may never be adry, nor come
 hither to draw more. go, call 16
 your husband, said Jesus,
 and come again: the woman 17
 answered, I have no bus-
 band. Jesus replied, you were
 in the right to say you have
 no husband: for you have 18
 had five husbands, and he
 whom you now have, is not
 your husband: in that you
 said true. the woman said 19
 to him, sir, I perceive that
 you are a prophet. our fa- 20
 thers worshipped upon this
 mountain; and you say, that
 Jerusalem is the place where
 we ought to perform our wor-
 ship. Jesus said to her, wo- 21
 man, believe me, the time
 is coming when it shall be
 neither on this mountain, nor
 yet at Jerusalem that ye shall
 worship the father. ye wor- 22
 ship ye know not what: we
 know what we worship: for
 salvation is from the Jews.
 but the time is coming, nay, 23
 is very nigh, when the true
 worshippers shall worship the
 father in spirit and in truth:
 for they are the worshippers
 which he requires. God is 24
 a spirit, and they that wor-
 ship him, must worship him
 in spirit and in truth. they

ΜΕΣΣΙΑΣ ΕΡΧΕΤΑΙ, ὁ ΛΕΓΟΜΕΝΟΣ
ΧΡΙΣΤΟΣ, ὅΤΑΝ ΕΛΘῇ ΕΚΕΙΝΟΣ,
26 ἀναγγελεῖ ἡμῖν πάντα. λέγει
αὐτῇ ὁ Ἰησοῦς, ἐγώ εἰμι, ὁ
λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθον αἱ
μαθηταὶ αὐτοῦ, καὶ ἐθαυμα-
ζόν ὅτι μετὰ γυναῖκος ἐλάλει,
οὐδεὶς μὲντοι εἶπε, τί ἕπτε;?
28 ἢ, τί λαλεῖς μετ' αὐτῆς; ἀ-
φῆκεν οὖν τὴν ὕδριαν αὐτῆς
ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν
πόλιν, καὶ λέγει τοῖς ἀνθρώ-
29 ποῖς, δεῦτε, ἴδετε ἀνθρώπου
ὅς εἶπε μοι πάντα ὅσα ἐποίη-
σα, μὴτι αὗτος ἐστὶν ὁ Χρισ-
30 τός; ἐξῆλθον οὖν ἐκ τῆς πό-
λεως, καὶ ἤρχοντο πρὸς αὐ-
τον.

31 Ἐν δὲ τῷ μεταξὺ πρῶτων
αὐτοῦ αἱ μαθηταί, λέγοντες,
32 ραββί, φαγε. ὁ δὲ εἶπεν αὐ-
τοῖς, ἐγὼ βρωσὶν ἐκὼ φαγεῖν,
33 ἢν ὑμεῖς οὐκ οἰδατέ. ἐλέγον
οὖν αἱ μαθηταὶ πρὸς ἀλλή-
λους, μὴ τις πνεῖκεν αὐτῷ
34 φαγεῖν; λέγει αὐτοῖς ὁ Ἰη-
σοῦς, ἐμὸν βρῶμα ἐστίν, ἵνα
ποιῶ τὸ θέλημα τοῦ πέμψαν-
τός με, καὶ τελειώσω αὐτοῦ
35 τὸ ἔργον. οὐχ ὑμεῖς λέγετε,
“ ὅτι ἐτὶ τετραμῆνος ἐστὶ,
“ καὶ ὁ θερισμὸς ἐρχεται; ”
ἰδοὺ, λέγω ὑμῖν, ἐπάρατε
τοὺς ὀφθαλμοὺς ὑμῶν, καὶ
θεασάσθε τὰς χώρας, ὅτι
λευκαὶ εἰσὶ πρὸς θερισμὸν νῦν.
36 καὶ ὁ θερίων, μισθὸν λαμ-
βάνει,

said the woman to him; I
know that the Messias (that
is to say the Christ) is to
come, and when he is come,
he will tell us all things. Je- 26
sus said to her, I that am
talking with you am he.

Upon this his disciples 27
came, and were surpriz'd at
his conversing with the wo-
man: yet none of them said,
what did you ask her? or,
why do you talk with her? 28
the woman then left her wa-
ter-pot, and went away into
the city, and said to the peo-
ple, come, see a man who 29
told me all that ever I have
done: is not this the Christ?
so they went out of the city, 30
and came to him.

In the mean while his dis- 31
ciples invited him, saying,
pray master, eat. but he 32
answered them, I have meat
to eat that ye know not of:
upon which the disciples said 33
one to another, bath any
man brought him any thing
to eat? Jesus said to them, 34
my meat is to do the will of
him that sent me, and to fi-
nish his work. is it not a 35
common saying, “ i’ other
“ four moneths, and then
“ comes harvest? ” lift up
your eyes now, I say, and
look on the fields; for they
are white already to harvest.
he that reapeth, receiveth 36
wages,

βαλει, και συναγει καρπον εις
 ζων αιωνιον, ινα και ο σπει-
 ρων ομου χαρη, και ο θερι-
 37 ζων. εν γαρ τωτῳ ο λογος
 εστιν ο αληθινος, "οτι αλλος
 " εστιν ο σπειρων, και αλ-
 38 " λος ο θεριζων." εγω απε-
 τειλα υμας θεριζειν ο ουκ υ-
 μεις κεκοπιακατε, αλλα κε-
 κοπιακασι, και υμεις εις τον
 κοπον αυτων εισελπαυθατε.
 39 Εκ δε της πολως εκεινης
 πολλοι επιστευσαν εις αυτον
 των Σαμαρειτων, δια του
 λογον της γυναικος, μαρτυ-
 ρουσης, οτι ειπε μοι παντα
 40 οσα εποιησα. ως ουν ηλθον
 προς αυτον οι Σαμαρειται,
 πρωτων αυτου μιναι παρ'
 αυτοις, και εμεινεν εκει δυο η-
 41 μερας. και πολλω πλειους
 επιστευσαν δια του λογον
 42 αυτου. τη τε γυναικι ελεγον,
 οτι ουκ ετι δια την σην λα-
 λαν πιστευομεν: αυτοι γαρ
 ακηκοαμεν, και αιδαμεν οτι
 ουτος εστιν αληθως ο σωτηρ
 του κοσμου, ο Χριστος.

43 Μετα δε τας δυο ημερας
 εξηλθεν εκειθεν, και απηλθεν
 44 εις την Γαλιλαιαν. αυτος
 γαρ ο Ιησους εμαρτυρησεν,
 οτι προφητης εν τη ιδια πα-
 45 τριδι τιμην ουκ εχει. οτε ουν
 ηλθεν εις την Γαλιλαιαν, εδε-
 ξαντο αυτον οι Γαλιλαιοι,
 παντα εωρακοτες α εποιησεν
 εν ιερουσολυμοις εν τη εορτη,
 και

wages, by gathering fruit unto
 life eternal: that the sower,
 and the reaper, may both
 rejoice together. upon this 37
 occasion, that saying is veri-
 fied, "one soweth, and a-
 " nother reapeth." I sent 38
 you to reap where you be-
 stowed no labour: other men
 laboured, and you are entred
 into their labours.

Now many of the Sama- 39
 ritans of that city believed
 on him, for that testimony
 which the woman gave him,
 "he told me all that ever
 " I did." so that when 40
 the Samaritans were come to
 him, they desired him to
 stay with them: and he
 stay'd there two days. and 41
 many more believed, for hav-
 ing heard him speak himself:
 and said to the woman, now 42
 it is not for what you have
 said, that we believe: for
 we have heard him ourselves,
 and know that this is indeed
 the saviour of the world, the
 Christ.

Two days after, he de- 43
 parted thence, and went in-
 to Galilee: (tho' Jesus him- 44
 self had declared, that a
 prophet is not honoured in
 his own country.) when he 45
 was come into Galilee, he
 was well received by the Ga-
 lileans, who had seen all that
 he did at Jerusalem during
 the

και αυτοι γαρ παθον εις την
 46 ευρτην. παθεν ουν ο Ιησους
 παλιν εις την Κανα της Γα-
 λιλαιας, όπου εποιησε το υ-
 δωρ οινον. και ην τις βασι-
 λικος, ου ο υιος ποθενει εν Κα-
 47 περναουμ. ουτος ακουσας
 οτι Ιησους ηκει εκ της Ιου-
 δαιας εις την Γαλιλαιαν, α-
 πηλθε προς αυτον, και ηρω-
 τα αυτον ινα καταβη και
 ιασηται αυτου τον υιον, η-
 48 μελλε γαρ αποθυσκειν. ει-
 πεν ουν ο Ιησους προς αυτον,
 εαν μη σημεια και τερατα ι-
 δητε, ου μη πιστευσητε.
 49 λεγει προς αυτον ο βασιλικος,
 Κυριε, καταβηθι πριν απο-
 50 θανειν το παιδιον μου. λεγει
 αυτω ο Ιησους, πορευου, ο
 υιος σου ζη. και επιστευσεν
 ο ανθρωπος τω λογω ον ειπεν
 αυτω Ιησους, και επορευετο.
 51 ηδη δε αυτου καταβαινοντος,
 οι δουλοι αυτου απηνησσαν
 αυτω, και απηγγειλαν, λε-
 γοντες, οτι ο παις αυτου ζη.
 52 επυθετο ουν παρ αυτων την
 ωραν εν η κομπωτοτερον εσχε,
 και ειπον αυτω, οτι χθες ω-
 ραν εβδομην αφηκεν αυτον ο
 53 πυρετος. εγνω ουν ο πατηρ
 οτι εν εκεινη τη ωρα, εν η ει-
 πεν αυτω ο Ιησους, οτι ο
 υιος σου ζη. και επιστευ-
 σεν αυτος και η οικια αυ-
 54 του ολη. τουτο παλιν δευ-
 τερον σημειου εποιησεν ο Ιη-
 σους, ελθων εκ της Ιουδαιας
 εκ την Γαλιλαιαν.

the feast: for they likewise
 went to the feast. Jesus 46
 went therefore a second time
 to Cana in Galilee, where he
 had changed the water into
 wine. now a certain noble-
 man was there, whose son was
 sick at Capernaum. who 47
 having heard that Jesus was
 come out of Judea into Ga-
 lilee, he went there to desire
 him to come down, and heal
 his son: for he was at the
 point of death. but Jesus 48
 said to him, except you see
 signs and miracles, you will
 not believe. the nobleman 49
 said to him, sir, pray come
 down before my child be dead.
 go thy way, said Jesus: thy 50
 son is well: and the man be-
 lieved what Jesus had said
 to him, and went his way.
 as he was upon the road, his 51
 servants met him, and ac-
 quainted him, that his son
 was well. then he enquired 52
 of them the hour when he be-
 gan to mend: and they an-
 swered, yesterday at the se-
 venth hour the fever left
 him: so the father knew that 53
 it was at the very same hour,
 at which Jesus said to him,
 thy son is well. and he him-
 self believed, and all his fa-
 mily. Jesus did this second 54
 miracle when he return'd
 from Judea to Galilee.

1 ΜΕΤΑ ΤΑΥΤΑ ΠΝ ΕΟΡΤΗ ΤΩΝ
 2 ΙΟΥΔΑΙΩΝ, ΚΑΙ ΑΝΕΒΗ Ο ΙΗΣΟΥΣ
 3 ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ. ΕΣΤΙ ΔΕ ΕΝ
 4 ΤΟΙΣ ΙΕΡΟΣΟΛΥΜΟΙΣ ΕΠΙ ΤΗ ΠΡΟ-
 5 ΒΑΤΙΚΗ ΚΟΛΥΜΒΗΘΡΑ, ἢ ΕΠΙ-
 6 ΛΕΓΟΜΕΝΗ ΕΒΡΑΙΣΤΙ ΒΗΘΕΣΔΑ,
 7 ΠΕΝΤΕ ΣΤΟΑΣ ΕΧΟΥΣΑ. ΕΝ
 8 ΤΑΥΤΑΙΣ ΚΑΤΕΚΕΙΤΟ ΠΛΗΘΟΣ
 9 ΠΟΛΥ ΤΩΝ ΑΣΘΕΝΟΥΝΤΩΝ,
 10 ΤΥΦΛΩΝ, ΧΩΛΩΝ, ΞΠΡΩΝ, ΕΚ-
 11 ΔΕΧΟΜΕΝΩΝ ΤΗΝ ΤΟΥ ὕδατος
 12 ΚΙΝΗΣΙΝ. ΑΓΓΕΛΟΣ ΓΑΡ ΚΑΤΑ
 13 ΚΑΙΡΟΝ ΚΑΤΕΒΑΙΝΕΝ ΕΝ ΤΗ ΚΟ-
 14 ΛΥΜΒΗΘΡΑ, ΚΑΙ ΕΤΑΡΑΣΣΕ ΤΟ
 15 ὕδωρ. Ο ΟΥΝ ΠΡΩΤΟΣ ΕΜΒΑΣ
 16 ΜΕΤΑ ΤΗΝ ΤΑΡΑΧΗΝ ΤΟΥ ὕδα-
 17 ΤΟΣ, ὕΓΗΣ ΕΓΙΝΕΤΟ, ὥΘΗΠΟΤΕ
 18 ΚΑΤΕΙΧΕΤΟ ΝΟΣΗΜΑΤΙ. ΠΝ ΔΕ
 19 ΤΙς ΑΝΘΡΩΠΟΣ ΕΚΕΙ ΤΡΙΑΚΟΝΤΑ
 20 ΚΑΙ ΟΚΤΩ ΕΤΗ ΕΧΩΝ ΕΝ ΤΗ ΑΣ-
 21 ΘΕΝΕΙΑ. ΤΟΥΤΟΝ ΙΔΩΝ Ο ΙΗΣΟΥΣ
 22 ΚΑΤΑΚΕΙΜΕΝΟΝ, ΚΑΙ ΓΝΟΥΣ ὅΤΙ
 23 ΠΟΛΥΝ ΠΟΘΗ ΧΡΟΝΟΝ ΕΧΕΙ, ΛΕΓΕΙ
 24 ΑΥΤῷ, ΘΕΛΕΙΣ ὕΓΗΣ ΓΕΝΕΣΘΑΙ;
 25 ΑΠΕΚΡΙΘΗ ΑΥΤῷ Ο ΑΣΘΕΝΩΝ,
 26 ΚΥΡΙΕ, ΑΝΘΡΩΠΟΝ ΟΥΚ ΕΧΩ,
 27 ΙΝΑ ὅΤΑΝ ΤΑΡΑΧΘΗ ΤΟ ὕδωρ,
 28 ΒΑΛῃ ΜΕ ΕΙΣ ΤΗΝ ΚΟΛΥΜΒΗΘΡΑΝ,
 29 ΕΝ ὧ ΔΕ ΕΡΧΟΜΑΙ ΕΓΩ, ΑΛΛΟΣ
 30 ΠΡΟ ΕΜΟΥ ΚΑΤΕΒΑΙΝΕΙ. ΛΕΓΕΙ
 31 ΑΥΤῷ Ο ΙΗΣΟΥΣ ΕΓΕΙΡΑΙ, ΑΡΟΥ
 32 ΤΟΝ ΚΡΑΒΒΑΤΟΝ ΣΟΥ, ΚΑΙ ΠΕ-
 33 ΡΙΠΑΤΕΙ. ΚΑΙ ΕΥΘΕΩΣ ΕΓΕΝΕΤΟ
 34 ὕΓΗΣ Ο ΑΝΘΡΩΠΟΣ, ΚΑΙ ᾤΡΕ ΤΟΝ
 35 ΚΡΑΒΒΑΤΟΝ ΑΥΤΟΥ, ΚΑΙ ΠΕΡΙΕ-
 36 ΠΑΤΕΙ. ΠΝ ΔΕ ΣΑΒΒΑΤΟΝ ΕΝ
 37 ΙΟ ΕΚΕΙΝῃ Τῇ ΗΜΕΡΑ. ΕΛΕΓΟΝ ΟΥΝ
 38 ΟΙ ΙΟΥΔΑΙΟΙ Τῷ ΤΕΘΕΡΑΠΕΥΜΕ-
 39 Νῷ, ΣΑΒΒΑΤΟΝ ΕΣΤΙΝ, ΟΥΚ
 40 ΕΞΕΣΤΙ ΣΟΙ ΑΡΑΙ ΤΟΝ ΚΡΑΒΒΑ-
 41 ΤΟΝ

Some time after this the
 feast of the Jews being come,
 Jesus went up to Jerusalem.
 now there was at Jerusalem
 by the sheep-gate a bath, cal-
 led in Hebrew, Bethesda,
 which had five portico's.
 where a great number of in-
 firm, blind, lame, and para-
 lytic people lay waiting for
 the moving of the water:
 (for a messenger went down
 at certain times into the pool,
 and agitated the water: the
 first then that stepped in af-
 ter this commotion of the
 water, was cured of what-
 ever disease he had.) now a
 certain man was there, who
 had been sick eight and thirty
 years. Jesus seeing him lie
 there, and knowing that he
 had been sick a long time,
 said to him, will you be
 cured? the sick man an-
 swered him, sir, I have no-
 body to put me into the pool
 when the water has been a-
 gitated: but while I am
 coming, another steppeth
 down before me. rise, said
 Jesus to him, take up thy
 bed, and go your way. and
 immediately the man was
 healed, and took up his bed,
 and went his way: but that
 day being the sabbath, the
 Jews said to him that was
 cured, it is the sabbath-day;
 it is not lawful for you to
 carry

11 ΤΟΝ. ἀπεκριθὴ αὐτοῖς, ὁ ποι-
 ησας με ὕψην, ἐκεῖνος μοι εἶ-
 πεν, ἄρον τὸν κραββάτον
 12 σου, καὶ περιπατεῖ. πρῶ-
 τησαν οὖν αὐτόν, τίς ἐστὶν
 ὁ ἄνθρωπος ὁ εἰπὼν σοι, ἄ-
 ρον τὸν κραββάτον σου, καὶ
 13 περιπατεῖ; ὁ δὲ ἰαθεὶς οὐκ
 ᾔδει τίς ἐστίν, ὁ γὰρ Ἰησοῦς
 ἐξένευσεν ὄχλου οὗτος ἐν τῷ
 14 τοπῷ. μετὰ ταῦτα εὗρισ-
 κει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱε-
 ρῷ, καὶ εἶπεν αὐτῷ, ἰδὲ, ὕ-
 ρις γέγονας, μηκέτι ἁμαρτάν-
 νεις, ἵνα μὴ χειρόν τι σοι γένη-
 15 ται. ἀπηλθεν ὁ ἄνθρωπος,
 καὶ ἀνηγγείλε τοῖς Ἰουδαίοις
 ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας
 16 αὐτόν ὕψην. καὶ διὰ τοῦτο
 ἐδίωκον τὸν Ἰησοῦν οἱ Ἰου-
 δαῖοι, καὶ ἐζητοῦν αὐτόν ἀ-
 ποκτεῖναι, ὅτι ταῦτα ἐποίει
 ἐν σαββάτῳ.
 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο
 αὐτοῖς, ὁ πατήρ μου ἕως ἁρ-
 τὶ ἐργάζεται, καὶ γὰρ ἐργάζο-
 18 μαι. διὰ τοῦτο οὖν μάλλον
 ἐζητοῦν αὐτόν οἱ Ἰουδαῖοι ἀ-
 ποκτεῖναι, ὅτι οὐ μόνον ἔλυσεν
 τὸ σαββάτον, ἀλλὰ καὶ πα-
 τέρα ἰδίον ἐλάλε τον Θεόν, ἵ-
 σον ἑαυτὸν ποιεῖν τῷ Θεῷ.
 19 ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ
 εἶπεν αὐτοῖς, ἀμὴν ἀμὴν λέ-
 γω ὑμῖν, οὐ δύναται ὁ υἱὸς
 ποιεῖν ἅφ' ἑαυτοῦ οὐδέν, εἰ μὴ
 20 τι βλέπῃ τὸν πατέρα
 ποιοῦντα, ἃ γὰρ ἂν ἐκεῖνος
 ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁ-
 μοίως ποιεῖ. ὁ γὰρ πατήρ
 φιλεῖ

carry your bed. he answer- 11
 ed them, he that cured me
 said to me, take up your bed
 and walk. then they asked 12
 him, who is he that said
 to you take up your bed
 and walk? and he that 13
 was healed, did not know
 who it was: for Jesus had
 slip'd away, by favour of the
 crowd that was there. some- 14
 time after Jesus met him in
 the temple, and said to him,
 you see you were cured: sin
 no more, lest you suffer some-
 thing worse. then the man 15
 departed to acquaint the
 Jews, that it was Jesus who
 had cured him. upon which 16
 occasion the Jews persecuted
 Jesus, and sought to slay
 him, because he did such
 things on the sabbath-day.

But Jesus answered them, 17
 my father works without in-
 termission, and so do I.
 therefore the Jews were the 18
 more eager to kill him, be-
 cause he had not only viola-
 ted the sabbath, but likewise,
 because he had said that God
 was his proper father, mak-
 ing himself equal with God.
 upon which Jesus said to 19
 them, verily, verily I say
 unto you, the son can do no-
 thing of himself, except he
 sees the father do it: for
 whatever he doth, that the son
 does likewise. for the father 20

φιλει τον υιον, και παντα
 δεικνυσιν αυτω α αυτος ποιει,
 και μειζονα τουτων δειξει αυ-
 τω εργα, ινα υμεις θαυμαζη-
 21 τε. ωσπερ γαρ ο πατηρ ε-
 γειρει τους νεκρους και ζωο-
 ποιει, ουτω και ο υιος ους θε-
 22 λει ζωοποιει. ουδε γαρ ο πα-
 τηρ κρινει ουδενα, αλλα την
 κρισιν πασαν δεδωκε τω υιω,
 23 ινα παντες τιμωσι τον υιον,
 καθως τιμωσι τον πατερα.
 ο μη τιμων τον υιον, ου τιμα
 του πατερα του πεμψαντα
 24 αυτον. αμην αμην λεγω υ-
 μιν, οτι ο του λογον μου ακ-
 κουων, και πιστευων τω πεμ-
 ψαντι με, εχει ζωην αιωνιον,
 και εις κρισιν ουκ ερχεται,
 αλλα μεταβεβηκεν εκ του θα-
 25 νατου εις την ζωην. αμην
 αμην λεγω υμιν, οτι ερχεται
 ωρα, και νυν εστιν, οτε οι
 νεκροι ακουσονται της φωνης
 του υιου του Θεου, και οι α-
 26 κουσαντες ζησονται. ωσπερ
 γαρ ο πατηρ εχει ζωην εν ε-
 αυτω, ουτως εδωκε και τω
 27 υιω ζωην εχει εν εαυτω. και
 εξουσιαν εδωκεν αυτω κρισιν
 ποιειν, οτι υιος ανθρωπου εσ-
 28 τι. μη θαυμαζετε τουτο,
 οτι ερχεται ωρα εν η παντες
 οι εν τοις μνημειοις ακουσου-
 29 ται της φωνης αυτου, και εκ-
 πορευσονται. οι τα αγαθα
 ποιησαντες, εις αναστασιν
 ζωης, οι δε τα φαυλα προε-

loveth the son, and sheweth
 him all that he himself doth :
 and he will shew him grea-
 ter works than these, so that
 you will be surprized. for 21
 as the father raiseth up the
 dead, and restores them to
 life : even so the son gives
 life to whom he will. be- 22
 sides, the father judgeth no
 man ; but hath committed
 the full power of judging un-
 to the son : that all men 23
 should honour the son, even
 as they honour the father.
 he that honoureth not the son,
 honoureth not the father who
 hath sent him. I declare 24
 unto you, he that heareth my
 doctrine, and believeth on
 him that sent me, hath ever-
 lasting life, and shall not
 come under condemnation ;
 but is passed from death un-
 to life. I declare unto you, 25
 the time is coming, and now
 is, when the dead shall hear
 the voice of the son of God :
 and they that hear shall live.
 for as the father hath life in 26
 himself ; so hath he given to
 the son, to have life in him-
 self ; and hath given him 27
 authority to execute judgment
 also, because he is the son of
 man. let not this surprize 28
 you : for the time is coming,
 when all that are in the
 graves shall hear his voice,
 and they that have done good, 29
 shall

ΑΝΤΕΣ, ΕΙΣ ΑΝΑΣΤΑΣΙΝ ΚΡΙ-
ΣΕΩΣ.

shall rise to the possession of
life; and they that have done
evil, shall rise to their con-
demnation.

- 30 ΟΥ ΔΥΝΑΜΑΙ ΕΓΩ ΠΟΙΕΙΝ ΑΠ'
ΕΜΑΥΤΟΥ ΟΥΔΕΝ· ΚΑΘΩΣ ΑΚΟΥΩ,
ΚΡΙΝΩ, ΚΑΙ Η ΚΡΙΣΙΣ Η ΕΜΗ ΔΙ-
ΚΑΙΑ ΕΣΤΙΝ, ΟΤΙ ΟΥ ΖΗΤΩ ΤΟ
ΘΕΛΗΜΑ ΤΟ ΕΜΟΝ, ΑΛΛΑ ΤΟ
ΘΕΛΗΜΑ ΤΟΥ ΠΕΜΨΑΝΤΟΣ ΜΕ.
31 ΕΑΝ ΕΓΩ ΜΑΡΤΥΡΩ ΠΕΡΙ ΕΜΑΥ-
ΤΟΥ, Η ΜΑΡΤΥΡΙΑ ΜΟΥ ΟΥΚ ΕΣ-
32 ΤΙΝ ΑΛΗΘΗΣ. ΑΛΛΟΣ ΕΣΤΙΝ Ο
ΜΑΡΤΥΡΩΝ ΠΕΡΙ ΕΜΟΥ, ΚΑΙ ΟΙΔΑ
ΟΤΙ ΑΛΗΘΗΣ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ
33 ΗΝ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ. ΥΜΕΙΣ
ΑΠΕΣΤΑΛΚΑΤΕ ΠΡΟΣ ΙΩΑΝΝΗΝ,
ΚΑΙ ΜΕΜΑΡΤΥΡΗΚΕ ΤΗ ΑΛΗΘΕΙΑ.
34 ΕΓΩ ΔΕ ΟΥ ΠΑΡΑ ΑΝΘΡΩΠΟΥ ΤΗΝ
ΜΑΡΤΥΡΙΑΝ ΛΑΜΒΑΝΩ, ΑΛΛΑ
ΤΑΥΤΑ ΛΕΓΩ ΙΝΑ ΥΜΕΙΣ ΣΩ-
35 ΘΗΤΕ. ΕΚΕΙΝΟΣ ΗΝ Ο ΛΥΧΝΟΣ Ο
ΚΑΙΟΜΕΝΟΣ ΚΑΙ ΦΑΙΝΩΝ, ΥΜΕΙΣ
ΔΕ ΠΘΕΛΗΣΑΤΕ ΑΓΑΛΛΙΑΣΘΗΝΑΙ
ΠΡΟΣ ΩΡΑΝ ΕΝ ΤΩ ΦΩΤΙ ΑΥΤΟΥ.
36 ΕΓΩ ΔΕ ΕΧΩ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΜΕΙ-
ΖΩ ΤΟΥ ΙΩΑΝΝΟΥ, ΤΑ ΓΑΡ ΕΡ-
ΓΑ Α ΕΔΩΚΕ ΜΟΙ Ο ΠΑΤΗΡ ΙΝΑ
ΤΕΛΕΙΩΣΩ ΑΥΤΑ, ΑΥΤΑ ΤΑ
ΕΡΓΑ Α ΕΓΩ ΠΟΙΩ, ΜΑΡΤΥΡΕΙ
ΠΕΡΙ ΕΜΟΥ ΟΤΙ Ο ΠΑΤΗΡ ΜΕ Α-
37 ΠΕΣΤΑΛΚΕ. ΚΑΙ Ο ΠΕΜΨΑΣ
ΜΕ ΠΑΤΗΡ, ΑΥΤΟΣ ΜΕΜΑΡΤΥ-
ΡΗΚΕ ΠΕΡΙ ΕΜΟΥ, ΟΥΤΕ ΦΩΝΗΝ
ΑΥΤΟΥ ΑΚΗΚΟΑΤΕ ΠΩΠΟΤΕ, ΟΥ-
38 ΤΕ ΕΙΔΟΣ ΑΥΤΟΥ ΕΩΡΑΚΑΤΕ. ΚΑΙ
ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΟΥΚ ΕΧΕΤΕ
ΜΕΝΟΥΝΤΑ ΕΝ ΥΜΙΝ, ΟΤΙ ΟΥ ΑΠΕΣ-
ΤΕΙΛΕΝ ΕΚΕΙΝΟΣ ΤΟΥΤΩ ΥΜΕΙΣ ΟΥ
ΠΙΣΤΕΥΕΤΕ.

Of my self I can do no- 30
thing: according to my in-
structions I judge: and my
judgment is just; because I
do not consult my own will,
but the will of the father
who hath sent me. if I 31
testified of my self, my testi-
mony would be suspected.
there is another who testifies 32
of me, and I know that the
testimony which he gives of
me, is true. you yourselves 33
sent to John, and he bore
witness to the truth. not 34
that I need the testimony of
men: but this I tell you, for
your own security. he was a 35
burning and a shining light:
and you were willing to be
entertain'd for a while with
his light. but I have a bet- 36
ter witness than that of
John: for the works which
my father hath order'd me
to finish, those very works
that I do, bear me witness,
that 'tis the father who sent
me. and the father who 37
sent me, hath himself born
witness of me. his voice
you have never heard, nor
ever seen his appearance, nor 38
will his Logos abide among
you: for tho' he hath sent
him, you do not believe him.

39 ΕΡΕΥΝΑΤΕ ΤΑΣ ΓΡΑΦΑΣ, ΟΤΙ
 ὑΜΕΙΣ ΔΟΚΕΙΤΕ ΕΝ ΑΥΤΑΙΣ ΖΩΗΝ
 ΑΙΩΝΙΟΝ ΕΧΕΙΝ, ΚΑΙ ΕΚΕΙΝΑΙ ΕΙ-
 ΣΙΝ ΑΙ ΜΑΡΤΥΡΟΥΣΑΙ ΠΕΡΙ Ε-
 40 ΜΟΥ. ΚΑΙ ΟΥ ΘΕΛΕΤΕ ΕΛΘΕΙΝ ΠΡΟΣ
 41 ΜΕ, ΙΝΑ ΖΩΗΝ ΕΧΗΤΕ. ΔΟΞΑΝ
 ΠΑΡΑ ΑΝΘΡΩΠΩΝ ΟΥ ΛΑΜΒΑ-
 42 ΝΩ. ΑΛΛ' ΕΓΝΩΚΑ ὑΜΑΣ, ΟΤΙ
 ΤΗΝ ΑΓΑΠΗΝ ΤΟΥ ΘΕΟΥ ΟΥΚ Ε-
 43 ΧΕΤΕ ΕΝ ἑΑΥΤΟΙΣ, ΕΓΩ ΕΛΗΛΥ-
 ΘΑ ΕΝ Τῷ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΡΟΣ
 ΜΟΥ, ΚΑΙ ΟΥ ΛΑΜΒΑΝΕΤΕ ΜΕ,
 ΕΑΝ ΑΛΛΟΣ ΕΛΘῃ ΕΝ Τῷ ΟΝΟΜΑΤΙ
 Τῷ ΙΔΙῷ, ΕΚΕΙΝΟΝ ΛΗΨΕσθε.
 44 ΠΩΣ ΔΥΝΑΣΘΕ ὑΜΕΙΣ ΠΙΣΤΕΥΣΑΙ,
 ΔΟΞΑΝ ΠΑΡΑ ΑΛΛΗΛΩΝ ΛΑΜ-
 ΒΑΝΟΝΤΕΣ, ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΤΗΝ
 ΠΑΡΑ ΤΟΥ ΜΟΝΟΥ ΘΕΟΥ ΟΥ ΖΗ-
 45 ΤΕΙΤΕ; ΜΗ ΔΟΚΕΙΤΕ ΟΤΙ ΕΓΩ
 ΚΑΤΗΓΟΡΗΣΩ ὑΜΩΝ ΠΡΟΣ ΤΟΝ
 ΠΑΤΕΡΑ, ΕΣΤΙΝ Ὁ ΚΑΤΗΓΟΡΩΝ
 ὑΜΩΝ, ΜΩΣΗΣ, ΕΙΣ ὃΝ ὑΜΕΙΣ ΠΑ-
 46 ΠΙΚΑΤΕ. ΕΙ ΓΑΡ ΕΠΙΣΤΕΥΕΤΕ
 ΜΩΣΗ, ΕΠΙΣΤΕΥΕΤΕ ΑΝ ΕΜΟΙ,
 ΠΕΡΙ ΓΑΡ ΕΜΟΥ ΕΚΕΙΝΟΣ ΕΓΡΑΨΕΝ.
 47 ΕΙ ΔΕ ΤΟΙΣ ΕΚΕΙΝΟΥ ΓΡΑΜΜΑΣΙΝ ΟΥ
 ΠΙΣΤΕΥΕΤΕ, ΠΩΣ ΤΟΙΣ ΕΜΟΙΣ
 ῥΗΜΑΣΙ ΠΙΣΤΕΥΣΕΤΕ;

1 ΜΕΤΑ ΤΑΥΤΑ ΑΠΗΛΘΕΝ Ὁ Ι-
 ΗΣΟΥΣ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ
 ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΤΗΣ ΤΙΒΕΡΙΑ-
 2 ΔΟΣ. ΚΑΙ ΠΟΛΟΙΘΕΙ ΑΥΤῷ ΟΧ-
 ΛΟΣ ΠΟΛΥΚ, ΟΤΙ ἘΩΡΩΝ ΤΑ ΣΠ-
 3 ΜΕΙΑ Ἀ ΕΠΟΙΕΙ ΕΠΙ ΤΩΝ ΑΣΘΕ-
 ΝΟΥΝΤΩΝ. ΑΝΗΛΘΕ ΔΕ ΕΙΣ ΤΟ
 ΟΡΟΣ Ὁ ΙΗΣΟΥΣ, ΚΑΙ ΕΚΕΙ ΕΚΑΘΗ-
 ΤΟ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥ-
 ΤΟΥ.

You search the scriptures, 39
 for you think by their means
 to have eternal life, and they
 are the very writings which
 do testify of me. yet you 40
 will not come to me, that ye
 may have life. I do not by 41
 this seek your applause. for 42
 this I know of you, that you
 are not possess'd with any
 love for God. I am come 43
 in my father's name, and
 you receive me not: if ano-
 ther should come in his own
 name, him you will receive.
 how can you believe, who 44
 are catching at honour one
 from another, regardless of
 that glory that comes from
 God only? don't imagine 45
 that I shall accuse you to
 my father: even Moses him-
 self in whom you confide,
 will be your accuser. for 46
 had you believed Moses,
 you would have believed me:
 since he has spoke of me in
 his writings. but if you don't 47
 believe what he has writ,
 how should you believe what
 I say?

At length Jesus passed over 1
 the sea of Galilee, which is
 the sea of Tiberias; where 2
 a great multitude followed
 him, invited by the miracu-
 lous cures which they saw
 him perform. Jesus there- 3
 fore went up a mountain,
 where he sat down with his
 dis-

4 ΤΟΥ. ΠΥ ΔΕ ΕΓΓΥΣ ΤΟ ΠΑΣΧΑ,
ἡ ἑορτὴ τῶν Ἰουδαίων.

5 Ἐπαράς οὖν ὁ Ἰησοῦς τοὺς
ὀφθαλμοὺς, καὶ θεασάμενος
ὅτι πολὺς ὄχλος ἐρχεται πρὸς
αὐτὸν, λέγει πρὸς τοῦ Φι-
λιπποῦ, ποθεν ἀγοράσωμεν
ἄρτους, ἵνα φαίωσιν οὗτοι?

6 ΤΟΥΤΟ ΔΕ ΕΛΕΓΕ ΠΕΡΑΪΩΝ ΑΥ-
ΤΟΥ, ΑΥΤΟΣ ΓΑΡ ἮΔΕ ΤΙ ΕΜΕΛ-
ΛΕ ΠΟΙΕΙΝ. ΑΠΕΚΡΙΘΗ ΑΥΤῳ

7 ΦΙΛΙΠΠΟΣ, ΔΙΑΚΟΣΙΩΝ ΔΗΝΑΡΙ-
ΩΝ ἄρτοι οὐκ ἀρκέουσιν αὐ-
τοῖς, ἵνα ἕκαστος αὐτῶν

8 βραχὺ τι λαβῇ. ΛΕΓΕΙ ΑΥΤῳ
Εἰς ΕΚ ΤῶΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ,
ΑΝΔΡΕΑΣ ὁ ἀδελφὸς Σίμωνος

9 ΠΕΤΡΟΥ, ΕΣΤΙ ΠΑΙΔΑΡΙΟΝ ΕΝ
ὧΔΕ, ὃ ΕΧΕΙ ΠΕΝΤΕ ἈΡΤΟΥΣ ΚΡΙ-
ΘΙΝΟΥΣ, καὶ δύο ὀψαρία, ἀλ-
ΛΑ ΤΑΥΤΑ ΤΙ ΕΣΤΙΝ Εἰς ΤΟ-

10 ΣΟΥΤΟΥΣ? ΕἶΠΕ ΔΕ ὁ Ἰησοῦς,
ΠΟΙΠΣΑΤΕ ΤΟΥΣ ἈΝΘΡΩΠΟΥΣ Α-
ΝΑΠΕΣΕΙΝ. ΠΥ ΔΕ ΧΟΡΤΟΣ ΠΟΛΥΣ
ΕΝ Τῳ ΤΟΠῳ. ΑΝΕΠΕΣΑΝ Οὖν
οἱ ἄνδρες τὸν ἀριθμὸν ὥσπερ

11 ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ. ΕΛΑΒΕ ΔΕ
ΤΟΥΣ ἈΡΤΟΥΣ ὁ Ἰησοῦς, καὶ
ΕΥΧΑΡΙΣΤΗΣΑΣ ΔΙΕΔΩΚΕ ΤΟΙΣ
ΑΝΑΚΕΙΜΕΝΟΙΣ, ὁμοίως καὶ ἐκ

12 ΤῶΝ ὀψαριῶν ὅσον ᾔθελον. ὥς
ΔΕ ΕΥΕΠΛΗΣΘΗΣΑΝ, ΛΕΓΕΙ ΤΟΙΣ
ΜΑΘΗΤΑΙΣ Αὐτοῦ, ΣΥΝΑΓΑΓΕΤΕ
ΤΑ ΠΕΡΙΣΣΕΥΣΑΝΤΑ ΚΛΑΣΜΑ-
ΤΑ, ἵνα μὴ τι ἀποληταί.

13 ΣΥΝΗΓΑΓΟΝ Οὖν, καὶ ΕΓΕΜΙΣΑΝ
δωδεκά κοφίνους κλασμάτων
ἐκ τῶν πέντε ἄρτων τῶν κρι-
θίνων, ἃ ἐπερίσσευσεν τοῖς βε-
βρωκόσιν. Οἱ

disciples. for it was just 4
before the passover, which is
a feast of the Jews.

Jesusthen lifting up his eyes, 5
and seeing a great company
coming to him, said to Phi-
lip, where can we buy bread

to feed this people? (this he 6
said to prove Philip: for he
himself knew what he had to
do.) Philip answered him,

two hundred penny-worth of 7
bread is not sufficient to fur-
nish every one of them a lit-
tle. one of his disciples, An-

drew, Simon Peter's brother, 8
said to him, there is a lad 9
here, who hath five barley-
loaves, and two small fishes:

but what are they among so 10
many? but Jesus said, make
the men sit down. and as

there was much grass in the 11
place, they sat down to the
number of about five thou-
sand. then Jesus took the

loaves, and when he had 12
given thanks, he distributed
to them that were sate down;
and likewise of the fishes, as

much as they would. when 13
they were filled, he said to
his disciples, gather up the
fragments that remain, that

nothing be lost. they gather- 13
ed them therefore, and filled
twelve baskets with the frag-
ments of the five barley-

loaves, which remained after 1
they all had been eating. The

- 14 Οἱ οὖν ἄνθρωποι ἰδόντες ὁ
ἐποίησε σημεῖον ὁ Ἰησοῦς, ε-
λεγον, ὅτι οὗτος ἐστὶν ἀλη-
θῶς ὁ προφητὴς ὁ ἐρχόμενος
15 εἰς τὸν κόσμον. Ἰησοῦς οὖν
γινούς ὅτι μελλοῦσιν ἐρχεσθαι,
καὶ ἀρπάζειν αὐτὸν ἵνα ποι-
πώσιν αὐτὸν βασιλεα, ἀ-
νεχώρησε πάλιν εἰς τὸ ὄρος
αὐτὸς μόνος.
- 16 Ὡς δὲ σφία ἐγενετο, κατε-
βησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ
17 τὴν θάλασσαν. καὶ ἐμβαν-
τες εἰς τὸ πλοῖον, πρὶοντο
πέραν τῆς θαλάσσης εἰς Κά-
περναουμ· καὶ σκοτία ἤδη
ἐφῆρσεν, καὶ οὐκ ἐληλυθεὶ πρὸς
18 αὐτοὺς ὁ Ἰησοῦς. ἡ τε θα-
λάσσα, ἀνέμου μεγάλου πνε-
19 οντος, διηφεῖρετο. ἐληλακο-
τες οὖν ὡς σταδίους ἑκοσι-
πέντε ἢ τριακοντα, θεωροῦσι
τὸν Ἰησοῦν περιπατοῦντά ἐπὶ
τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
πλοίου γινόμενον, καὶ ἐφοβη-
20 θησαν. ὁ δὲ λέγει αὐτοῖς, ε-
21 γώ εἰμι, μὴ φοβείσθε. ἠθελον
οὖν λαβεῖν αὐτὸν εἰς τὸ πλοι-
ον, καὶ εὐθεὺς τὸ πλοῖον ἐγε-
νετο ἐπὶ τῆς γῆς εἰς τὴν ὕπῃγον.
- 22 Τῇ ἐπαυρίῳ ὁ ὄχλος ὁ ἑσ-
τηκώς πέραν τῆς θαλάσσης,
εἶδον ὅτι πλοῖαριον ἄλλο οὐκ
ἦν ἐκεῖ, εἰ μὴ ἓν (ἐκεῖνο εἰς ὃ
ἐνεβησαν οἱ μαθηταὶ αὐτοῦ)
καὶ ὅτι οὐ συνεισηλθε τοῖς
μαθηταῖς αὐτοῦ ὁ Ἰησοῦς
εἰς τὸ πλοῖον, ἀλλὰ μόνοι
οἱ μαθηταὶ αὐτοῦ ἀπῆλ-
23 θον. ἀλλὰ δὲ ἦλθε πλοῖαριον
ἐκ

The people, when they had 14
seen the miracle that Jesus
did, cry'd out, this is of a
truth that prophet who was 2
to come into the world. but 15
Jesus perceiving they design-
ed to come and take him by
force to make him a king,
retired again upon a moun-
tain all alone.

When even was come, his 16
disciples went to the sea,
and going on board a ship, 17
they cross'd the sea to Caper-
naum: now when it was
dark, Jesus was not come to
them: but the sea ran high, 18
by reason of the wind that
blew hard. so when they 19
had rowed about five and
twenty, or thirty furlongs,
seeing Jesus walking on the
sea, and drawing nigh to
the ship, they were fright-
ned. but he said to them, 20
it is I, be not afraid. then 21
they readily received him in-
to the ship: and immediately
the ship was at the land whi-
ther they were bound.

The day following, the peo- 22
ple who stay'd on the other
side of the sea, perceiving
that there had been only that
single vessel in which his dis-
ciples were embark'd, that
Jesus did not embark with
his disciples, but that his
disciples were gone away a-
lone: (however, there came 23
other

ἐκ Τιβεριαδος ἐγγὺς τοῦ το-
που, ὅπου ἔφαγον τὸν ἀρ-
τον, εὐχαριστήσαντος τοῦ
24 Κυρίου. ὅτε οὖν εἶδεν ὁ ὄχλος
ὅτι Ἰησοῦς οὐκ ἐστὶν ἐκεῖ, οὐ-
δὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβη-
σαν καὶ αὐτοὶ εἰς τὰ πλοῖα,
καὶ πλῆθον εἰς Καπερναοὺμ,
ζήτουντες τὸν Ἰησοῦν.

25 Καὶ εὗροντες αὐτὸν περὰν
τῆς θαλάσσης, εἶπον αὐτῷ,
ραββί, ποτε ὡς γέγονας?
26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, καὶ
εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν,
ζήτετέ με οὐχ ὅτι εἰδέτε ση-
μεῖα, ἀλλ' ὅτι ἔφαγέτε ἐκ τῶν
27 ἄρτων, καὶ ἐχορτάσθητε. ἐρ-
γάζεσθε μὴ τὴν βρωσὶν τὴν
ἀπολλυμένην, ἀλλὰ τὴν
βρωσὶν τὴν μένουσαν εἰς ζωὴν
αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώ-
που ὑμῖν δώσει, τούτου γὰρ
ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.
28 εἶπον οὖν πρὸς αὐτὸν, τί
ποιῶμεν, ἵνα ἐργάζωμεθα τα
29 ἔργα τοῦ Θεοῦ; ἀπεκρίθη ὁ
Ἰησοῦς, καὶ εἶπεν αὐτοῖς,
τούτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ,
ἵνα πιστεύσητε εἰς ὃν ἀπὸς-
30 τειλεν ἐκεῖνος. εἶπον οὖν αὐ-
τῷ, τί οὖν ποιεῖς συ σημεῖον,
ἵνα ἰδῶμεν καὶ πιστεύσωμεν
31 σοί; τί ἐργάζῃ; οἱ πατέρες
ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ
ἐρήμῳ, καθὼς ἐστὶ γερραμμε-
νον, "ἀφ' οὗ ἐκ τοῦ οὐρανοῦ

other barks from Tiberias,
nigh the place where they had
eaten bread, after the Lord
had given thanks.) the people 24
likewise seeing that Jesus
was not in those barks, nor
his disciples, went on board
them, and cross'd to Caper-
naum in quest of Jesus.

And when they had found 25
him on the other side of the
sea, they said unto him, master,
when did you arrive here?
Jesus answered them, I de- 26
clare unto you, you seek me,
not because ye saw the mira-
cles, but because ye had loaves
to eat, and were filled. work 27
not for the food which perish-
eth, but for that which en-
dureth unto everlasting life,
and which the son of man shall
give unto you, for to him it is
that the father, that is God,
has given his credentials. then 28
said they to him, what shall
we do, that our works may
be agreeable to God? Jesus 29
answered them, the work
which God requires is to be-
lieve on him whom he hath
sent. but said they, what 30
miracle then will you let us
see to make us believe you?
what strange work will you
perform? our fathers did 31
eat manna in the desert; as
it is written, * "he gave
" them bread from heaven to
Y y "eat."

" ἔδωκεν

* Phil. lxxviii. 24.

32 "ἐδωκεν αὐτοῖς φαγεῖν". εἶπεν
 οὖν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀ-
 μὴν λέγω ὑμῖν, οὐ Μωσὴς δε-
 δωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ
 οὐρανοῦ, ἀλλ' ὁ πατὴρ μου
 33 δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
 οὐρανοῦ τοῦ ἀληθινοῦ. ὁ γὰρ
 ἄρτος τοῦ Θεοῦ ἐστίν ὁ κα-
 ταβαίνων ἐκ τοῦ οὐρανοῦ,
 καὶ ζωὴν δίδους τῷ κόσμῳ.
 34 εἶπον οὖν πρὸς αὐτόν, Κύριε,
 πάντοτε δός ἡμῖν τὸν ἄρτον
 35 τούτου. εἶπε δὲ αὐτοῖς ὁ Ἰη-
 σοῦς, ἐγὼ εἰμι ὁ ἄρτος τῆς
 ζωῆς, ὁ ἐρχόμενος πρὸς με, οὐ
 μὴ πεινάσῃ, καὶ ὁ πιστεύων
 εἰς ἐμέ, οὐ μὴ διψήσῃ πω-
 36 ποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ
 ἐώρακατέ με, καὶ οὐ πιστεύ-
 37 ετε. πάν ὁ δίδωσι μοι ὁ πα-
 τὴρ, πρὸς ἐμέ ἵξει, καὶ τὸν
 ἐρχόμενον πρὸς με οὐ μὴ ἐκβα-
 38 λω ἐξώ. ὅτι καταβεβηκα ἐκ
 τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ
 τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ
 θέλημα τοῦ πέμψαντός με.
 39 τούτο δὲ ἐστὶ τὸ θέλημα τοῦ
 πέμψαντός με, ἵνα πάν ὁ δε-
 δώκε μοι, μὴ ἀπολέσω ἐξ αυ-
 τοῦ, ἀλλὰ ἀναστήσω αὐτόν
 40 ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τούτο
 γὰρ ἐστὶ τὸ θέλημα τοῦ πέμ-
 ψαντός με, ἵνα πᾶς ὁ θεωρῶν
 τὸν υἱόν, καὶ πιστεύων εἰς
 αὐτόν, ἐχὼ ζωὴν αἰώνιον, καὶ
 ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσ-
 χάτῃ ἡμέρᾳ.

41 Ἐροῦντο οὖν οἱ Ἰουδαῖοι
 περὶ αὐτοῦ, ὅτι εἶπεν, "ἐγὼ
 εἰμι

"eat." Jesus answer'd, I 32
 assure you, Moses did not give
 you the celestial bread; but
 my father gives you the true
 celestial bread. for he who 33
 is descended from heaven,
 and gives life to the world, is
 the bread that is truly di-
 vine. then said they, Lord, 34
 evermore give us this bread.
 Jesus answer'd, I am the 35
 bread of life: he that cometh
 to me, shall never hunger;
 and he that believeth on me,
 shall never thirst. but I 36
 have * already told you, that
 tho' you have seen me, you
 do not believe. all those whom 37
 my father gives me, shall
 come to me; and I will not
 reject any that come to me.
 for I came down from hea- 38
 ven, not to do my own will,
 but the will of him that sent
 me. and the will of him who 39
 sent me is this, that I should
 not lose any one of those he has
 given me, but should raise
 them again at the last day:
 this, I say, is the will of him 40
 that sent me, that every
 one who observes the son,
 and believeth on him, should
 have everlasting life: and I
 will raise him up at the last
 day.

The Jews then murmured 41
 against him, for having said,
 "I

42 “ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ
 τοῦ οὐρανοῦ ; ” καὶ ἐλε-
 γον, οὐκ οὗτος ἐστὶν ἰησοῦς,
 ὁ υἱὸς Ἰωσήφ, ὃν ἡμεῖς οἶδα-
 μέν τὸν πατέρα καὶ τὴν μη-
 τέρα ; πῶς οὖν λέγει οὗτος,
 ὅτι ἐκ τοῦ οὐρανοῦ καταβέβη-
 43 κα. ἀπεκρίθη οὖν ὁ ἰησοῦς,
 καὶ εἶπεν αὐτοῖς, μὴ ρογγύζε-
 44 τε μετ’ ἀλλήλων. οὐδεὶς δύ-
 νηται εἰσελθεῖν πρὸς με, εἰ μὴ
 ὁ πατήρ ὁ πέμψας με, ἐλκυ-
 σή αὐτόν, καὶ ἐγὼ ἀναστή-
 σω αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ.
 45 ἐστὶ γεγραμμένον ἐν τοῖς προ-
 φηταῖς, “ καὶ ἐσονται πάν-
 “ τες διδάκτοι τοῦ Θεοῦ.”
 πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ
 πατρὸς, καὶ μαθὼν, ἐρχεται
 46 πρὸς με. οὐκ ὅτι τὸν πα-
 τέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν
 παρὰ τοῦ Θεοῦ, οὗτος ἑώρα-
 47 κε τὸν πατέρα. ἀμὴν ἀμὴν
 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ,
 48 ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι
 49 ὁ ἄρτος τῆς ζωῆς. οἱ πατέ-
 ρες ὑμῶν ἐφαγον τὸ μάννα ἐν
 τῇ ἐρημίᾳ, καὶ ἀπέθανον.
 50 οὗτος ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ
 οὐρανοῦ καταβαίνων, ἵνα τις
 ἐξ αὐτοῦ φαγῇ, καὶ μὴ ἀπο-
 51 θῇ. ἐγὼ εἰμι ὁ ἄρτος ὁ
 ζῶν, ὁ ἐκ τοῦ οὐρανοῦ κατα-
 βάς, εἰ τις φαγῇ ἐκ τούτου
 τοῦ ἁρτοῦ, ζήσεται εἰς τὸν
 αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 ὤσω, ἡ σὰρξ μου ἐστίν, ἣν
 ἐγὼ ὤσω ὑπὲρ τῆς τοῦ κόσ-
 μου ζωῆς.

“ I am the bread which
 “ came down from heaven.”
 is not this, said they, Jesus, 42
 the son of Joseph, whose fa-
 ther and mother we know ?
 how comes he then to say, I
 came down from heaven ?
 Jesus therefore replied, mur- 43
 mur not among your selves.
 no man can come to me, ex- 44
 cept the father who hath sent
 me, conduct him : and I
 will raise him up at the last
 day. it is written in the pro- 45
 phets, “ they shall be all
 “ taught of God.” every
 man therefore that hath
 heard the father, and been
 instructed by him, cometh
 unto me. not that any man 46
 hath seen the father, except
 him who is come from God,
 he hath seen the father. I 47
 declare unto you, he that be-
 lieveth on me hath everlast-
 ing life. I am the bread of 48
 life. your fathers did eat
 manna in the wilderness, and 49
 there they died. but this is
 the bread which came down
 from heaven, that he who
 eats thereof should not die.
 I am the living bread, that 51
 is come down from heaven :
 whosoever shall eat of this
 bread, shall live for ever :
 and the bread that I will
 give, is my flesh, which I
 will give for the life of the
 world.

52 Εμαχοντο ουν προς αλλη-
λους οι Ιουδαιοι, λεγοντες,
πως δυναται ουτος ημιν δου-
53 ναι την σαρκα φαγειν? ειπον
ουν αυτοις ο Ιησους, αμην α-
μην λεγω υμιν, εαν μη φαγη-
τε την σαρκα του υιου του
ανθρωπου, και πιντε αυτου
το αιμα, ουκ εχετε ζωην εν
54 εαυτοις. ο τρωων μου την
σαρκα, και πινων μου το
αιμα, εχει ζωην αιωνιον, και
εγω αναστησω αυτον τη εσ-
55 χατη ημερα. η γαρ σαξ μου
αληθως εστι βρωσις, και το
αιμα μου αληθως εστι ποσις.
56 ο τρωων μου την σαρκα, και
πινων μου το αιμα, εν εμοι
57 μενει, καγω εν αυτω*. κα-
θως απεστειλε με ο ζων πα-
τηρ, λεγω ζω δια τον πα-
τερα, και ο τρωων με, κα-
58 κεινος ζησεται δι εμε. ουτος
εστιν ο αρτος ο εκ του ουρανου
καταβας, ου καθως εφαγον
οι πατερες υμων (το μαννα,) και
απεθανον: ο τρωων του-
τον τον αρτον, ζησεται εις
τον αιωνα.

ΤΑΥΤΑ

These

* After αυτω the MS. of Stephens mark'd β, and the very antient MS. of Beza now at Cambridge have these words.

Καθως εν εμοι ο πατηρ, καγω εν
τη πατρι. αμην αμην λεγω υμιν,
εαν μη λαβετε το σωμα του υιου του
ανθρωπου ως τον αρτον της ζωης, ουκ
εχετε ζωην εν αυτω.

As the father in me, and I in the
father. verily, verily I say unto you,
unless you take the body of the son of
man as the bread of life, you have
not life in him.

The Latin of the Cambridge MS. has the same passage: and so has the
antient vulgate, a version made in the apostolick age, and Victorinus in
part. Dr. Mills thinks they are the genuine words of St. John. Vid. a.
h. l. & Proleg. 779, 780.

59 ΤΑΥΤΑ ΕΙΠΕΝ ΕΝ ΣΥΝΑΓΩ-
 60 Γῃ, ΔΙΔΑΣΚΩΝ ΕΝ ΚΑΠΕΡΝΑΟΥΜ.
 60 ΠΟΛΛΟΙ ΟΥΝ ΑΚΟΥΣΑΝΤΕΣ ΕΚ
 ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ, ΕΙΠΟΝ,
 ΣΚΛΗΡΟΣ ΕΣΤΙΝ ΟΥΤΟΣ ὁ ΛΟΓΟΣ,
 ΤΙΣ ΔΥΝΑΤΑΙ ΑΥΤΟΥ ΑΚΟΥΕΙΝ?
 61 ΕΙΔΩΣ ΔΕ ὁ Ἰησοῦς ΕΝ ἑΑΥΤῳ,
 ὅΤΙ ΡΟΓΥΖΟΥΣΙ ΠΕΡΙ ΤΟΥΤΟΥ
 οἱ ΜΑΘΗΤΑΙ ΑΥΤΟΥ, ΕΙΠΕΝ ΑΥ-
 ΤΟΙΣ, ΤΟΥΤΟ ὙΜΑΣ ΣΚΑΝΔΑΛΙ-
 62 ΖΕΙ? ΕΑΝ ΟΥΝ ΘΕΩΡΗΤΕ ΤΟΝ
 υἱΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΝΑΒΑΙ-
 ΝΟΝΤΑ ὅΠΟΥ ΗΝ ΤΟ ΠΡΟΤΕΡΟΝ?
 63 ΤΟ ΠΝΕΥΜΑ ΕΣΤΙ ΤΟ ΖΩΟΠΟΙΟΥΝ,
 ἢ ΣΑΡΞ ΟΥΚ ΩΦΕΛΕΙ ΟΥΔΕΝ. ΤΑ
 ῤΗΜΑΤΑ ἃ ΕΓΩ ΛΕΛΑΛΗΚΑ Ὑ-
 ΜΙΝ, ΠΝΕΥΜΑ ΕΣΤΙ ΚΑΙ ΖΩΗ
 64 ΕΣΤΙΝ. ΑΛΛ' ΕΙΣΙΝ ΕΞ ὙΜΩΝ
 ΤΙΝΕΣ οἱ ΟΥ ΠΙΣΤΕΥΟΥΣΙΝ. ἤΔΕΙ
 ΓΑΡ ΕΞ ΑΡΧΗΣ ὁ Ἰησοῦς, ΤΙΝΕΣ
 ΕΙΣΙΝ οἱ ΜΗ ΠΙΣΤΕΥΟΝΤΕΣ ΚΑΙ
 ΤΙΣ ΕΣΤΙΝ ὁ ΠΑΡΑΔΩΣΩΝ ΑΥ-
 65 ΤΟΝ, ΚΑΙ ΕΛΕΓΕ, ΔΙΑ ΤΟΥΤΟ
 ΕΙΡΗΚΑ ὙΜΙΝ, ὅΤΙ ΟΥΔΕΙΣ ΔΥΝΑ-
 ΤΑΙ ΕΛΘΕΙΝ ΠΡΟΣ ΜΕ, ΕΑΝ ΜΗ ἢ
 ΔΕΔΕΜΕΝΟΝ ΑΥΤῳ ΕΚ ΤΟΥ ΠΑ-
 ΤΡΟΣ ΜΟΥ.
 66 ΕΚ ΤΟΥΤΟΥ ΠΟΛΛΟΙ ΑΠΗΛΘΟΝ
 ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΙΣ ΤΑ
 ΟΠΙΣΩ, ΚΑΙ ΟΥΚΕΤΙ ΜΕΤ' ΑΥ-
 67 ΤΟΥ ΠΕΡΙΕΠΑΤΟΥΝ. ΕΙΠΕΝ ΟΥΝ
 ὁ Ἰησοῦς ΤΟΙΣ ΔΩΔΕΚΑ, ΜΗ ΚΑΙ
 68 ὙΜΕΙΣ ΘΕΛΕΤΕ ὙΠΑΓΕΙΝ? ΑΠΕ-
 ΚΡΙΘΗ ΟΥΝ ΑΥΤῳ ΣΙΜΩΝ ΠΕΤΡΟΣ,
 ΚΥΡΙΕ, ΠΡΟΣ ΤΙΝΑ ΑΠΕΛΕΥΣΟ-
 ΜΕΘΑ? ῤΗΜΑΤΑ ΖΩΗΣ ΑΙΩΝΙΟΥ
 69 ΕΧΕΙΣ. ΚΑΙ ἡΜΕΙΣ ΠΕΠΙΣΤΕΥ-
 ΚΑΜΕΝ ΚΑΙ ΕΓΝΩΚΑΜΕΝ ὅΤΙ
 ΣΥ ΕΙ ὁ ΧΡΙΣΤΟΣ, ὁ υἱΟΣ ΤΟΥ
 70 ΘΕΟΥ (ΤΟΥ ΖΩΝΤΟΣ.) ΑΠΕΚΡΙ-
 ΘΗ

These things said Jesus in 59
 the synagogue, as he taught
 in Capernaum. when many 60
 of his disciples, who heard
 him, said, this is strange
 doctrine, who can bear it?
 Jesus perceiving in himself, 61
 that his disciples murmured
 at it, said to them, doth this
 offend you? what if you 62
 should see the son of man as-
 cend up where he was be-
 fore? it is the action of the 63
 mind that vivifies, that of the
 body profits nothing: the
 words that I have delivered
 to you, spiritually understood,
 give life. but there are some 64
 of you who do not believe.
 (for Jesus knew from the
 beginning, who they were
 that did not believe, and who
 should betray him.) and he 65
 said, therefore said I unto
 you, that no man can come
 unto me, except it were given
 unto him of my father.

From that time many of his 66
 disciples withdrew, and asso-
 ciated no longer with him.
 upon which Jesus said to the 67
 twelve, will not ye likewise
 go away? but Simon Peter 68
 answered, Lord, to whom
 shall we go? you have the
 words of eternal life. and 69
 we have believed and we
 have acknowledged that you
 are the Christ, the son of
 God. Jesus answered them, 70
 have

θη αυτοις ὁ Ἰησους, ουκ εγω
 υμας τους δωδεκα εξελεξαμην,
 και εξ υμων εις διαβολος εσ-
 71 τιν; ελεγε δε τον Ιουδαν
 Σιμωνος Ισκαριωτην, ουτος
 γαρ ημελλεν αυτον παραδι-
 δοναι, εις ων εκ των δωδεκα.

1 και περιπατει ὁ Ἰησους
 μετα ταυτα εν τη Γαλιλαια,
 ου γαρ * ηθελεν εν τη Ιουδαια
 περιπατειν, οτι εζητουν αυ-
 τον οι Ιουδαιοι αποκτειναι.
 2 ην δε ερως η εορτη των Ιου-
 3 δαιων η σκηνοπηγια. ειπον
 ουν προς αυτον οι αδελφοι
 αυτου, μεταβηθι εντευθεν,
 και υπαγε εις την Ιουδαιαν,
 ινα και οι μαθηται σου θεω-
 ρησωσι τα εργα α ποιεις.
 4 ουδεις γαρ εν κρυπτω τι ποιει,
 και ζητει αυτος εν παρρησια
 ειναι. ει ταυτα ποιεις, φα-
 νερωσον σεαυτον τω κοσμω.
 5 ουδε γαρ οι αδελφοι αυτου ε-
 6 πιστευον εις αυτον. λεγει
 ουν αυτοις ὁ Ἰησους, ὁ καιρος
 ὁ εμος ουπω παρεστιν, ὁ δε
 καιρος ὁ υμετερος παντοτε
 7 εστιν ετοιμος. ου δυναται
 ὁ κοσμος μισειν υμας, εμε δε
 μισει, οτι εγω μαρτυρω περι
 αυτου, οτι τα εργα αυτου
 8 πονηρα εστιν. υμεις αναβη-
 τε εις την εορτην ταυτην,
 εγω † ουκ αναβαινω εις την ε-
 ορτην ταυτην, οτι ὁ καιρος
 ὁ εμος ουπω πεπληρωται.

ΤΑΥΤΑ

have I not chosen you all
 twelve, and yet one of you is
 an avowed enemy? meaning 71
 Judas Iscariot the son of Si-
 mon: for he it was that
 would betray him, altho' he
 was one of the twelve.

After this Jesus resided in 1
 Galilee: for he would not be
 in Judea, because the Jews
 sought to kill him. now the
 Jews feast of the tabernacles 2
 drawing nigh, his relations 3
 said to him, retire hence, and
 go into Judea, that your dis-
 ciples there may also see the
 works that you do. for no 4
 body acts in private, that
 designs to distinguish himself:
 since you do such things, shew 5
 yourself to the world. for
 even his brethren did not be- 6
 lieve in him. but Jesus said to
 them, my time is not yet come:
 but any time is equally proper 7
 for you. the world cannot
 hate you; but me it hateth, 8
 because I plainly shew, that
 their works are evil. do you go
 up to this feast, as for me I
 do not go with you to it, because
 my time is not yet accomplished.

thus

* Dr. Mills says ηθελεν was certainly inserted instead of ειχαν εκουειν, as
 it was read by Chrysost. Cyril. and Augustin. The vulgate originally had
 non valebar, which Erasmus and Drahus think was chang'd to non volebat.

† See Dr. Mills.

9 ΤΑΥΤΑ ΕΙΠΩΝ, ΑΥΤΟΣ ΕΜΕΙΝΕΝ
10 ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ. ὡς δὲ ἀνε-
βησαν οἱ ἀδελφοὶ αὐτοῦ, το-
τε καὶ αὐτὸς ἀνέβη εἰς τὴν
ἐορτὴν, οὐ φανερώς, ἀλλ'
11 (ὡς) ἐν κρυπτῷ. οἱ οὖν Ἰου-
δαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἐ-
ορτῇ, καὶ ἐλεγον, πού ἐστίν
12 ἐκεῖνος; καὶ ῥογγυσμός πο-
λὺς περὶ αὐτοῦ ἦν ἐν τῷ ὄχ-
λῳ. οἱ μὲν ἐλεγον, ὅτι ἀγα-
θος ἐστίν, ἄλλοι δὲ ἐλεγον,
οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.
13 Οὐδεὶς μὲντοι παρήρσια ἐ-
λάλει περὶ αὐτοῦ, διὰ τὸν
14 φόβον τῶν Ἰουδαίων. νῦν
δὲ τῆς ἐορτῆς μεσοῦσης, ἀνε-
βη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ
15 ἐδίδασκε. καὶ ἐθαυμάζον οἱ
Ἰουδαῖοι, λέγοντες, πῶς οὗτος
γραμματὰ οἶδε, μὴ μεμαθη-
16 κώς; ἀπεκρίθη αὐτοῖς ὁ Ἰη-
σοῦς, καὶ εἶπεν, ἡ ἐμὴ διδα-
χὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ
17 πέμψαντός με. εἰ τις θελή-
τῃ θελήματι αὐτοῦ ποιεῖν, γινω-
σεται περὶ τῆς διδασχῆς, πο-
τερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ
18 ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ
ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν
τῆς ἰδίας ζητεῖ, ὁ δὲ ζητῶν τὴν
δόξαν τοῦ πέμψαντός αὐτόν,
οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία
19 ἐν αὐτῷ οὐκ ἐστίν. οὐ Μω-
σῆς δέδωκεν ὑμῖν τὸν νόμον,
καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν
νόμον; τί μὲ ζητεῖτε ἀποκ-

thus he delivered his mind, 9
and stay'd himself in Galilee.
but when his brethren were 10
gone, he went likewise to
the feast, not openly, but
in secret. during the feast 11
the Jews were in search of
him, and said, where can
he be? and the people were 12
much divided about him:
for some said, he is a good
man: others said, not at all;
but he seduces the people.

However, no body talk'd 13
openly in favour of him, for
fear of the Jews. but about 14
the middle of the feast, Je-
sus went publickly into the
temple, and taught. at which 15.
the Jews were surprized,
saying, how came he ac-
quainted with the scriptures,
a man of no education? 16
Jesus answered them, the
doctrine I deliver is not my
own, but his that sent me.
if any man is inclin'd to do 17
his will, he shall know whe-
ther the doctrine be from
God, or whether I speak
from my self. he that speaks 18
from himself, has a view to
his own glory: but he that
has a view to his glory that
sent him, deserves credit,
and is a stranger to all im-
posture. was it not Moses 19
who gave you the law, and
yet none of you observe that
law?

20 *τειναι?* απεκριθη ο οχλος,
 και ειπε, δαιμονιον εκεις, τις σε
 21 *ζητει αποκτειναι?* απεκρι-
 θη ο Ιησους, και ειπεν αυτοις,
 εν εργον εποισα, και παν-
 τες θαυμαζετε δια του-
 22 *το?* Μωσης δεδωκεν υμιν την
 περιτομην, ουχ οτι εκ του
 Μωσεως εστιν, αλλ' εκ των
 πατερων, και εν σαββατω
 23 *περιτεμνετε ανθρωπον.* ει
 περιτομην λαμβανει ανθρω-
 πος εν σαββατω, να μη λυ-
 θη ο νομος Μωσεως, εμοι χο-
 λατε οτι ολος ανθρωπον υγιη
 24 *εποισα εν σαββατω?* μη
 κρινετε κατ' οψιν, αλλα την
 δικαιαν κρινιν κρινατε.

25 *Ελεγον ουν τινες εκ των Ιερο-*
σολυμιτων, ουχ ουτος εστιν
 26 *ον ζητουσιν αποκτειναι?* και
 ιδε, παρρησια λαλει, και ου-
 δεν αυτω λεγουσι. μη ποτε
 αληθως εγνωσαν οι αρχοντες
 οτι ουτος εστιν ο Χριστος?
 27 *αλλα τουτον οιδαμεν πο-*
θεν εστιν, ο δε Χριστος ο-
ταν ερχηται, ουδεις γινωσκει
 28 *ποθεν εστιν.* εκραζεν ουν εν
 τω ιερω διδασκων ο Ιησους,
 και λεγων. κα με οιδατε, και
 οιδατε ποθεν ειμι, και απ' ε-
 μαυτου ουκ εληλυθα, αλλ'
 εστιν αληθινος ο πεμψας με,

law? for what do ye at- 20
tempt to kill me? the peo-
ple answered, saying, you
are mad: who attempts
to kill you? Jesus answer- 21
ed them, I perform'd one sin-
gle miracle on the sabbath,
and does that alarm you?
Moses enjoin'd you circum- 22
cision (or rather not Moses,
but the patriarchs) ac-
cordingly you circumcise a
man on the sabbath-day. if 23
to avoid the violation of the
Mosaic law, a man be expo-
sed to circumcision on the sab-
bath-day, are ye angry at
me, because I cured a man,
whose whole body was indis-
posed on the sabbath-day?
judge not according to ap- 24
pearances, but judge accord-
ing to equity.

Then some that belong'd 25
to Jerusalem, said, is not
this he whom they seek to
kill? yet there he is talk- 26
ing publickly without any
opposition: are not the rulers
convinc'd that he is the Mes-
siab? however, we know 27
from what quarter this man
comes: but when Christ
comes it will be unknown
whence he came. Jesus then 28
pursuing his discourse in the
temple, rais'd his voice, and
said, you know both who I
am, and whence I am:
however, I am not come of
my

29 ὃν ὑμεῖς οὐκ οἰδατέ. ἐγὼ δὲ
οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
εἰμι, καὶ κείνος με ἀπεστείλεν.
30 ἐλπίζουν οὖν αὐτὸν πιασαί,
καὶ οὐδεὶς ἐπεβάλεν ἐπ' αὐτὸν
τὴν χεῖρα, ὅτι οὐπω ἐληλυ-
31 θεὶ ἡ ὥρα αὐτοῦ. πολλοὶ δὲ
ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς
αὐτόν, καὶ ἑλεγον, ὁ Χριστὸς
ὅταν ἐλθῇ, μᾶλλον πλεονα ση-
μεῖα ποιήσει ὥν οὗτος ἐποίη-
32 σεν; πκούσαν οἱ Φαρισαῖοι
τοῦ ὄχλου ρογγύλλοντος περὶ
αὐτοῦ ταῦτα, καὶ ἀπέστει-
λαν οἱ Φαρισαῖοι καὶ οἱ ἀρ-
χιερεῖς ὑπηρέτας, ἵνα πιασω-
33 σιν αὐτόν. εἶπεν οὖν ὁ Ἰη-
σοῦς, ἐτι μικρὸν χρόνον μεθ'
ὑμῶν εἰμι, καὶ ὑπάγω πρὸς
34 τοῦ πεμπάντα με. ἤπιη-
σετε με, καὶ οὐκ ἐύρησετε,
καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ
35 δύνασθε εἰλθῆν. εἶπον οὖν οἱ
Ἰουδαῖοι πρὸς ἑαυτούς, πού
οὗτος μέλλει πορεύεσθαι, ὅτι
ἡμεῖς οὐκ ἐύρησομεν αὐτόν;
μη εἰς τὴν διασποράν των
Ελλήνων μέλλει πορεύεσθαι,
καὶ διδάσκειν τοὺς Ἕλληνας;
36 τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶ-
πε, " ἤπιησετε με, καὶ οὐκ
" ἐύρησετε, καὶ ὅπου εἰμι
" ἐγὼ, ὑμεῖς οὐ δύνασθε εἰ-
" θεῖν; "

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ
μεγάλῃ τῆς ἑορτῆς εἰστῆκει ὁ
Ἰησοῦς, καὶ ἐκραῖε, λέγων,
εἰάν τις διψᾷ, ἐρχέσθω πρὸς

my self, but he that sent me
is worthy of belief, him you
are unacquainted with. but 29
I know him, for I am from
him, and he hath sent me.
then they design'd to seize 30
him: but no man laid hands
on him, because his hour was
not yet come. besides many 31
of the people believed on him,
and said, when Christ comes,
will he do more miracles than
this man hath done? (the 32
Pharisees being inform'd
what the people rumour'd
concerning him, they and
the chief priests sent their
officers to seize him.) then 33
said Jesus, I shall be with
you but for a little time,
and then I shall go to him
that sent me. ye shall seek 34
me, but shall not find me:
and where I shall go, thither
ye cannot come. upon which 35
the Jews said among them-
selves, whither will he go,
that we cannot find him?
will he go to the dispersed
Jews among the Greeks, and
instruct the Greeks? what 36
does he mean by saying, " ye
" shall seek me, and shall
" not find me: and where I
" go, thither ye cannot come?"

In the last day, the most 37
solemn day of the feast, Je-
sus being there, raised his
voice, and said, if any man
thirst, let him come to me,

38 με, και πινετω. ὁ πιστευων and drink. he that believ-38
 εις εμε, καθως ειπεν ἡ γραφη, eth on me, as the scripture
 ποταμοι εκ της κοιτιας αυ- bath said*, out of his heart
 του ρευσσουσιν υδατος ζωντος. shall flow rivers of living
 39 τουτο δε ειπε περι του πνευ- water. (but this he meant 39
 ματος ου εμελλον λαμβανειν of the spirit, which they
 οι πιστευοντες εις αυτον, ου- that believed on him, should
 πω γαρ ην πνευμα ὅτι ο Ἰη- receive: for the spirit was
 40 σους ουδεπω εδοξασθη. πολ- not yet given; because Jesus
 λοι ουν εκ του οχλου ακου- was not yet glorified.) many 40
 σαντες τον λογον, ελεγον, ου- of the people therefore, who
 τος εστιν αληθως ὁ προφη- heard this discourse, said,
 41 της. αλλοι ελεγον, ουτος this man is certainly a pro-
 εστιν ὁ Χριστος. αλλοι δε phet. some said, this is the 41
 ελεγον, μη γαρ εκ της Γαλι- Messias. but said others, shall
 λαιας ὁ Χριστος ερχεται? the Messias come out of Ga-
 42 ουχι ἡ γραφη ειπεν, οτι εκ του lilee? bath not the scrip- 42
 σπερματος Δαβιδ, και απο ture said, † that the Messias
 Βηθλεεμ της κωμης ὅπου ην is to rise out of the family
 Δαβιδ, ὁ Χριστος ερχεται? of David, and out of Beth-
 43 σχισμα ουνεν τω οχλω εγενε- lehem, the village where Da-
 44 το δι' αυτον. τινες δε εβελον- vid was born? so that the 43
 εξ αυτων πιασαι αυτον, αλλ' people were divided in their
 ουδεις επεβαλεν επ' αυτον opinions about him. and 44
 45 τας χειρας. πλθον ουν οι υ- some of them had a mind to
 πηρεται προς τους αρχιερεις seize him; but nobody laid
 και Φαρισαιους, και ειπον hands on him. when the 45
 αυτοις εκεινοι, διατι ουκ ηγα- officers return'd to the chief
 46 γετε αυτον? απεκριθησαν priests and Pharisees, they
 οι υπηρεται, ουδεποτε οутως asked them, why have ye not
 ελαλησεν ανθρωπος, ως ου- brought him? the officers 46
 47 τος ὁ ανθρωπος. απεκριθη- answered, never did man
 σαν ουν αυτοις οι Φαρισαιοι, speak like this man. upon 47
 μη και υμεις πεπλατισθε? which the Pharisees answer-
 48 μη τις εκ των αρχοντων επισ- ed, are ye also seduced?
 τευσεν εις αυτον, η εκ των have any of the rulers, or 48
 49 Φαρισαιων? αλλ' ὁ οχλος of the Pharisees believed on
 ουτος ὁ μη γινωσκων τον νο- him? but the populace, who 49
 50 μον, επικαταρατοι εισι. λε- are ignorant of the law, are
 γει Νικοδημος προς αυτους, such wretches. thereupon 50
 ο Nico-

ὁ ελθὼν νυκτὸς πρὸς αὐτὸν,
 51 ἐκ τῶν ἐξ αὐτῶν, μὴ ὁ νομὸς
 ἡμῶν κρίνει τὸν ἀνθρώπον,
 εἰ μὴ ἀκουσῇ παρ' αὐτοῦ
 πρῶτον, καὶ γινῶ τι ποιεῖ;
 52 ἀπεκρίθησαν, καὶ εἶπον αὐ-
 τῷ, μὴ καὶ σὺ ἐκ τῆς Γαλι-
 λαιας εἶ; ἐρευνήσων, καὶ ἴδε
 ὅτι προφήτης ἐκ τῆς Γαλι-
 53 λαιας οὐκ ἐξηγέρται. καὶ ἐ-
 πορεύθη ἕκαστος εἰς τὸν οἶκόν
 αὐτοῦ.

1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ
 2 ὄρος τῶν Ἐλαιῶν. ὀρθρὸν δὲ
 παλιν παρέγενετο εἰς τὸ ἱερόν
 καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς
 αὐτόν, καὶ καθίσας ἐδίδασ-
 3 κεν αὐτούς. ἀγροῦσι δὲ οἱ
 Γραμματεῖς καὶ οἱ Φαρισαῖοι
 γυναῖκα ἐν μοιχείᾳ κατεδικη-
 μένην, καὶ στήσαντες αὐτήν
 4 ἐν μέσῳ, λέγουσιν αὐτῷ, δι-
 δάσκαλε, αὕτη ἡ γυνὴ κατε-
 λέφθη ἐπαυτοφώρῳ μοιχευο-
 5 μένῃ. ἐν δὲ τῷ νόμῳ Μωσέος
 ἡμῖν ἐνετείλατο τὰς τοιαύ-
 τας λιθοβολεῖσθαι, σὺ οὖν
 6 τί λέγεις; τοῦτο δὲ εἰπὼν
 πειράζοντες αὐτόν, ἵνα ἐκω-
 σι κατηγόρειν αὐτοῦ. ὁ δὲ
 Ἰησοῦς κατὰ κύψας, τῷ δακ-
 7 τυλῷ ἐγράφεν εἰς τὴν γῆν. ὡς
 δὲ ἐπεμύον ἐρωτῶντες αὐτόν,
 ἀνακύψας εἶπε πρὸς αὐτούς,
 ὁ ἀναμαρτήτος ὑμῶν, πρω-
 τὸς τὸν λίθον ἐπ' αὐτὴν βα-
 8 λείτω. καὶ παλιν κατὰ κύ-
 ψας, ἐγράφεν εἰς τὴν γῆν.

Nicodemus, he that came to
 Jesus by night, and was then
 present, said to them, doth 51
 our law condemn any man
 before he is heard, without
 knowing the fact? they an- 52
 swered him, are you also of
 Galilee? search the scrip-
 tures, and you will not find
 that a prophet did ever arise
 out of Galilee. and every 53
 man went to his own house.

Then Jesus went to the 1
 mount of olives. but early in 2
 the morning he return'd to
 the temple, where all the
 people came to him; and
 being sat down, he instructed 3
 them. then the Scribes and
 Pharisees brought a woman
 surprized in adultery; and
 when they had set her in the 4
 middle of the assembly, they
 said to him, master, this
 woman was actually taken in 5
 adultery. now Moses has
 ordain'd in the law that such
 criminals should be stoned:
 but what is your opinion? 6
 they said this only to ensnare
 him, that they might have
 some accusation against him.
 but Jesus stooped down, and
 with his finger wrote on the 7
 ground. and as they pressed
 him to answer, he rais'd him-
 self, and said to them, he that
 is without sin among you, let
 him be the first that throws a 8
 stone at her. then stooping
 Z z 2 down

9 οἱ δὲ, ἀκουσάντες, (καὶ ὑπο-
της συνειδήσεως) ἐλθόμενοι,
ἐπύχοντο εἰς καθείς, ἀρχάμε-
νοι ἀπὸ τῶν πρεσβυτέρων
(ἐως τῶν ἐσχάτων,) καὶ κα-
τελειφθὴ μόνος ὁ Ἰησοῦς, καὶ
10 ἡ γυνὴ ἐν μέσῳ οὖσα. ἀνα-
κυψας δὲ ὁ Ἰησοῦς, (καὶ μη-
δὲνα θεασάμενος πλὴν τῆς γυ-
ναικός,) εἶπεν αὐτῇ, ἡ γυνὴ,
ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροι
σου? οὐδεὶς σε κατεκρίνεν?
11 ἡ δὲ εἶπεν, οὐδεὶς, Κύριε. εἶ-
πε δὲ αὐτῇ ὁ Ἰησοῦς, οὐδὲ
ἐγὼ σε κατακρίνω, πορεύου,
καὶ μὴκέτι ἁμαρτάνε.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς
ἐλάλησε, λέγων, ἐγὼ εἰμι τὸ
φῶς τοῦ κόσμου, ὁ ἀκο-
λουθῶν ἐμοί, οὐ μὴ περι-
πατήσει ἐν τῇ σκοτίᾳ, ἀλλ
13 ἔξει τὸ φῶς τῆς ζωῆς. εἶ-
πον οὖν αὐτῷ οἱ Φαρισαῖοι,
σὺ περὶ σεαυτοῦ μαρτυ-
ρεῖς, ἡ μαρτυρία σου οὐκ ἐσ-
14 τιν ἀληθὴς. ἀπεκριθὴ Ἰη-
σοῦς, καὶ εἶπεν αὐτοῖς, καὶ
ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
ἀληθὴς ἐστὶν ἡ μαρτυρία μου,
ὅτι οἶδα ποθεν ἦλθον, καὶ πού
ὑπάρω, ὑμεῖς δὲ οὐκ οἰδατέ
ποθεν ἐρχομαι, ἢ πού ὑπάρω.

15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε,
16 ἐγὼ οὐ κρίνω οὐδέν. καὶ ἐάν
κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ
ἀληθὴς ἐστίν, ὅτι μόνος οὐκ
εἰμι, ἀλλ' ἐγὼ καὶ ὁ πεμφθὼς
17 ἡμε πατρὸς. καὶ ἐν τῷ νόμῳ
ὅς τῳ ὑμῶν γέγραπται,
ὅτι

down again, he wrote on the
ground. but they who heard 9
that, being convicted by their
own conscience, they all went
old and young one after ano-
ther, so that Jesus was left
alone with the woman, who
still kept her place. then Jesus 10
raising himself, and seeing
none but the woman there, he
said to her, woman, where
are your accusers? hath no
man condemned thee? Lord, 11
said she, no man. and Jesus
said to her, neither do I con-
demn thee: go, and sin no
more.

Jesus then having reassu- 1
med his discourse, said to them,
I am the light of the world:
he that followeth me, shall
not walk in darkness, but
shall have the light of life.
the Pharisees therefore said 13
to him, you give a testimony
of your self, your testimony
is not valid. Jesus answer- 14
ed them, though I give testi-
mony of my self, yet my testi-
mony is valid: for I know
whence I came, and whither
I go; but you do not know
whence I came, nor whither
I go: you pass sentence accor- 15
ding to your passions: I pass
sentence on no man; and 16
yet if I did judge, my judg-
ment is true: for I am not
alone, but I am with the
father who has sent me. now 17
it

ὅτι δύο ἀνθρώπων ἡ μαρτυρία
 18 ἀληθής ἐστίν. ἐγώ εἰμι ὁ
 μαρτυρῶν περὶ ἐμαυτοῦ, καὶ
 μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
 19 με πατήρ. ἔλεγον οὖν αὐ-
 τῷ, πού ἐστιν ὁ πατήρ σου;
 ἀπεκρίθη ὁ Ἰησοῦς, οὔτε ἐμε
 οἶδατε, οὔτε τὸν πατέρα μου,
 ἐγὼ ᾔδειτε, καὶ τὸν πατέρα
 μου ᾔδειτε ἀν.

20 Ταῦτα τὰ ῥήματα ἐλά-
 λησεν ὁ Ἰησοῦς ἐν τῷ γαζο-
 φυλακίῳ, διδάσκων ἐν τῷ ἱε-
 ρῷ, καὶ οὐδεὶς ἐπιάσεν αὐτόν,
 ὅτι οὐπω ἐληλυθει ἡ ὥρα αὐ-
 21 τοῦ. εἶπεν οὖν πάλιν αὐτοῖς
 ὁ Ἰησοῦς, “ἐγὼ ὑπάγω, καὶ
 “ἑτήσεται με, καὶ ἐν τῇ
 “ἀμαρτία ὑμῶν ἀποθάνεισθε.
 “ὅπου ἐγὼ ὑπάγω, ὑ-
 “μεῖς οὐ δύνασθε ἐλθεῖν.”
 22 ἔλεγον οὖν οἱ Ἰουδαῖοι, μήτι
 ἀποκτενεῖ ἑαυτόν, ὅτι λε-
 γει, “ὅπου ἐγὼ ὑπάγω, ὑ-
 “μεῖς οὐ δύνασθε ἐλθεῖν;”
 23 καὶ εἶπεν αὐτοῖς, ὑμεῖς ἐκ τῶν
 κατῶ ἐστέ, ἐγὼ ἐκ τῶν ἀνω
 εἰμι, ὑμεῖς ἐκ τοῦ κόσμου
 τούτου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ
 24 τοῦ κόσμου τούτου. εἶπον οὖν
 ὑμῖν ὅτι ἀποθάνεισθε ἐν ταῖς
 ἀμαρτιαῖς ὑμῶν, εἰν γὰρ ἡ
 πιστευσήτε ὃ, τί ἐγὼ εἰμι, ἀ-
 ποθάνεισθε ἐν ταῖς ἀμαρτιαῖς
 25 ὑμῶν. ἔλεγον οὖν αὐτῷ, συ-
 τικεῖ; καὶ εἶπεν αὐτοῖς ὁ Ἰη-
 σοῦς, τὴν ἀρχὴν ὃ, τί καὶ
 26 λαλῶ ὑμῖν. πολλὰ ἔχω πε-
 ρὶ

it is written in your law,
 * that the testimony of two
 men is valid. I indeed do 18
 bear testimony of my self,
 but the father, who has sent
 me, beareth witness of me
 likewise. then said they to 19
 him, where is thy father:
 Jesus answered, ye neither
 know me, nor my father:
 if ye knew me, ye would have
 known my father also.

Jesus delivered this dis- 20
 course in the treasury, when
 he taught in the temple:
 and no man laid hands on
 him, for his hour was not
 yet come. Jesus therefore 21
 repeated what he had said,
 “I go my way, and ye shall
 “seek me, and shall die in
 “your incredulity, so that
 “whither I go, ye cannot
 “come.” then said the Jews, 22
 what, will he kill himself?
 that he says, “whither I
 “go, you cannot come.”
 and he said to them, ye 23
 are from beneath, I am
 from above: ye are of this
 world, I am not of this
 world. therefore I said to 24
 you, that ye shall die in your
 sins: for if you don’t believe
 me to be what I am, ye shall
 die in your sins. then said 25
 they to him, what art thou?
 and Jesus answered them, I
 am what I just now told you.
 I have many things to say 26
 against

27 ρι ὑμῶν λαλεῖν καὶ κρίνειν,
 ἀλλ' ὁ πέμψας με ἀληθὴς
 ἐστὶ. κἀγὼ ἂν ἤκουσα παρ'
 αὐτοῦ, ταῦτα λέγω εἰς τὸν
 28 κόσμον. οὐκ ἔγνωσαν ὅτι τοῦ
 πατέρα αὐτοῖς ἐλεγεν. εἶπεν
 οὖν αὐτοῖς ὁ Ἰησοῦς, ὅταν ὑ-
 ψώσῃτε τὸν υἱὸν τοῦ ἀνθρώ-
 που, τότε γήσσεσθε ὅ, τι ἐγώ
 εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ
 οὐδέν, ἀλλὰ καθὼς ἐδίδαξε με
 ὁ πατήρ μου, ταῦτα λαλῶ.
 29 καὶ ὁ πέμψας με, μετ' ἐμοῦ
 ἐστίν. οὐκ ἀφῆκε με μόνον ὁ
 πατήρ, ὅτι ἐγὼ τὰ ἀρεστά
 30 αὐτῷ ποιῶ πάντοτε. ταῦ-
 τα αὐτοῦ λαλοῦντος πολλοὶ
 ἐπίστευσαν εἰς αὐτόν.
 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς
 τοὺς πεπιστευκότας αὐτῷ
 Ἰουδαίους, εἰν ὑμεῖς μείνητε ἐν
 τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μα-
 32 θηταὶ μου ἐστέ. καὶ γνῶ-
 σεσθε τὴν ἀληθειάν, καὶ ἡ
 ἀλήθεια ἐλευθερώσει ὑμᾶς.
 33 ἀπεκρίθησαν αὐτῷ, σπέρμα
 Ἀβραάμ ἐσμεν, καὶ οὐδεὶς δέ-
 δουλεύκαμεν πώποτε, πῶς
 συ λείπεις, "ὅτι ἐλευθεροὶ γε-
 34 " γένησθε;" ἀπεκρίθη αὐ-
 τοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέ-
 γω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν
 ἁμαρτίαν, δούλος ἐστὶ τῆς
 35 ἁμαρτίας. ὁ δὲ δούλος οὐ
 μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶ-
 να, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 36 εἰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώ-
 σῃ, οὕτως ἐλευθεροὶ ἐσέσθε.
 37 οἶδά ὅτι σπέρμα Ἀβραάμ ἐσ-
 τε, ἀλλὰ ζήτετε με ἀποκ-
 τεῖν.

against you : but I only say
 He that sent me is worthy of
 belief ; and what I have
 heard of Him, that only I
 publish to the world. but 27
 they did not perceive that he
 meant the father. Jesus said 28
 therefore to them, when ye
 have lift up the son of man,
 then shall ye know what I am ;
 and that I do nothing of my
 self, but speak as my father
 hath instructed me. he that 29
 sent me, is with me : the
 father hath not left me alone,
 for I always do what is agree-
 able to him. upon this dis- 30
 course many believed on him.

Jesus said therefore to 31
 those Jews who believed on
 him, if you adhere to my
 doctrine, then will you be
 my disciples indeed ; and 32
 ye shall know the truth, and
 the truth shall make you free.
 they answered him, we are 33
 Abraham's offspring, and
 were never slaves to any man :
 why then do you say, " ye
 " shall be made free ?" Je- 34
 sus answered them, I declare
 unto you, whosoever com-
 mitteth sin, is a slave to sin.
 a slave has no right to be in 35
 the house for life : but the
 son is settled there. if the 36
 son therefore shall make you
 free, you will be free indeed.
 I know you are Abraham's 37
 offspring ; but ye seek to kill
 me,

38 τειναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
 χωρεῖ ἐν ὑμῖν. ἐγὼ ὁ ἑώρακα
 παρὰ τῷ πατρὶ μου, λαλῶ,
 καὶ ὑμεῖς οὐν ὁ ἑώρακατε πα-
 39 ρα τῷ πατρὶ ὑμῶν, ποιεῖτε.
 ἀπεκρίθησαν καὶ εἶπον αὐτῷ,
 ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.
 λέγει αὐτοῖς ὁ Ἰησοῦς, εἰ τέκ-
 να τοῦ Ἀβραὰμ ἦτε, τὰ ἐρ-
 40 γα τοῦ Ἀβραὰμ ἐποιεῖτε. νῦν
 δὲ ἵπτετε με ἀποκτείνειν, ἀν-
 θρώπον ὃς τὴν ἀληθειαν ὑμῖν
 λαλάηκα, ἣν ἤκουσα παρὰ
 τοῦ Θεοῦ, τοῦτο Ἀβραὰμ
 41 οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε
 τὰ ἔργα τοῦ πατρὸς ὑμῶν.
 εἶπον οὐν αὐτῷ, ἡμεῖς ἐκ πορ-
 νείας οὐ γεννηθημεθα, ἓνα πα-
 42 τέρα ἐχομεν, τὸν Θεόν. εἶ-
 πεν αὐτοῖς ὁ Ἰησοῦς, εἰ ὁ
 Θεὸς πατὴρ ὑμῶν ἦν, ἤγα-
 πατε ἀν' ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ
 Θεοῦ ἐξῆλθον, καὶ ἤκω, οὐδὲ
 γὰρ ἀπ' ἐμαυτοῦ ἐληλύθα,
 ἀλλ' ἐκεῖνος με ἀπέστειλε.
 43 διατί τὴν λαλίαν τὴν ἐμὴν οὐ
 ῖνωσκετε; ὅτι οὐ δύνασθε ἀ-
 κούειν τὸν λόγον τοῦ ἐμοῦ.
 44 ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου
 ἐστε, καὶ τὰς ἐπιθυμίας τοῦ
 πατρὸς ὑμῶν θελετε ποιεῖν.
 ἐκεῖνος ἀνθρωποκτονὸς ἦν ἀπ'
 ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ
 ἐστῆκεν, ὅτι οὐκ ἐστὶν ἀλη-
 θεία ἐν αὐτῷ. ὅταν λαλή-
 το ψεῦδος, ἐκ τῶν ἰδίων λα-
 λει, ὅτι ψευστὴς ἐστὶ, καὶ ὁ
 45 πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι
 τὴν ἀληθειαν λέγω, οὐ πισ-
 46 τεύετε μοι. τίς ἐξ ὑμῶν ἐ-
 λήκει

me, because my doctrine doth
 not penetrate into you. what 38
 I have learnt from my fa-
 ther, that I tell: and what
 you have learnt from your
 father, that you do. they 39
 answered him, Abraham is
 our father. if you were A-
 braham's children, said Je-
 sus, you would act like Abra-
 ham. but now ye seek to kill 40
 me, the man who has told
 you the truth, such as I have
 learnt it of God: Abraham
 did not act thus. your actions 41
 are like your father. at this
 they reply'd, we are no bas-
 tards; we have but one fa-
 ther, even God. Jesus said 42
 to them, if God were your
 father, ye would love me:
 for I was commissioned by God
 to come; I did not come of
 my self, but he sent me. why 43
 do not you understand my
 language? unless because ye
 cannot bear my doctrine?
 you, who have the devil for 44
 your father, will execute the
 designs of your father: he
 was a murderer from the
 beginning, and deserted the
 truth, since he has no love
 for the truth: when he lies,
 he speaks like himself: for he
 is a liar, and the father of
 a liar. but as to me, because 45
 I tell you the truth, you do
 not believe me. which of you 46
 can convict me of sin? if
 then

λεγει με περι αμαρτιας? ει
δε αληθειαν λεγω, διατι υ-
47 μεις ου πιστευετε μοι? ο ων
εκ του Θεου, τα ρηματα του
Θεου ακουει, δια τουτο υμεις
ουκ ακουετε, οτι εκ Θεου ουκ
εστε.

48 Απεκριθησαν ουν οι Ιου-
δαιοι, και ειπον αυτω, ου
καλως λεγομεν ημεις, οτι Σα-
μαρειτης ει συ, και δαιμονιον
49 εχεις? απεκριθη Ιησους, εγω
δαιμονιον ουκ εχω, αλλα τι-
μω τον πατερα μου, και υ-
50 μεις ατιμαζετε με. εγω δε
ου ζητω την δοξαν μου, εσ-
51 τιν ο ζητων και κρινων. α-
μην αμην λεγω υμιν, εαν τις
τον λογον του εμου τηρηση,
θανατον ου μη θεωρησει εις
52 τον αιωνα. ειπον ουν αυτω
οι Ιουδαιοι, νυν εγνωκαμεν
οτι δαιμονιον εχεις, Αβρααμ
απεθανε και οι προφηται, και
συ λεγεις, εαν τις τον λογον
μου τηρηση, ου μη γευσθαι
53 θανατου εις τον αιωνα. μη
συ μειζωνει του πατρος ημων
Αβρααμ, οστις απεθανε? και
οι προφηται απεθανον, τινα
54 σεαυτου συ ποιεις? απεκρι-
θη Ιησους, εαν εγω δοξαζω
εμαυτον, η δοξα μου ουδεν
εστιν: εστιν ο πατηρ μου
ο δοξαζων με, ον υμεις
λεγετε οτι Θεος υμων εσ-
55 τι. και ουκ εγνωκατε αυτον,
εγω δε οίδα αυτον, και εαν
ειπω οτι ουκ οίδα αυτον, ε-
σομαι ομοιος υμων, ψευστης.
αλλ

then I say the truth, why
don't you believe me? he 47
that is of God, does there-
fore observe what God says:
which you do not observe,
because ye are not of God.

The Jews answered, and 48
said to him, are we not in
the right to say, that you are
a Samaritan, and are really
mad? Jesus answered, I 49
am not mad; but I honour
my father, and you disho-
nour me. I do not consult 50
my own glory: there is one
that will consult that, and
judge accordingly. verily, 51
verily, I say unto you, who-
ever observes my doctrine,
shall never die. upon this 52
said the Jews to him, now
we plainly perceive you are
mad. Abraham is dead, and
the prophets too; and yet
you say, if a man observes
your doctrine, he shall never
die. are you greater than 53
our father Abraham, who
is dead? the prophets like-
wise are dead: pray, what
do you then pretend to be?
Jesus answered, if I honour'd 54
my self, my honour would
be vain: it is my father that
honoureth me, of whom ye
say, that he is your God.
yet ye have not known him. 55
but I know him: and if I
should say, I know him not,

αλλ' οίδα αυτον, και τον
 56 λογον αυτου τηρω. Αβρααμ
 ο πατηρ υμων ηγαλιασατο
 ινα ιδη την ημεραν την εμην,
 57 και ειδε, και εχαρη. ειπον
 ουν οι Ιουδαιοι προς αυτον,
 πεντηκοντα ετη ουπω εκεις,
 58 και Αβρααμ εωρακας? ει-
 πεν αυτοις ο Ιησους, αμην
 αμην λεγω υμιν, πριν Α-
 βρααμ (γενεσθαι) εγω ειμι.
 59 πραν ουν λιθους ινα βαλωσιν
 επ' αυτον, Ιησους δε εκρυβη,
 και εξηλθεν εκ του ιερου, (δι-
 ελθων δια μεσου αυτων,) και
 παρηγεν ουτως.

1 Και παρρων ειδεν ανθρω-
 2 πον τυφλον εκ γενετης. και
 πρωτησαν αυτον οι μαθηται
 αυτου, λεγοντες, ραββι, τις
 ημαρτεν? ουτος η οι γονεις
 αυτου, ινα τυφλος γεννηθη?
 3 απεκριθη ο Ιησους, ουτε ου-
 τος ημαρτεν, ουτε οι γονεις
 αυτου, αλλ' ινα φανηρωθη
 τα εργα του Θεου εν αυτω.
 4 εμε δει εργαλεσθαι τα εργα του
 πεμψαντος με εως ημερα εσ-
 τιν. ερχεται νυξ, οτε ουδεις
 5 δυναται εργαλεσθαι. οταν
 εν τω κοσμω ω, φως ειμι του
 6 κοσμου. ταυτα ειπων, επ-
 τυσε χαμαι, και εποιησε
 πηλον εκ του πτυσματος, και
 επεχρισε τον πηλον επι τους

*I should be a lyar like you :
 but I know him, and observe
 his commands. your father 56.
 Abraham long'd to see my
 day : and he saw it, and
 was glad. then said the Jews 57
 to him, you are not yet fifty
 years old, and have you seen
 Abraham ? Jesus said to 58
 them, verily, verily I say
 unto you, before Abraham
 was I A M. then took 59
 they up stones to cast at him :
 but Jesus was conceal'd by
 the crowd which he pass'd
 thro', and so got out of the
 temple.*

*As Jesus passed by, he 1
 saw a man that was born
 blind. and his disciples pro- 2
 pos'd to him this question,
 master, * was it for his own
 sins, or for the sins of his
 parents, that he was born
 blind ? it was not for any 3
 sin of his, said Jesus, or of his
 parents : but that the works of
 God might be displayed thro' 4
 him. I must perform the
 works of him that sent me,
 while it is day : the night
 is coming, when no man can
 work. while I am in the 5
 world, I am the light of the
 world. having said this, he 6
 spit on the ground, which by
 means of his saliva he made
 into clay, wherewith he a-*

οφ.

A a a nointed

* The Jews believ'd the passage of human souls out of one body into another.

7 οφθαλμούς του τυφλου. και ειπεν αυτω, ὑπαγε, νιψαι ες την κολυμβηθραν του Σιλωαμ, ὁ ἔρμηνευεται, ἀπεσταλμενος. ἀπηλθεν οὖν και ἐνιψατο, και παθε βλεπων.

8 οἱ οὖν γειτονες και οἱ θεωρουντες αὐτον το πρότερον ὅτι προσαιτης ην, ελεγον, ουχ οὗτος ἐστιν ὁ καθημενος και

9 προσαιτων? ἄλλοι ελεγον, ὅτι οὗτος ἐστιν, ἄλλοι δέ, ὅτι ὁμοιος αὐτῷ ἐστιν. ἐκεῖ-

10 νος δέ ελεγεν, ὅτι ἐγώ εἰμι. ἐ-

λεγον οὖν αὐτῷ, πως ἀνεωχ-

11 θησαν σου ὁ οφθαλμοί? ἀπεκριθη ἐκεῖνος, και ειπεν, ἀνθρωπος λεγόμενος Ἰησους, πηλον ἐποίησε, και ἐπεχρίσε μου τοὺς οφθαλμοὺς, και ειπε μοι, ὑπαγε ες τὴν κολυμβηθραν του Σιλωαμ, και νιψαι. ἀπελθὼν δέ και νιψάμενος,

12 ἀνεβλεψα. εἶπον οὖν αὐτῷ, πού ἐστιν ἐκεῖνος? λέγει, οὐκ οἶδα.

13 Ἀγουσιν αὐτον πρὸς τοὺς Φαρισαίους, τον ποτε τυ-

14 φλον. ην δέ σαββατον ὅτε τον πηλον ἐποίησεν ὁ Ἰησους, και ἀνεῴξεν αὐτου τοὺς οφ-

15 θαλμοὺς. πάλιν οὖν πρῶτων αὐτὸν και οἱ Φαρισαῖοι πως ἀνεβλεψεν. ὁ δέ ειπεν αὐτοῖς, πηλον ἐπέθηκεν ἐπὶ τοὺς οφθαλμοὺς μου, και ἐνιψά-

16 μην, και βλεπω. ελεγον οὖν ἐκ τῶν Φαρισαίων τινες, οὗτος ὁ ἀνθρωπος οὐκ ἐστὶ παρὰ του Θεου, ὅτι το σαββα-

του

ointed the eyes of the blind man, and said to him, go 7 wash in the pool of Siloam (a word which signifies sent.) so he went and washed, and came seeing. the neighbours 8 therefore, and they who before had seen him begging, said, is not this he that used to sit begging? this is 9 he, said some; he is like him, said others: but he said, I am the man. thereupon they 10 said to him, how did you come to your sight? he an- 11 swered, a man call'd Jesus made clay, and anointed my eyes, and said to me, go to the pool of Siloam, and wash: I went, and washed, and so I saw. then said they to 12 him, where is he? I don't know, said he.

This very man that had 13 been blind, was at length brought to the Pharisees. now it was the sabbath-day 14 when Jesus made the clay, and gave him his sight. the 15 Pharisees therefore ask'd him likewise, how he had received his sight. he told them, he put clay upon mine eyes, and I washed, and now see. thereupon some of 16 the Pharisees said, this man has no divine mission, because

ΤΟΝ ΟΥ ΤΗΡΕΙ. ΑΛΛΟΙ ΕΛΕΓΟΝ,
 ΠΩΣ ΔΥΝΑΤΑΙ ΑΝΘΡΩΠΟΣ ΑΜΑΡ-
 ΤΩΛΟΣ ΤΟΙΑΥΤΑ ΣΗΜΕΙΑ ΠΟΙ-
 ΕΙΝ; ΚΑΙ ΣΧΙΣΜΑ ΗΝ ΕΝ ΑΥ-
 17 ΤΟΙΣ. ΛΕΓΟΥΣΙΝ ΟΥΝ ΤΩ ΤΥ-
 ΦΛΩ ΠΑΛΙΝ, ΣΥ ΤΙ ΛΕΓΕΙΣ ΠΕΡΙ
 ΑΥΤΟΥ, ΟΤΙ ΕΝΟΙΞΕ ΣΟΥ ΤΟΥΣ
 ΟΦΘΑΛΜΟΥΣ; Ο ΔΕ ΕΙΠΕΝ, ΟΤΙ
 18 ΠΡΟΦΗΤΗΣ ΕΣΤΙΝ. ΟΥΚ ΕΠΙΣ-
 ΤΕΥΣΑΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΠΕΡΙ
 ΑΥΤΟΥ ΟΤΙ ΤΥΦΛΟΣ ΗΝ, ΚΑΙ Α-
 ΝΕΒΛΕΨΕΝ, ΕΩΣ ΟΤΟΥ ΕΦΩΝΗΣΑΝ
 ΤΟΥΣ ΓΟΝΕΙΣ ΑΥΤΟΥ ΤΟΥ ΑΝΕΒΛΕ-
 19 ΨΑΝΤΟΣ. ΚΑΙ ΕΡΩΤΗΣΑΝ ΑΥ-
 ΤΟΥΣ, ΛΕΓΟΝΤΕΣ, ΟΥΤΟΣ ΕΣΤΙΝ
 Ο ΥΙΟΣ ΥΜΩΝ, ΟΝ ΥΜΕΙΣ ΛΕΓΕΤΕ
 ΟΤΙ ΤΥΦΛΟΣ ΕΓΕΝΗΘΗ; ΠΩΣ ΟΥΝ
 20 ΑΡΤΙ ΒΛΕΠΕΙ; ΑΠΕΚΡΙΘΗΣΑΝ
 ΑΥΤΟΙΣ ΟΙ ΓΟΝΕΙΣ ΑΥΤΟΥ, ΚΑΙ
 ΕΙΠΟΝ, ΟΙΔΑΜΕΝ ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ
 Ο ΥΙΟΣ ΥΜΩΝ, ΚΑΙ ΟΤΙ ΤΥΦΛΟΣ
 21 ΕΓΕΝΗΘΗ. ΠΩΣ ΔΕ ΝΥΝ ΒΛΕΠΕΙ,
 ΟΥΚ ΟΙΔΑΜΕΝ, Η ΤΙΣ ΠΝΟΙΞΕΝ ΑΥ-
 ΤΟΥ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ, ΗΜΕΙΣ ΟΥΚ
 ΟΙΔΑΜΕΝ, ΑΥΤΟΣ ΠΛΗΚΙΑΝ ΕΧΕΙ,
 ΑΥΤΟΝ ΕΡΩΤΗΣΑΤΕ, ΑΥΤΟΣ ΠΕ-
 22 ΡΙ ΑΥΤΟΥ ΛΑΛΗΣΕΙ. ΤΑΥΤΑ
 ΕΙΠΟΝ ΟΙ ΓΟΝΕΙΣ ΑΥΤΟΥ, ΟΤΙ Ε-
 ΦΟΒΟΥΝΤΟ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ, Η-
 ΔΗ ΓΑΡ ΣΥΝΕΤΕΘΕΙΝΤΟ ΟΙ ΙΟΥ-
 ΔΑΙΟΙ, ΙΝΑ ΕΑΝ ΤΙΣ ΑΥΤΟΝ Ο-
 ΜΟΛΟΓΗΣΗ ΧΡΙΣΤΟΥ, ΑΠΟΣΥ-
 23 ΝΑΓΩΓΟΣ ΓΕΝΗΤΑΙ. ΔΙΑ ΤΟΥΤΟ
 ΟΙ ΓΟΝΕΙΣ ΑΥΤΟΥ ΕΙΠΟΝ, "ΟΤΙ
 " ΠΛΗΚΙΑΝ ΕΧΕΙ, ΑΥΤΟΝ ΕΡΩΤΗ-
 " ΣΑΤΕ."
 24 ΕΦΩΝΗΣΑΝ ΟΥΝ ΕΚ ΔΕΥΤΕΡΟΥ
 ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΣ ΗΝ ΤΥΦΛΟΣ,
 ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ, ΔΟΣ ΔΟΞΑΝ
 ΤΩ ΘΕΩ, ΗΜΕΙΣ ΟΙΔΑΜΕΝ ΟΤΙ Ο
 ΑΝ-

*cause he does not observe the
 sabbath. but said others, if
 he be an impostor, how can
 he do such miracles? and
 there was a schism among
 them. they therefore ques- 17
 tion'd the blind man again,
 what do you say of the man
 that made you see? he is a
 prophet, said he. but the 18
 Jews were so incredulous a-
 bout his having been blind,
 and obtain'd sight, that they
 sent for his parents, and 19
 ask'd them, is this your son,
 who-you say was born blind?
 how came it then that he
 now sees? his parents an- 20
 swered, that this is our son,
 and that he was born blind:
 we are very certain. but by 21
 what means it was that he
 now sees, that we know not;
 or who made him see, we
 know not: he is of age, ask
 him, he will answer for him-
 self. his parents said this, 22
 because they were afraid of
 the Jews: for the Jews had
 agreed in this, that if any
 man did own him for the
 Messias, he should be excom-
 municated. it was this made 23
 his parents say, "he is of
 " age, ask him."*

*They therefore again call'd 24
 the man that had been blind,
 and said to him, in the name
 of God tell the truth: for*

25 *ανθρωπος. οὗτος ἀμαρτωλός*
 25 *ΕΣΤΙΝ. ἀπεκριθὲν ἐκεῖνος, εἰ*
ἀμαρτωλός ἐστιν, οὐκ οἶδα,
ἐν οἶδα, ὅτι τυφλὸς ὤν, ἀρτί
 26 *βλεπῶ. εἶπον δὲ αὐτῷ πα-*
λιν, τί ἐποίησε σοί? πῶς ἡ-
νοῖξέ σου τοὺς ὀφθαλμοὺς?
 27 *ἀπεκριθὲν αὐτοῖς, εἶπον ὕμιν*
πῶν, καὶ οὐκ ἤκουσατε, τί
παλιν θέλετε ἀκοῦειν? μὴ καὶ
ὑμεῖς θέλετε αὐτοῦ μαθηταὶ
 28 *γενεσθαι? ἐλοιδόρησαν οὖν*
αὐτόν, καὶ εἶπον, σὺ εἰ μα-
θητὴς ἐκεῖνου, ἡμεῖς δὲ τοῦ
 29 *Μωσέως ἐσμεν μαθηταί. ἡ-*
μεῖς οἶδαμεν ὅτι Μωσὴ λέλα-
ληκεν ὁ Θεός, τοῦτον δὲ οὐκ
 30 *οἶδαμεν ποθεν ἐστίν. ἀπε-*
κριθὲν ὁ ἄνθρωπος, καὶ εἶπεν
αὐτοῖς, ἐν γὰρ τούτῳ θαυ-
μαστόν ἐστίν, ὅτι ὑμεῖς οὐκ
οἶδατε ποθεν ἐστὶ, καὶ ἀνέω-
 31 *ξέ μου τοὺς ὀφθαλμοὺς. οἶ-*
δαμεν δὲ ὅτι ἀμαρτωλῶν ὁ
Θεὸς οὐκ ἀκούει, ἀλλ' ἐὰν τις
θεοσεβὴς ᾖ, καὶ τὸ θέλημα
αὐτοῦ ποιῇ, τοῦτου ἀκούει.

32 *Ἐκ τοῦ αἰῶνος οὐκ ἤκουσθι*
ὅτι ἡνοῖξε τις ὀφθαλμοὺς τυ-
 33 *φλοῦ γεννημένου. εἰ μὴ πν*
οὗτος παρὰ Θεοῦ, οὐκ ἔδυνά-
 34 *το ποιεῖν οὐδέν. ἀπεκριθίσαν*
καὶ εἶπον αὐτῷ, ἐν ἀμαρτίαις
σὺ ἐγεννήθης ὅλος, καὶ σὺ δι-
δάσκεις ἡμᾶς? καὶ ἐξέβαλον
αὐτὸν ἐξω.

we know that this man is an
impostor. whether he be so 25
or not, said he, I don't
know: one thing I very well
know, that once I was blind,
and now I see. they still urg'd 26
the same question, what did
he do to thee? how did he
make you see? I have al- 27
ready told you that, said he,
and did you not hear it?
why would ye hear it over
again? have you likewise a
mind to be his disciples?
then they reviled him, and 28
said, thou art his disciple;
but we are Moses disciples.
we know that God commis- 29
sion'd Moses: as for this fel-
low, we don't know who
sent him. the man replied, 30
that's very strange that he
should make me see, and you
should not know who sent
him. now 'tis certain, that 31
God does not countenance im-
postors: but regards him on-
ly that is religious, and exe-
cutes his commands.

It was never heard since 32
the world began, that any
man gave sight to one that
was born blind. if this man 33
had not his mission from God,
he could do nothing. they 34
answered, you were a vici-
ous fellow from your very
birth, and do you pretend to
preach to us? and then they
excommunicated him.

35 Ηκουσεν ὁ Ἰησοῦς ὅτι ἐξ-
βαλον αὐτὸν ἐξω, καὶ ἔωρων
αὐτὸν, εἶπεν αὐτῷ, σὺ πισ-
τευεις εἰς τὸν υἱὸν τοῦ Θεοῦ;
36 ἀπεκρίθη ἐκεῖνος, καὶ εἶπε, τίς
ἐστὶ, Κύριε, ἵνα πιστεύσω
37 εἰς αὐτὸν; εἶπε δὲ αὐτῷ ὁ
Ἰησοῦς, καὶ ἑώρακας αὐτὸν,
καὶ ὁ λαλῶν μετὰ σου, ἐκεῖ-
38 νος ἐστίν. ὁ δὲ ἐφη, πισ-
τεύω, Κύριε, καὶ προσεκύνη-
39 σεν αὐτῷ. καὶ εἶπεν ὁ Ἰη-
σοῦς, εἰς κρίμα ἔγω εἰς τὸν
κόσμον τούτον παθόν, ἵνα οἱ
μη βλέποντες βλέπωσι, καὶ
οἱ βλέποντες τυφλοὶ γένω-
40 ται. καὶ ἤκουσαν ἐκ τῶν
Φαρισαίων ταῦτα οἱ οὐτε
μετ' αὐτοῦ, καὶ εἶπον αὐτῷ,
μη καὶ ἡμεῖς τυφλοὶ ἐσμεν;
41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, εἰ τυ-
φλοὶ ἦτε, οὐκ ἀνείχετε ἁμαρ-
τίαν, νῦν δὲ λέγετε, ὅτι βλέ-
πομεν, ἢ οὐν ἁμαρτία ὑμῶν
μενεῖ.

1 Ἀμην ἀμην λέγω ὑμῖν, ὁ
μη εἰσερχόμενος διὰ τῆς θύρας
εἰς τὴν αὐλὴν τῶν προβα-
τῶν, ἀλλὰ ἀναβαινὼν ἀλ-
λαχοθεν, ἐκεῖνος κλεπτής ἐσ-
2 τι καὶ ληστής. ὁ δὲ εἰσερ-
χόμενος διὰ τῆς θύρας, ποιμὴν
3 ἐστὶ τῶν προβατῶν. τού-
τῳ θυρῶς ἀνοίγει, καὶ τὰ
προβάτα τῆς φωνῆς αὐτοῦ
ἀκούει, καὶ τὰ ἴδια πρόβατα
καλεῖ κατ' ὄνομα, καὶ ἔξαγει
4 αὐτὰ. καὶ ὅταν τὰ ἴδια προ-

Jesus having heard that 35
they had excommunicated
him; and meeting with the
man, he said to him, do you
believe on the son of God?
he answered and said, who 36
is he, Lord, that I may be-
lieve on him? Jesus said to 37
him, not only thou hast seen
him, but it is he himself that
is talking with thee. then 38
said he to Jesus, Lord, I
believe: and prostrated him-
self before him. and Jesus 39
said, to execute justice am I
come into this world: that
they who see not, may see; 40
and that they who do see,
may become blind. some of
the Pharisees who were then
present hearing this, said to
him, are we likewise blind?
Jesus said to them, if you 41
were blind, you would be ex-
cusable; but since you own
that you see, you stand con-
victed.

I assure you, he that en- 1
treats not by the door into the
sheep-fold, but climbeth up
some other way is a thief
and a robber. but he that 2
enters in by the door, is the
pastor of the sheep. the 3
porter lets him in, and the
sheep know his voice: he
calls his own sheep by name,
and leads them out to pasture.
when he lets out his own 4
sheep, he goes before them,
and

προβατα εκβαλη, εμπροσ-
θεν αυτων πορευεται, και τα
προβατα αυτω ακολουθει,
οτι οιδασι την φωνην αυτου.
5 αλλοτριω δε ου μη ακολου-
θισωσιν, αλλα φευξονται
απ' αυτου, οτι ουκ οιδασι
των αλλοτριων την φωνην.
6 ταυτην την παροιμιαν ειπεν
αυτοις ο Ιησους, εκεινοι δε
ουκ εγνωσαν τινα ην ἡ ελαλει
αυτοις.

7 Ειπεν ουν παλιν αυτοις ο
Ιησους, αμην αμην λεγω ὑ-
μιν, οτι εγω ειμι ἡ θυρα των
8 προβατων. παντες οσοι προ-
εμου πλθον, κλεπται εισι και
λησται, αλλ' ουκ ηκουσαν
9 αυτων τα προβατα. εγω ειμι
ἡ θυρα, δι' εμου εαν τις εισελ-
θη, σωθησεται, και εισελευσε-
ται και εξελευσεται, και νομην
10 ευρησει. ο κλεπτης ουκ ερχε-
ται· ει μη ινα κλεψη και θυση
και απολεση, εγω πλθον· ινα
ζων ηχωσι, και περισσον ε-
11 χωσιν. εγω ειμι ο ποιμην ο κα-
λος, ο ποιμην ο καλος την ψυ-
χην αυτου τιθησιν ὑπερ των
12 προβατων. ο μισθωτος δε,
και ουκ ων ποιμην, ου ουκ ει-
σι τα προβατα ιδια, θεωρει
τον λυκον ερχομενον, και α-
φιησι τα προβατα, και φευ-
γει, και ο λυκος αρπαζει αυ-
τα, και σκορπιζει τα προ-
13 βατα. ο δε μισθωτος φευ-
γει, οτι μισθωτος εστι, και
ου μελει αυτω περι των προ-
14 βατων. εγω ειμι ο ποιμην ο
καλος

and the sheep follow him :
because they know his voice.
a stranger they will not fol- 5
low, but flee from him : for
they know not the voice of
strangers. Jesus talk'd to 6
them in this figurative way :
but they did not understand
the meaning of his dis-
course.

Jesus therefore subjoin'd, 7
I declare unto you, I am the
door of the sheep-fold. they 8
who have personated me, are
all thieves and robbers : but
the sheep did not follow them.
I am the door : by me if 9
any man enter in, he shall be
saved ; he shall go in and
out, and find pasture. the 10
thief comes only to steal, to
kill, and destroy : but I am
come that they might have
life, and have it with all its
advantages. I am the true 11
pastor : the true pastor ex-
poses his life for the sheep.
but the hireling, who is not 12
the pastor, nor has the pro-
perty of the sheep, seeing the
wolf come, leaves the sheep,
and flies away : so the wolf
seizes some, and disperses the
flock. the hireling flies, be- 13
cause he is an hireling, and
is under no concern for the
sheep. I am the true pastor, 14
I know my sheep, and my
sheep

καλος, και γινωσκω τα εμα,
και γινωσκομαι ὑπο των ε-
15 μων. καθως γινωσκει με ὁ
πατηρ, καγω γινωσκω τον
πατερα, και την ψυχην μου
τιθημι ὑπερ των προβατων.
16 και αλλα προβατα εχω α ουκ
εστιν εκ της αυλης ταυτης,
κακεινα με δει αραρειν, και
της φωνης μου ακουσουσι,
και ρηθησεται μια ποιμνη; εις
17 ποιμνην. δια τουτο ὁ πατηρ
με αγαπα, ὅτι εγω τιθημι
την ψυχην μου, ινα παλιν
18 λαβω αυτην. ουδεις αιρει
αυτην απ' εμου, αλλ' εγω τι-
θημι αυτην απ' εμαυτου, εξου-
σιαν εχω θειναι αυτην, και
εξουσιαν εχω παλιν λαβειν
αυτην. ταυτην την εντολην
ελαβον παρα του πατρος μου.
19 Σχισμα ουν παλιν εγενετο
εν τοις Ιουδαιοις δια τους λο-
20 γους τουτους. ελεγον δε πολ-
λοι εξ αυτων, δαιμονιον εχει,
και μαινεται, τι αυτου α-
21 κουετε? αλλοι ελεγον, ταυ-
τα τα ρηματα ουκ εστι δαι-
μονιζομενου, μη δαιμονιον δυ-
ναται τυφλων οφθαλμους α-
νοιγειν?
22 Εγενετο δε τα εφκαινα εν
τοις Ιεροσολυμοις, και χειμων
23 ην. και περιεπατει ὁ Ιησους
εν τῳ ιερῳ εν τη στοα του
24 Σολομωντος, εκυκλωσαν ουν
αυτον οἱ Ιουδαιοι, και ελεγον
αυτω, εως ποτε την ψυχην
ημων αιρεις? ει συ ει ὁ Χρισ-
τος, ειπε ημιν παρησια.
α-

sheep know me, (as the fa- 15
ther and I are known to one
another :) and I lay down
my life for them. other sheep 16
I have, which are not of
this fold : them also I must
bring ; they will hear my
voice ; and so there shall be
but one fold, and one pastor.
therefore doth my father love 17
me, because I lay down my
life, but I shall reassume it.
no man can take it from me, 18
but I voluntarily lay it down :
I have power to lay it down,
and I have power to take it
again. this is the order I
have received from my fa-
ther.

There was another schism 19
therefore among the Jews,
occasion'd by this discourse.
for many of them said, he 20
is possess'd with a demon,
and is mad ; why do you
mind him ? others said, 21
this is not the language of
one possess'd : can a demon
give sight to the blind ?

At length the feast of the 22
dedication was kept at Jerusa-
lem, when the weather hap-
pen'd to be foul. as Jesus there- 23
fore was walking in the temple
in Solomon's portico, the Jews 24
came about him, and said,
how long will you keep us
in suspense ? if you are the
Messiah,

25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἰπὼν ὑμῖν, καὶ οὐ πιστεύετε, τὰ ἔργα ἃ ἐγὼ ποίω ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 26 ἀλλ' ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστέ ἐκ τῶν προβάτων τῶν ἐμῶν, (καθὼς εἶπον ὑμῖν.) τὰ πρόβατα τὰ ἔμα της φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ ἀκολου-
 28 θοῦσι μοι. καὶ γὰρ ζωὴν αἰωνίου δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπολωνταὶ εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπασει τις αὐτὰ ἐκ της
 29 χειρὸς μου. ὁ πατήρ μου ὃς δέδωκε μοι, μείζων πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἄρ-
 30 παλεῖν ἐκ της χειρὸς τοῦ πα-
 30 τρὸς μου. ἐγὼ καὶ ὁ πατήρ
 31 ἐν ἐσμέν. ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα
 32 λιθασώσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, πολλὰ κα-
 33 λὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς μου, διὰ ποίον αὐ-
 33 τῶν ἔργων λιθαλεῖτε με; ἀ-
 33 πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, περὶ καλοῦ ἔργου οὐ λιθαλομεν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὢν,
 34 ποιεῖς σεαυτὸν Θεόν. ἀπε-
 34 κρίθη αὐτοῖς ὁ Ἰησοῦς, οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, "ἐγὼ εἶπον, θεοὶ ἐστέ;"
 35 εἰ ἐκεῖνοὺς εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγενέτο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ,
 36 ὃν ὁ πατήρ ἡγάσεν, καὶ ἀπε-
 στείλεν

Messiah, tell us plainly. Je-25
 sus answered them, I told
 you, and ye did not believe
 me: the works that I do in
 my father's name, they testi-
 fy of me. but, as I said be-26
 fore, you do not believe; be-
 cause ye are not of my sheep.
 my sheep hear my voice, I 27
 know them, and they follow
 me. it is I that give them 28
 eternal life, and they shall
 never perish, neither shall
 any one force them out of my
 hand. my father who gave 29
 them me, is greater than all:
 so that no one is able to force
 them out of my father's hand.
 I and my father are one. 30
 then the Jews took up stones 31
 again to stone him. Jesus 32
 answered them, many good
 works have I shewed you
 from my father; for which
 of those works would you
 stone me? the Jews an-33
 swered him, saying, it is
 not for any good work that
 we stone thee; but for blas-
 phemy, inasmuch as you, be-
 ing a man, pretend to be a
 God. Jesus answered them, is 34
 it not written in your law*,
 "I said ye are Gods?" if 35
 the law styles them Gods, who
 received the orders of God,
 and if the scripture is of
 any authority, how can you 36
 say that I blaspheme, I whom
 the

* Psal. lxxii. 6.

37 *στελεν εις τον κοσμον, υ-*
μεις λεγετε, οτι βλασφη-
μεις, οτι ειπον, υιος του Θεου
 38 *ειμ?* *ει ου ποιω τα εργα*
του πατρος μου, μη πιστευ-
 39 *ετε μοι. ει δε ποιω, και ε-*
μοι μη πιστευετε, τοις ερ-
γοις πιστευσατε: ινα γνωτε,
και πιστευσετε οτι εν εμοι
ο πατηρ, και εγω εν αυτω.

39 *Ελθουν ουν παλιν αυτον*
πιασαι: και εξηλθεν εκ της
 40 *χειρος αυτων. και απηλθε*
παλιν περαν του Ιορδανου,
εις τον τοπον όπου ην Ιωαν-
νης το πρωτον βαπτιζων:
 41 *και εμεινεν εκει. και πολλοι*
ηλθον προς αυτον, και ελε-
γον, οτι Ιωαννης μεν σημειον
εποιησεν ουδεν: παντα δε
 42 *οσα ειπεν Ιωαννης περι του-*
του, αληθη ην. και επιστευ-
σαν πολλοι εκει εις αυτον.

1 *Ην δε τις ασθενων Λαζα-*
ρος απο Βηθανιας, εκ της
 2 *κωμης Μαρίας και Μαρθας*
της αδελφης αυτης. ην δε
Μαρια η αλειψασα τον Κυ-
ριον μυρω, και εκμαξασα τους
 3 *ποδας αυτου ταις θριξιν αυ-*
της, ης ο αδελφος Λαζαρος
 4 *πασθενει. απεστειλαν ουν*
αι αδελφαι αυτου προς αυ-
τον, λεγουσαι, Κυριε, ιδε, ον
 5 *φιλει, ασθενει. ακουσας δε*
ο Ιησους, ειπεν, αυτη η ασ-
θενεια ουκ εστι προς θανα-
τον, αλλ' υπερ της δοξης
του Θεου, ινα δοξασθη ο
υιος του Θεου δι' αυτης.
 6 *ηγαπα*

the father hath sanctified,
and sent into the world, be-
cause I said I am the son of
 37 *God? if I do not the works*
of my father, believe me not.
 38 *but if I do, though ye believe*
not me, believe the works:
that ye may know and be-
lieve that the father is in
me, and I in him.

Thereupon they again en- 39
deavour'd to seize him: but
he escap'd out of their hands,
and retir'd beyond Jordan, 40
to the place where John at
first baptized; and there
he abode. and many resort-
 41 *ed unto him, and said, John*
did no miracle: but every
thing that he said concerning
this man, was true. so that 42
many people there believed on
him.

Now a certain man was 1
sick, named Lazarus, who
was of Bethany, the town
of Mary, and of Martha her
 2 *sister. (it was that Mary*
who persum'd the Lord with
ointment, after having wiped
his feet with her hair, whose
brother Lazarus was sick.)
 3 *his two sisters therefore sent*
this message to Jesus; he,
Lord, whom you love, is sick.
 4 *when Jesus heard that, he*
said, the disease is not to be
mortal, but is design'd for
the glory of God, that the
son of God might be glorified
 5 *thereby.*

5 *πράπα* δὲ ὁ Ἰησοῦς τὴν Μαρ-
 6 *θαν*, καὶ τὴν ἀδελφὴν αὐ-
 7 *της*, καὶ τὸν Λαζάρου. ὡς οὖν
 8 *πκουσεν* ὅτι ἀσθενεῖ, τότε μὲν
 9 *εμείνεν* ἐν ᾧ ἦν τοπῶ δύο ἡμέ-
 10 *ρας*. ἐπεὶ τὰ μετὰ τοῦτο λέγει
 11 *τοῖς μαθηταῖς* αὐτοῦ, ἀγῶμεν
 12 *εἰς τὴν Ἰουδαίαν* πάλιν. λέ-
 13 *γουσιν* αὐτῷ οἱ μαθηταί, ραβ-
 14 *βι*, νῦν ἐλπίζουν σε λίθασαι οἱ
 15 *Ἰουδαῖοι*, καὶ πάλιν ὑπάγεις
 16 *ἐκεῖ*? ἀπεκρίθη ὁ Ἰησοῦς,
 17 *οὐχι* ὡδεκά εἰσιν ὥραι τῆς
 18 *ἡμέρας*? εἰαν τις περιπατῇ
 19 *ἐν τῇ ἡμέρᾳ*, οὐ προσκοπτεῖ,
 20 *ὅτι τὸ φῶς τοῦ κόσμου τοῦ-*
 21 *του βλέπει*. εἰαν δὲ τις πε-
 22 *ριπατῇ ἐν τῇ νυκτί*, προσ-
 23 *κοπτεῖ*, ὅτι τὸ φῶς οὐκ
 24 *ἐστίν* ἐν αὐτῷ. ταῦτα εἶπε·
 25 *καὶ μετὰ τοῦτο λέγει αὐ-*
 26 *τοῖς*, Λαζάρου ὁ φίλος ἡμῶν
 27 *κεκοιμηται*, ἀλλὰ πορευομαι
 28 *ἵνα ἐγυπνίσω αὐτόν*. εἶπον
 29 *οὖν οἱ μαθηταί* αὐτοῦ, Κυ-
 30 *ριε*, εἰ κεκοιμηται, σωθήσε-
 31 *ται*. εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ
 32 *τοῦ θανάτου αὐτοῦ*· ἐκεῖνοι
 33 *δὲ ἔδοξαν* ὅτι περὶ τῆς κοιμη-
 34 *σεως τοῦ ὕπνου* λέγει. τότε
 35 *οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς* παρ-
 36 *ρησια*, Λαζάρου ἀπέθανε. καὶ
 37 *χαίρω δι' ὑμᾶς*, ἵνα πιστευ-
 38 *σητε ὅτι οὐκ ἦμην ἐκεῖ*. ἀλλ'
 39 *ἀγῶμεν* πρὸς αὐτόν. εἶπεν
 40 *οὖν Θωμᾶς*, ὁ λεγόμενος Δι-
 41 *δύμος*, τοῖς συμμαθηταῖς, ἀ-
 42 *γῶμεν* καὶ ἡμεῖς, ἵνα ἀποθα-
 43 *νώμεν μετ' αὐτοῦ*.

thereby. now Jesus loved 5
 Martha, and her sister, and 6
 Lazarus. however, he stay'd 6
 in the place where he was,
 even two days after he had
 heard that Lazarus was sick.
 and then he said to his disci- 7
 ples, let us return to Judea.
 upon which his disciples said, 8
 master, it is not long since the
 Jews attempted to stone you;
 and are you for going thither
 again? Jesus answered, are 9
 there not twelve hours in the
 day? he that travels by day
 does not stumble, because he
 has the light of this world to 10
 see by. but if a man travels
 by night he stumbles, because 10
 there is no light for him.
 thus he entertain'd them: 11
 and after that, he said to
 them, our friend Lazarus is
 asleep; but I am going to
 awake him. then said his 12
 disciples, Lord, if he sleep,
 he will recover; though Je- 13
 sus meant it of Lazarus's
 death: but they understood
 it of the natural rest in sleep.
 then Jesus told them plainly, 14
 Lazarus is dead. and I 15
 am glad for your sakes that
 I was not there (to the intent
 you may believe) but now,
 let us go to him. then said 16
 Thomas, that is, Didymus,
 to his fellow-disciples, let us
 also go, that we may die
 with him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν
αὐτὸν τεσσαρὰς ἡμέρας πρὶν
18 ἔχοντα ἐν τῷ μνημείῳ. νῦν
δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερο-
σολυμῶν, ὡς ἀπὸ σταδίων
19 δέκα πέντε. καὶ πολλοὶ ἐκ
τῶν Ἰουδαίων ἐπληθύνθησαν
πρὸς τὰς περὶ Μαρθὰν καὶ
Μαρίαν, ἵνα παραμυθησών-
ται αὐτὰς περὶ τοῦ ἀδελφοῦ
20 αὐτῶν. ἡ οὖν Μαρθὰ ὡς ἡ-
κούσεν ὅτι ὁ Ἰησοῦς ἐρχεται,
ὑπνῆνυσεν αὐτῷ, Μαρία δὲ
21 ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν
οὖν ἡ Μαρθὰ πρὸς τὸν Ἰη-
σοῦν, Κύριε, εἰ ἢς ᾤδε, ὁ ἀ-
δελφός μου οὐκ ἂν ἐτεθνήκει.
22 ἀλλὰ καὶ νῦν οἶδά ὅτι ὅσα
ἂν αἰτήσῃ τοῦ Θεοῦ, δώσει
23 σοὶ ὁ Θεός. λέγει αὐτῇ ὁ
Ἰησοῦς, ἀναστήσεται ὁ ἀ-
24 δελφός σου. λέγει αὐτῷ
Μαρθὰ, οἶδά ὅτι ἀναστήσε-
ται ἐν τῇ ἀναστάσει ἐν τῇ
25 ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ
ὁ Ἰησοῦς, ἐγὼ εἰμι ἡ ἀναστα-
σις καὶ ἡ ζωὴ· ὁ πιστεύων
εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσει·
26 καὶ πᾶς ὁ ζῶν καὶ
πιστεύων εἰς ἐμὲ, οὐ μὴ ἀπο-
θάνῃ εἰς τὸν αἰῶνα. πιστεύ-
27 εἰς τοῦτο; λέγει αὐτῷ, ναί
Κύριε, ἐγὼ πεπιστεύκα ὅτι συ
εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ,
ὁ εἰς τὸν κόσμον ἐρχόμενος.
28 Καὶ ταῦτα εἰπούσα ἀ-
πῆλθε, καὶ ἐφώνησε Μαρίαν
τὴν ἀδελφὴν αὐτῆς λαθρὰ,
εἰπούσα, ὁ διδάσκαλος πα-
29 ρεστὶ, καὶ φωνεῖ σε. ἐκείνη
ὥς

*When Jesus was arriv'd, 17
he found that Lazarus had
been then four days in the
grave. now Bethany being 18
distant from Jerusalem but
about fifteen furlongs, many 19
of the Jews came to Martha
and Mary, to condole with
them upon the loss of their
brother. Martha, as soon as 20
she heard that Jesus was
coming, went to meet him:
but Mary stay'd at home.
Lord, said Martha to Jesus, 21
if you had been here, my
brother had not been dead.
but yet even now whatever 22
you shall ask of God, I know
God will grant it to you.
Jesus said to her, your bro- 23
ther shall rise again. Mar- 24
tha said to him, I know that
he shall rise again at the re-
surrection of the last day.
Jesus said to her, I am the 25
resurrection, and the life:
he that believeth in me shall
live even though he were
dead: and no man living 26
that believeth in me, shall
ever die. do you believe this? 27
yes, Lord, said Martha, I
believe that thou art the
Messiah the son of God, who
was to come into the world.*

*When she had said this, 28
she went privately to call
Mary her sister, saying, the
master is come, and calls for
you. no sooner she heard 29
that,*

- ὡς ηκουσεν, εγείρεται ταχυ,
 και ερχεται προς αυτον.
 30 ουπω δε εληλυθει ὁ Ἰησους
 εις την κωμην, αλλ' ην εν
 τῷ τοπῳ ὅπου ὑπνυτησεν
 31 αὐτῷ ἡ Μαρθα. οἱ οὖν Ἰου-
 δαιοι ὅ οὐτεσ μετ' αὐτῆς εν
 τῇ οικίᾳ και παραμεινουμενοι
 αὐτὴν, ἰδοντες την Μαρίαν
 ὅτι ταχεως ανεστη και ἐξηλ-
 θεν, ηκολουθοῦσαν αὐτῇ, λε-
 γοντες, ὅτι ὑπαγει εις το
 μνημειον, ἵνα κλαυση ἐκεῖ.
 32 ἡ οὖν Μαρία ὡς ηλθεν ὅπου
 ην ὁ Ἰησους, ἰδουσα αὐτον,
 επεσεν εις τοὺς ποδας αὐτου,
 λεγουσα αὐτῷ, Κυριε, εἰ ης
 ὡς, οὐκ ἂν ἀπεθανε μου ὁ
 33 ἀδελφος. Ἰησους οὖν, ὡς εἶ-
 δεν αὐτὴν κλαιουσαν, και
 τοὺς συνελθοντας αὐτῇ Ἰου-
 δαίους κλαιοντας, ἐνεβριμη-
 σατο τῷ πνευματι, και ετα-
 34 ράξεν ἑαυτον, και ειπε, που
 35 τῆθικατε αὐτον? λεγουσιν
 αὐτῷ, Κυριε, ερχου και ἰδε.
 36 ἐδάκρυσεν ὁ Ἰησους. ελεγον
 οὖν οἱ Ἰουδαῖοι, ἰδε πως ἐφι-
 37 λει αὐτον. τινες δὲ ἐξ αὐτῶν
 εἶπον, οὐκ ᾔδυνάτο οὗτος ὁ ἀ-
 νοήσας τοὺς ὀφθαλμοὺς τοῦ
 τυφλοῦ, ποιῆσαι ἵνα και οὗτος
 38 μὴ ἀποθάνῃ? Ἰησους οὖν
 πάλιν ἐμβριμώμενος ἐν ἑαυτῷ,
 ερχεται εις τὸ μνημειον. ην
 δὲ σπηλαιον, και λίθος ἐπε-
 39 κειτο ἐπ' αὐτῷ. λέγει ὁ Ἰη-
 σους, ἀράτε τὸν λίθον. λέγει
 αὐτῷ ἡ ἀδελφή τοῦ τεθνη-
 κOTOS, Μαρθα, Κυριε, ᾔδη
 οἷσι :

*that, but she arose with all
 speed, and came to him. for 30
 Jesus was not yet arrived
 in the town, but staid at the
 place where Martha met him.
 the Jews then who were with 31
 Mary in the house to comfort
 her, when they saw that she
 rose in such haste, and went
 out, followed her, saying, she
 is going to the grave to weep
 there. Mary being come to 32
 the place where Jesus was,
 as soon as she saw him, she
 fell down at his feet, saying,
 Lord, if you had been here,
 my brother had not been dead.
 when Jesus therefore saw her 33
 weeping, and the Jews also
 weeping who came with her,
 he sighed from his heart, and
 was troubled, and said, 34
 where have ye laid him?
 they said to him, Lord, come 35
 and see. then Jesus wept.
 upon which the Jews said, 36
 see how he loved him. but 37
 some of them said, this man
 who has given sight to the
 blind, could not he have
 prevented Lazarus's death?
 Jesus then again sighing, 38
 came to the sepulchre which
 was a cave, shut up by a
 stone. Jesus said, take away 39
 the stone. Martha, sister
 to the deceas'd, said to him,
 Lord, by this time he is of-
 fensive : for he hath been*

dead

οὐκ εἶ: ΤΕΤΑΡΤΑΙΟΣ γὰρ ἔστι.
 40 λέγει αὐτῇ ὁ Ἰησοῦς, οὐκ εἶ-
 πον σοι ὅτι εἰν πιστευσῇ,
 οὐκ εἶπὼν τὴν δόξαν τοῦ Θεοῦ;
 41 πρᾶν οὖν τοῦ λίθου, (οὗ τὴν ὁ
 τεθνηκώς κείμενος.) ὁ δὲ Ἰη-
 σούς ἤρε τους ὀφθαλμούς αὐτῶν,
 καὶ εἶπε, "ΠΑΤΕΡ, ΕΥΧΑ-
 "ΡΙΣΤΩ ΣΟΙ ὅτι ἤκουσας μου.
 42 "ΕΓΩ Δὲ ᾔδειν ὅτι πάντοτε
 "μου ἀκούεις: ἀλλὰ διὰ τοῦ
 "ὄχλου τοῦ περιεστώτα εἶ-
 "πον, ἵνα πιστευσῶσιν ὅτι
 43 "ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ." καὶ
 ταῦτα εἰπὼν, φωνῇ μεγάλῃ
 ἐκραυγασέ, ΛΑΖΑΡΕ, ὄρθου
 44 ἔξω. καὶ ἔβηθεν ὁ τεθνηκώς,
 δεδεμένος τοὺς πόδας, καὶ
 τὰς χεῖρας κειρίαις: καὶ ἡ
 σφίς αὐτοῦ σενδαρίῳ περιε-
 δέδετο. λέγει αὐτοῖς ὁ Ἰη-
 σούς, λυσάτε αὐτόν, καὶ ἀ-
 45 φέτε ὑπάγειν. πολλοὶ οὖν
 ἐκ τῶν Ἰουδαίων ὡς ἐλθόντες
 πρὸς τὴν Μαρίας, καὶ θεα-
 σάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς,
 ἐπίστευσαν εἰς αὐτόν.

46 Τινες δὲ ἐξ αὐτῶν ἀπηλ-
 θον πρὸς τοὺς Φαρισαίους,
 καὶ εἶπον αὐτοῖς ἃ ἐποίησεν
 47 ὁ Ἰησοῦς. συνέγαγον οὖν οἱ
 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συ-
 νᾶδριον, καὶ ἔλεγον, τί ποι-
 οῦμεν; ὅτι οὗτος ὁ ἀνθρώ-
 πος πολλὰ σημεῖα ποιεῖ.
 48 εἰν ἀφώμεν αὐτόν οὕτω,
 πάντες πιστεύσουσιν εἰς αὐ-
 τόν: καὶ ἐλευσονται οἱ Ῥω-
 μαιοὶ, καὶ ἀρῶσιν ἡμῶν καὶ

dead four days. Jesus said 40
 to her, did I not tell you, that
 if you would believe, you
 should see the glory of God?
 then they took away the stone 41
 from the place where the
 corps was laid. and Jesus
 lifting up his eyes to heaven
 said, "father, I thank thee
 "that thou hast heard me.
 "I know that thou hearest 42
 me always: but I say this,
 "because of the people here
 "present, that they may be-
 "lieve that thou hast sent
 "me." when he had spoke 43
 this, he cried with a loud
 voice, Lazarus, come forth.
 and he that was dead came 44
 forth, his body wrapt in a
 winding sheet: and his face
 bound about with a napkin.
 loose him, said Jesus, and let
 him go. many therefore of 45
 the Jews who came to see
 Mary, and had seen what
 Jesus had done, believed on
 him.

But some of them went to 46
 the Pharisees, and told them
 what Jesus had done. upon 47
 this the chief priests and the
 Pharisees being assembled in
 council, said, what shall we
 do? for this man performs
 many miracles. if we let him 48
 go on at this rate, all will be-
 lieve on him; and the Ro-
 mans will come, and destroy
 both our temple and nation.

49 ΤΟΝ ΤΟΠΟΝ ΚΑΙ ΤΟ ΕΘΝΟΣ. ΕΙΣ
 ΔΕ ΤΙΣ ΕΞ ΑΥΤΩΝ ΚΑΙΑΦΑΣ,
 ΑΡΧΙΕΡΕΥΣ ΩΝ ΤΟΥ ΕΝΙΑΥΤΟΥ Ε-
 ΚΕΙΝΟΥ, ΕΙΠΕΝ ΑΥΤΟΙΣ, ὙΜΕΙΣ
 50 ΟΥΚ ΟΙΔΑΤΕ ΟΥΔΕΝ. ΟΥΔΕ ΛΟ-
 ΓΙΖΕΣΘΕ ὅΤΙ ΣΥΜΦΕΡΕΙ ἡμῖν ἵνα
 Εἰς ἀνθρώπος ἀποθάνῃ ὑπὲρ
 ΤΟΥ ΛΑΟΥ, ΚΑΙ ΜΗ ὅΛΟΝ ΤΟ
 51 ΕΘΝΟΣ ΑΠΟΛΗΤΑΙ. ΤΟΥΤΟ ΔΕ
 ΑΦ' ἑαυτοῦ ΟΥΚ ΕΙΠΕΝ· ΑΛΛΑ
 ΑΡΧΙΕΡΕΥΣ ΩΝ ΤΟΥ ΕΝΙΑΥΤΟΥ
 ΕΚΕΙΝΟΥ, ΠΡΟΕΦΗΤΕΥΣΕΝ ὅΤΙ Ε-
 ΜΕΛΛΕΝ ὁ Ἰησοῦς ΑΠΟΘΥΗΣΚΕΙΝ
 52 ὑπὲρ ΤΟΥ ΕΘΝΟΥΣ· ΚΑΙ ΟΥΧ
 ὑπὲρ ΤΟΥ ΕΘΝΟΥΣ ΜΟΝΟΝ, ΑΛΛ'
 ἵνα ΚΑΙ ΤΑ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ
 ΤΑ ΔΙΣΚΟΡΨΙΣΜΕΝΑ ΣΥΝΑΓΑ-
 53 Γῃ Εἰς ἓν. ΑΠ' ΕΚΕΙΝΗΣ ΟΥΝ
 ΤΗΣ ἡμέρας ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ
 ἵνα ΑΠΟΚΤΕΙΝΩΣΙΝ ΑΥΤΟΝ.
 54 Ἰησοῦς ΟΥΝ ΟΥΚ ΕΤΙ ΠΑΡΕΝΣΙΑ
 ΠΕΡΙΠΑΤΕΙ ΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ,
 ΑΛΛΑ ΑΠΗΛΘΕΝ ΕΚΕΙΘΕΝ ΕΙΣ ΤΗΝ
 ΧΩΡΑΝ ΕΡΓΥΣ ΤΗΣ ΕΡΗΜΟΥ, ΕΙΣ
 ΕΦΡΑΙΜ ΛΕΓΟΜΕΝΗΝ ΠΟΛΙΝ, ΚΑ-
 ΚΕΙ ΔΙΣΤΡΙΒΕ ΜΕΤΑ ΤΩΝ ΜΑΘΗ-
 55 ΤΩΝ ΑΥΤΟΥ. ΠΥ ΔΕ ΕΡΓΥΣ ΤΟ
 ΠΑΣΧΑ ΤΩΝ ΙΟΥΔΑΙΩΝ· ΚΑΙ
 ΑΝΕΒΗΣΑΝ ΠΟΛΛΟΙ ΕΙΣ ΙΕΡΟΣΟ-
 ΛΥΜΑ ΕΚ ΤΗΣ ΧΩΡΑΣ ΠΡΟ ΤΟΥ
 ΠΑΣΧΑ, ἵνα ἁγισώσιν ἑαυ-
 56 ΤΟΥΣ. ΕΛΠΤΟΥΝ ΟΥΝ ΤΟΝ Ἰη-
 σοῦν, ΚΑΙ ΕΛΕΓΟΝ ΜΕΤ' ΑΛΛΗ-
~~λων~~ ΕΝ Τῷ ἱερῷ ἑΣΤΗΚΟΤΕΣ,
~~καὶ~~ ΕΡΩΤΕΙ ὅτι ΟΥ ΜΗ ΕΛΘῇ
 57 Εἰς ΤΗΝ ἑορτήν· ΔΕΔΩΚΕΙΣΑΝ
 ΔΕ οἱ ἀρχιερεῖς ΚΑΙ οἱ Φαρι-
 σαιοὶ ΕΝΤΟΛΗΝ, ἵνα ΕΑΝ ΤΙΣ

but one of them named Caiaphas, being the high priest at that time, said to them, ye don't know what you are about. you little consider it is 50 our interest, that one man should die for the people, to prevent the destruction of the whole nation. now this he 51 did not say from his own motion: but being high priest that year, he prophesied that Jesus should die for the nation: and not for that nation 52 only, but likewise to reassemble the dispersed children of God into one body. from that 53 day therefore, they consulted together to put Jesus to death.

For which reason he did 54 not afterwards appear publicly among the Jews; but retir'd into the country near the desert, to a city called Ephraim, and there continued with his disciples. now the 55 passover of the Jews being nigh: the people of that country went in great numbers to Jerusalem before the passover, in order to purify themselves. when they were 56 in the temple, they enquired for Jesus, and said to one another, do you think he will not be at the feast? now both 57 the chief priests and the Pharisees had publish'd an order, that if any man knew where

γνω που εστι, μηνυση, ὡς
πιασωσιν αυτον.

*he was, he should give in-
formation in order to have
him seized.*

- 1 Ο ουν Ιησους προ εξ ημερων
του πασχα ηλθεν εις Βηθα-
νιαν, ὁπου ην Λαζαρος ὁ
τεθνηκως, ὃν ηγειρεν εκ νεκρων
2 ὁ Ιησους. εποιησαν ουν αυ-
τω δειπνον ἐκει, και η Μαρια
διηκουει : ὁ δε Λαζαρος εις
ην των ανακειμενων συν αυ-
3 τω. η ουν Μαρια, λαβουσα
λιτραν μυρου καρδου πιστι-
κης πολυτιμου, ηλειψε τους
ποδας του Ιησου, και εξε-
μαξε ταις θειξιν αυτης τους
ποδας αυτου : η δε οικια ε-
4 μυρου. λεγει ουν εις εκ των
μαθητων αυτου, Ιουδας (Σι-
μωνος) Ισκαριωτης, ὁ μελλων
5 αυτον παραδιδουαι, διατι
τουτο το μυρον ουκ επραθη
τριακοσιων δηναριων, και ε-
6 δοθη πτωχοις ? ειπε δε του-
το, ουχ ὅτι περι των πτω-
χων εμελεν αυτω, αλλ' ὅτι
κλεπτης ην, και το γλωσσο-
κομον ειχε, και τα βαλλο-
7 μενα εβασταζεν. ειπεν ουν
ὁ Ιησους, αφες αυτην : εις
την ημεραν του ενταφιασμου
8 μου τωτηρηκεν αυτο. τους
πτωχους γαρ παντοτε εχετε
μεθ' εαυτων, εμε δε ου παν-
9 τοτε εχετε. εγω ουν οχλος
πολυς εκ των Ιουδαιων ὅτι
ἐκει εστι, και ηλθον ου δια
τον Ιησουν μονον, αλλ' ινα
και τον Λαζαρον ιδωσιν, ὃν
ηγειρεν

*Six days before the pass- 1
over Jesus came to Bethany,
where Lazarus was, who
had been dead, and raised
to life again. there a sup- 2
per was provided for him ;
Martha was in waiting :
but Lazarus was one of the
guests that sat at table with
him. but Mary taking a 3
pound of the oil of spikenard
which was very costly, a-
nointed the feet of Jesus,
and wiped them with her
hair : so that the house was
filled with the odour of the 4
perfume. whercupon one of
his disciples, Judas Iscariot,
Simon's son, who was to be-
tray him, said, why was 5
not this ointment sold for
three hundred pence, to be
given to the poor ? this he 6
said, not out of any concern
for the poor ; but because
being purse-bearer he used
to pilfer what was in bank.
then said Jesus, let her a- 7
lone : against the day of my
burial hath she kept this.
the poor you will always have 8
with you ; but me you will
not always have. a great 9
multitude of Jews knowing
that Jesus was there, went
thither, not for his sake only,
but likewise to see Lazarus,
whom*

10 ηγειρεν εκ νεκρων. εβουλευ-
σαντο δε οι αρχιερεις ινα και
τον Λαζαρον αποκτηνωσιν :
11 οτι πολλοι δι' αυτον υπηγον
των Ιουδαιων, και επιστευον
εις τον Ιησουν.

12 Τη επαυριον οχλος πολυς
ο ελθων εις την εορτην, α-
κουσαντες οτι ερχεται ο Ιη-
13 σους εις Ιεροσολυμα, ελαβον
τα βαια των φοινικων, και
εξηλθον εις υπαντησιν αυτω,
και εκραζον, "Ωσαννα, ευ-
λογημενος ο ερχομενος εν
" ονοματι Κυριου, ο βασι-
14 " λευς του Ισραηλ." ευρων
δε ο Ιησους οναριον, εκαθισεν
επ' αυτο, καθως εστι γεγραμ-
15 μενον, "μη φοβου θυγατερ
" Σιων : ιδου, ο βασιλευς
" σου ερχεται, καθημενος επι
16 " πωλον ονου." ταυτα δε
ουκ εγνωσαν οι μαθηται αυ-
του το πρωτον : αλλ' οτε ε-
δοξασθη ο Ιησους, τοτε εμ-
νησθησαν οτι ταυτα ην επ'
αυτω γεγραμμενα, και ταυ-
17 τα εποισαν αυτω. εμαρ-
τυρει ουν ο οχλος ο ων μετ'
αυτου, οτι τον Λαζαρον
εφωνησεν εκ του μνημειου, και
18 ηγειρεν αυτον εκ νεκρων. δια
τουτο και υπηνητησεν αυτω
οχλος, οτι ηκουσαν τουτο
αυτον πεποιθκεναι το ση-
19 μειον. οι ουν Φαρισαιοι ει-
πον προς εαυτους : θεωρειτε
οτι ουκ ωφελετε ουδεν ? ιδε,

whom he had raised from
the dead. for the chief priests 10
had resolved to put even
Lazarus to death ; because 11
he was the occasion that
many of the Jews left them,
and believed on Jesus.

The next day, a crowd of 12
people that were come to
the feast, hearing that Jesus
was on the road to Jerusa-
13 lem, took branches of palm-
trees, and went to meet him,
crying *, " Hosanna, blessed
" is the king of Israel that
" comes in the name of the
" Lord." now Jesus was 14
riding upon a young ass,
which he got by the way ;
as it is written †, " fear 15
" not, daughter of Sion :
" behold, thy king comes sit-
" ting on an ass's colt." this 16
passage his disciples did not
understand at the first : but
when Jesus was glorified,
they remembered how they
had mounted him, and per-
ceiv'd that those words re-
lated to him. the people 17
that were present testified,
that he called Lazarus out
of his grave, and raised him
from the dead. and it was 18
upon the rumour of this mira-
cle, that the people crowded
to him. the Pharisees there- 19
fore said among themselves,
don't you perceive we lose
ground ?

* Psal. cxviii. 25, 26. † Zech. ix. 9.

ο κοσμος οπισω αυτου απηλθεν.

20 Ησαν δε τινες Ελληνες εκ των αναβαινοντων ινα προσκυνησωσιν εν τη εορτη.

21 ουτοι ουν προσηλθον Φιλιππω τω απο Βηθσαιδα της Γαλιλαιας, και πρωτων αυτου, λεγοντες, Κυριε, θελω-

22 μεν τον Ιησουν ιδειν. ερχεται Φιλιππος, και λεγει τω Ανδρεα : και παλιν Ανδρεας και Φιλιππος λεγουσι τω Ιη-

23 σου. ο δε Ιησους απεκρινατο αυτοις, λεγων, εληλυθεν η ωρα ινα δοξασθη ο υιος του

24 ανθρωπου. αμην αμην λεγω υμιν, εαν μη ο κοκκος του σιτου πεσων εις την γην αποθανη, αυτος μονος μενει :

εαν δε αποθανη, πολυν καρπον φερει. ο φιλων την ψυ-

25 χην αυτου, απολεσει αυτην : και ο μισων την ψυχην αυτου εν τω κοσμω τουτω, εις ζωην αιωνιον φυλαξει αυ-

26 την. εαν εμοι διακονη τις, εμοι ακολουθειτω, και όπου εimi εγω, εκει και ο διακονος ο εμος εσται : και εαν τις εμοι διακονη, τιμησει αυτον ο πατηρ.

27 " Νυν η ψυχη μου τεταρακται και τι ειπω, πατερ, σωσον με εκ της ωρας ταυτης ? αλλα δια

28 " τουτο ηλθον εις την ωραν ταυτην. πατερ, δοξασου σου το ονομα. ηλθεν ουν φωνη εκ του ουρανου, " και εδοξ-

ground? you see what a world of followers attend him.

In the mean time, among the rest that came to worship at the feast, there were

certain Greeks, who address'd themselves to Philip, who was of Bethsaida in Galilee, saying, sir, we would fain

see Jesus. Philip went to tell Andrew : and then both of them mention'd it to Jesus.

but Jesus answered them, saying, the time is come, when the son of man is to be glorified. verily, verily I say un-

to you, when a corn of wheat is thrown into the ground, there it lies a single grain unless it dies : but if it die, it becomes very fruitful. he

that loveth his life, shall lose it : but he that sacrifices his life in this world, shall preserve it to eternity. if

any man would serve me, let him follow me ; and where I am, there also shall my servant be : whosoever

serves me, him will my father reward.

" Now is my soul troubled ; what ! shall I say, father, save me from this concern? but for this cause

am I come, even for this very concern. father, glorify thy name." then there came this voice from heaven,

29 " εδοξασα, και παλιν δοξα-
 σω." ο ουν οχλος ο ες-
 τως και ακουσας, ελεγε βρον-
 την γερονειναι. αλλοι ελεγον,
 30 απεκριθη ο Ιησους, και ει-
 πεν, ου δι' εμε αυτη η φωνη
 31 γερονειν, αλλα δι' υμας. νυν
 κρισις εστι του κοσμου του-
 του: νυν ο αρχων του κοσ-
 μου τουτου εκβληθησεται
 32 εξω. κα'γω, εαν υψωθω εκ
 της γης, παντας ελκυσω
 33 προς εμαυτον. τουτο δε ε-
 λεγε, σημαινων ποιω θανα-
 τω ημελλον αποθνησκειν.
 34 Απεκριθη αυτω ο οχλος,
 ημεεις ηκουσαμεν εκ του νο-
 μου οτι ο Χριστος μενει εκ
 των αιωνων: και πως συ λε-
 γεις οτι δει υψωθηναι τον υιον
 του ανθρωπου? τις εστιν
 ουτος ο υιος του ανθρωπου?
 35 ειπεν ουν αυτοις ο Ιησους,
 επι μικρον (χρονον) το φως
 μεθ' υμων εστι: περιπατει-
 τε εως το φως εχετε, ινα μη
 σκοτια υμας καταλαβη:
 και ο περιπατων εν τη σκο-
 τια, ουκ οιδε που υπατει.
 36 εως το φως εχετε, πιστευετε
 εις το φως, ινα υιοι φωτος
 γενησθε. ταυτα ελαλησεν ο
 Ιησους, και απελθων εκρυβη
 απ' αυτων.

37 Τοσαυτα δε αυτου ση-
 μεια πεποιηκοτος εμπροσθεν
 αυτων, ουκ επιστευον εις
 38 αυτον: ινα ο λογος Ησaiου
 του

" I have glorified it, and
 " will glorify it again."
 the people therefore present
 who heard the noise, said it
 was thunder: others said,
 an angel spake to him. Je-
 sus said, this voice came
 not for my sake, but for
 yours. now is this world con-
 demn'd: now shall the prince
 of this world be cast out.
 as for me, when I shall be
 lifted up from the earth, I
 will draw all men unto me.
 (this he said to signify what
 death he should die.)

Upon which the people said
 to him, we have learnt from
 the law, that the Messiah is
 to live for ever: why do you
 say then, the son of man
 must be lift up? who is this
 son of man? Jesus an-
 swer'd them, yet a little
 while is the light with you:
 walk while ye have the
 light, lest darkness surprize
 you: for he that walketh
 in darkness, does not know
 whither he goes. while ye
 have the light, believe in the
 light, that ye may be the
 children of light. after hav-
 ing said these things, Jesus
 retir'd, and conceal'd him-
 self from them.

But though he had done
 so many miracles in their
 presence, yet they did not
 believe on him: so that the
 passage

του προφητου πληρωθη, ον
ειπε, "Κυριε, τις επιστευσε
τη ακοη ημων, και ο βρα-
χιων Κυριου τινη απεκα-
39 λυθη;" δια τουτο ουκ
ηδυναντο πιστευειν, οτι πα-
40 λιν ειπεν Ησαιας, "Τετυ-
φλωκεν αυτων τους οφ-
θαλμους, και πεπωρωκεν
αυτων την καρδιαν: ινα
μη ιδωσι τοις οφθαλμοις,
και νοησωσι τη καρδια,
και επιστραφωσι, και
41 ιασωμαι αυτους." ταυ-
τα ειπεν Ησαιας οτε ειδε την
δοξαν αυτου, και ελαλησε
42 περι αυτου. ομως μεν τοι
και εκ των αρχοντων πολ-
λοι επιστευσαν εκ αυτον:
αλλα δια τους Φαρισαιους
ουκ ωμολογουν, ινα μη απο-
43 συναγωγοι γενωνται. ηγα-
πησαν γαρ την δοξαν των
ανθρωπων μαλλον ηπερ την
δοξαν του Θεου.

44 Ιησους δε εκραξε και ειπεν,
ο πιστευων εις εμε, ου πισ-
τευει εις εμε, αλλ' εις τον
45 πεμψαντα με. και ο θεω-
ρων εμε, θεωρει τον πεμψαν-
46 τα με. εγω φως εις τον κοσ-
μον εληλυθα, ινα πας ο πισ-
τευων εις εμε, εν τη σκοτια
47 μη μεινη. και εαν τις μου
ακουση των ρηματων, και
μη πιστευση, εγω ου κρινω
αυτον: ου γαρ ηλθον ινα
κρινω τον κοσμον, αλλ' ινα
σωσω

passage of Esaias the pro-
phet was fulfilled, where he
says *, "Lord, who hath
believed our report? and
to whom hath the arm
of the Lord been reveal-
ed? therefore they could 39
not believe, according to what
Esaias said in another place,
"he hath blinded their eyes, 40
and hardened their heart;
that they should not see
with their eyes, nor un-
derstand with their heart,
and be converted, and I
should heal them." these 41
things said Esaias, when he
saw his glory, and spake of
him. nevertheless there were 42
many even among the chief
rulers, who believed on him;
but they did not own it pub-
lickly for fear the Pharisees
should excommunicate them.
for they preferr'd their own 43
reputation to the glory of God.

Then Jesus rais'd his voice, 44
and said, he that believeth on
me, does not so much believe
on me, as on him that sent
me. and he that contem- 45
plates me, contemplates him
that sent me. I am come a 46
light into the world, that
whosoever believeth on me,
might not abide in darkness.
but if any man hear my 47
words, and does not believe
them, it is not I that condemn
him :

C c c 2

48 σωσω τον κοσμον. ο αθε-
των εμε, και μη λαμβανων
τα ρηματα μου, εχει τον
κρινοντα αυτον: ο λογος ον
ελαλησα, εκεινος κρινει αυ-
τον εν τη εσχατη ημερα.
49 οτι εγω εξ εμαυτου ουκ ελα-
λησα: αλλ' ο πεμφας με
πατηρ, αυτος μοι εντολην
εδωκε, τι ειπω και τι λαλη-
50 σω. και οίδα οτι η εντολη
αυτου ζωη αιωνιος εστιν.
α ουκ λαλω εγω, καθως ει-
ρηκε μοι ο πατηρ, ουτω
λαλω.

1 Προ δε της εορτης του πα-
σχα, ειδως ο ιησους οτι ελη-
λυθεν αυτου η ωρα ινα μετα-
βη εκ του κοσμου τουτου
προς τον πατερα, αγαπη-
σας τους ιδιους τους εν τω
κοσμω, εις τέλος ηγαπησεν
2 αυτους. και δειπνου γενο-
μενου, του διαβολου νδη
βεβληκοτος εις την καρδιαν
Ιουδα Σιμωνος Ισκαριωτου,
3 ινα αυτον παραδω. ειδως
ο ιησους οτι παντα δεδωκεν
αυτω ο πατηρ εις τας χει-
ρας, και οτι απο θεου ελη-
θε, και προς τον θεον υπα-
4 γει, εφειρεται εκ του δειπνου,
και τιθησι τα ιματια, και
λαβων λεντιον, διεζωσεν ε-
5 αυτον. ειτα βαλλει υδωρ
εις τον μπτηρα, και ηρξατο
μπτειν τους ποδας των μα-
θητων, και εκμασσειν τω
λεντιω

him: for I came not to con-
demn the world, but to save
the world. he that rejecteth 48
me, and does not embrace
my doctrine, hath one that
condemns him: the doctrine
that I have delivered, that
shall condemn him in the last
day. for I have not spoken 49
for my self; but the father
who sent me, he commission'd
me, what I should teach,
and what I should speak. and 50
I know that it is a commission
of eternal life: whatever
therefore I say, I deliver just
as the father directed me.

Now before the feast of 1
the passover, Jesus perceiv-
ing that his hour was come,
when he was to pass out of
this world, and go to the fa-
ther, having loved his own
which were in the world, he
loved them unto the end. 2
while they were at supper,
(the devil having now put it
into the heart of Judas Isca-
riot, Simon's son, to betray 3
him) Jesus, though he knew
that the father had given all 3
things into his hands, and
that he was come from God,
and was going to God, rose 4
from supper, laid aside his
garment, and took a towel
to wrap about him. after 5
that, he poured water into
a bason, and began to wash
the disciples feet, and to wipe
them

- λεντιω ὃ πν διεξωσμενος.
 6 ερχεται ουν προς Σιμωνα Πε-
 τρον, και λεγει αυτω εκεινος,
 Κυριε, συ μου νιπτεις τους
 7 ποδας? απεκριθη Ιησους,
 και ειπεν αυτω, ὁ εγω ποιω,
 συ ουκ οιδας αρτι, γινωσι
 8 ὅς μετὰ ταυτα. λεγει αυ-
 τω Πιτρος, ου μη νιψης τους
 ποδας μου εις τον αιωνα. α-
 πεκριθη αυτω ὁ Ιησους, εαν
 μη νιψω σε ουκ εχεις μερος
 9 μετ' εμου. λεγει αυτω Σι-
 μων Πιτρος, Κυριε, μη τους
 ποδας μου μονον, αλλα και
 τας χειρας και την κεφαλην.
 10 λεγει αυτω ὁ Ιησους, ὁ λε-
 λουμενος συ χρειαυν εχει η
 τους ποδας νιψασθαι, αλλ'
 εστι καθαρος ὁλος: και υμεις
 καθαροι εστε, αλλ' ουχι παν-
 11 τες. νῃδε γαρ τον παραδι-
 δοντα αυτον: δια τουτο
 ειπεν, ουχι ταντες καθαροι.
 12 εστι. ὅτε ουν ενιψε τους
 ποδας αυτων, και ελαβε τα
 ιματια αυτου, αναπεσων
 παλιν, ειπεν αυτοις, γινω-
 σκετε τι πεποιικα υμιν?
 13 υμεις φωνειτε με, ὁ διδασκα-
 λος και ὁ κυριος: και κατως
 14 λεγετε, εimi γαρ. ει ουν εγω
 ενιψα υμων τους ποδας, ὁ
 κυριος και ὁ διδασκαλος, και
 υμεις οφειλετε αλληλων νιπ-
 15 τειν τους ποδας. υποδειγμα
 γαρ εδωκα υμιν, ινα καθως
 εγω εποιισα υμιν, και υμεις
 16 ποιητε. αμην αμην λεγω
 υμιν, ουκ εστι δουλος μειζων
 του

them with the towel where-
 with he was girded. then 6
 coming to Simon Peter, Peter
 said to him, Lord, what!
 would you wash my feet?
 Jesus answered him, you don't 7
 at present comprehend what
 I am about: but hereafter
 you shall. Peter said to him, 8
 you shall never wash my feet.
 Jesus answered, if I do not
 cleanse thee, you cannot par-
 take with me. Simon Peter 9
 said to him, Lord, not my
 feet only; but also my hands
 and my head. Jesus said to 10
 him, he that comes out from
 bathing has occasion only to
 wash his feet, the rest of his
 body being clean: so you are
 clean, but not every one of
 you. for he knew who would 11
 betray him; therefore, said
 he, you are not every one of
 you clean. after he had 12
 washed their feet, he took
 his garment, and setting
 down again, he said to them,
 do you comprehend what I
 have been doing? you call 13
 me master, and lord: and
 you are in the right; for so
 I am. if I then, tho' lord 14
 and master, have washed
 your feet, you also ought to
 wash one another's feet. for 15
 I have given you example,
 that you might behave to one
 another, as I have to you. I 16
 declare unto you, the servant
 is

του κυριου αυτου, ουδε απο-
στολος μεζων του πεμψαν-
17 τος αυτον. ει ταυτα οιδα-
τε, μακαριοι εστε, εαν ποιη-
18 τε αυτα. ου περι παντων
υμων λεγω: εγω γαρ οίδα ουκ
εξελεσμαιν, αλλα ινα η γρα-
φη πληρωθη, "ο τρωγων μετ'
εμου τον αρτον, επηρεν επ'
εμε την πτερναν αυτου."
19 απ αρτι λεγω υμιν προτου
φενεσθαι, ινα οταν γηνηται,
20 πιστευσητε οτι εγω εμι. αμην
αμην λεγω υμιν, ο λαμβανων,
εαν τινα πεμψω, εμε
λαμβάνει, ο δε εμε λαμβανων,
λαμβάνει του πεμψαν-
τα με.

21 Ταυτα ειπων ο Ιησους ε-
ταραχθη τω πνευματι, και
εμαρτυρησε, και ειπεν, α-
μην αμην λεγω υμιν, οτι εις
22 εξ υμων παραδωσει με. ε-
βλεπον ουν εις αλληλους οι
μαθηται, απορουμενοι περι
23 τινος λεγει. ην δε ανακειμε-
νος εις εκ των μαθητων αυ-
του εν τω κολπῳ του Ιη-
σου, ον ηγαπα ο Ιησους.
24 νευει ουν τουτω Σιμων Πε-
τρος πυθεσθαι τις αν ειη περι
25 ου λεγει. επιπεσων ουν ε-
κεινος επι το στήθος του Ιη-
σου, λεγει αυτω, Κυριε, τις
26 εστιν? αποκρινεται ο Ιη-
σους, εκεινος εστιν ω εγω βα-
ψας το ψωμιον επιδωσω.

και

is not greater than his lord,
neither he that is sent, greater
than he that sent him. if ye 17
comprehend these things, hap-
py are ye if ye put them in
practice. I say not this of 18
you all; for I know whom
I have chosen: and that pas-
sage of the scripture must be
fulfilled, * "He that eateth
" bread with me, bath lift
" up his heel against me."
I tell it you now before it hap- 19
pens, that when it is come
to pass, you may believe that
I am the Messiah. I declare 20
unto you, he that receiveth
him that I send, receiveth
me: and he that receiveth me,
receiveth him that sent me.

When Jesus utter'd these 21
words, he was troubled in
spirit, and said without dis-
guise, I assure you, that one
of you shall betray me. then 22
the disciples looked one on
another, being in pain to
know who he meant. now 23
the favourite disciple of Je-
sus sat next to him at table.
Simon Peter therefore bec- 24
koned to him, to ask who it
was he meant. then accord- 25
ingly bending his head to Je-
sus's ear, he whisper'd, Lord,
who is it? Jesus answered, 26
be it is, to whom I shall give
a sop, when I have made it.
and when he had made the
sop,

καὶ ἐμβαψας τὸ ψωμιον, δι-
δωσιν Ἰουδᾶ Σιμωνος Ἰσκα-
27 ριωτῇ. καὶ μετὰ τὸ ψω-
μιον τότε εἰσῆλθεν εἰς ἐκεῖνον
ὁ Σατανᾶς. λέγει οὖν αὐτῷ
ὁ Ἰησοῦς, ὁ ποιεῖς, ποιήσῃς
28 ταχίον. τοῦτο δὲ οὐδεὶς ἐ-
γὼ τῶν ἀνακειμένων πρὸς τι
29 εἶπεν αὐτῷ. τινες γὰρ ἐδο-
κουν, ὅτι τὸ γλωσσοκομῶν
εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐ-
τῷ ὁ Ἰησοῦς, ἀγοράσῃς ὧν
χρεῖαν ἔχομεν εἰς τὴν ἑορτήν
ἢ τοῖς πτωχοῖς ἵνα τι ὀψ.
30 λαβὼν οὖν τὸ ψωμιον ἐκεί-
νος. εὐθεὶς ἐξῆλθεν, πν δὲ νύξ
ὅτε οὖν ἐξῆλθε.
31 Λέγει ὁ Ἰησοῦς, νῦν ἐδόξα-
σθῇ ὁ υἱὸς τοῦ ἀνθρώπου, καὶ
32 ὁ Θεὸς ἐδόξασθῃ ἐν αὐτῷ. εἰ
ὁ Θεὸς ἐδόξασθῃ ἐν αὐτῷ, καὶ
ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυ-
τῷ, καὶ εὐθὺς δοξάσει αὐτόν.
33 τέκνια, ἐγὼ μικρὸν μεθ' ὑμῶν
εἰμι. ἑκτεροῦντες με, καὶ κα-
θὼς εἶπον τοῖς Ἰουδαίοις: "ὅτι
" ὅπου ὑπάγω εἰπὼ, ὑμεῖς οὐ
" δύνασθε εἰλθεῖν," καὶ ὑμῖν
34 λέγω ἄρτι. ἐντολὴν καὶ νῦν δι-
δῶμι ὑμῖν, " ἵνα ἀγαπάτε
" ἀλλήλους, καθὼς ἡγάπη-
" σα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀ-
35 " γάγατε ἀλλήλους." ἐν
τοῦτῳ γινώσκονται πάντες ὅτι
ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγα-
36 πῇν ἐχπτε ἐν ἀλλήλοις. λέγει
αὐτῷ Σιμων Πέτρος, Κύριε,
ποῦ ὑπάγεις; ἀπεκρίθη αὐ-
τῷ ὁ Ἰησοῦς, ὅπου ὑπάγω,
οὐ δύνασαι μοι νῦν ἀκολου-
θῇ.

sop, he gave it to Judas Is-
cariot, the son of Simon. and 27
after he had taken the sop,
Satan entered into him. then
said Jesus to him, what you
do, do quickly. but the com- 28
pany at table did not know
what he meant by saying so.
for as Judas had the purse, 29
some of them thought, that
Jesus had ordered him to buy
what was necessary against
the feast: or give something
to the poor. Judas then hav- 30
ing received the sop, imme-
diately went out: and it was
night.

When he was gone, Jesus 31
said, now is the son of man
glorified, and God is glorified
by him. as God is glorified 32
by him, so God will glorify
him in himself, and will im-
mediately glorify him. my 33
dear children, I am with you
but for a little while. you
shall seek me: but as I said
to the Jews, so now I say to
you, "where I am going you
cannot come." a new com- 34
mandment I give unto you,
"that ye love one another;
"that you would have the
"same love for one another
"as I have had for you." 35
by this mutual love shall all
men know that you are my
disciples. Simon Peter said 36
to him, Lord, where are
you going? Jesus answered
him,

37 θησαι, ὥστερον δὲ ἀκολουθη-
 37 σεκ. λέγει αὐτῷ ὁ Πέτρος,
 Κυριε, διατί οὐ δύναμαι σοι
 ἀκολουθῆσαι ἄρτι; τὴν ψυ-
 χην μου ὑπὲρ σου θησω.
 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, τὴν
 ψυχὴν σου ὑπὲρ ἐμοῦ θησεις;
 ἀμην ἀμην λέγω σοι, οὐ μὴ
 ἀλεκτωρ φωνῇσι ἕως οὗ ἀ-
 παρνησῇ με τρίς.

1 Μὴ ταρασσισθῶ ὑμῶν ἡ
 καρδία, πιστεύετε εἰς τὸν Θε-
 2 ον, καὶ εἰς ἐμὲ πιστεύετε. ἐν
 τῇ οἰκίᾳ τοῦ πατρὸς μου μο-
 ναὶ πολλαὶ εἰσιν; εἰ δὲ μὴ,
 εἰπὸν ἂν ὑμῖν, ὅτι πορεύομαι
 3 ἐτοιμασάσι τοπὸν ὑμῖν. καὶ
 εἰς πορεύθω, καὶ ἐτοιμασῶ
 ὑμῖν τόπον, πάλιν ἐρχομαι,
 καὶ παραληψομαι ὑμᾶς προ-
 4 εμαυτὸν, ἵνα ὅπου εἰμι ἐγώ,
 καὶ ὑμεῖς ᾔητε. καὶ ὅπου ὑπά-
 5 ρω, οἰδάτε, καὶ τὴν ὁδὸν οἰ-
 5 δάτε. λέγει αὐτῷ Θωμᾶς,
 Κυριε, οὐκ οἶδαμεν ποῦ ὑπά-
 6 ρεις, καὶ πῶς δύναμεθα τὴν
 ὁδὸν εἰδέναι; λέγει αὐτῷ ὁ
 Ἰησοῦς, ἐγώ εἰμι ἡ ὁδός, καὶ
 ἡ ἀληθεῖα, καὶ ἡ ζωὴ, οὐδεὶς
 7 ἐρχεται πρὸς τὸν πατέρα,
 εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκετε
 με, καὶ τὸν πατέρα μου ἐγνώ-
 8 κετε ἂν, καὶ ἀπ' ἄρτι γινώ-
 σκετε αὐτὸν, καὶ ἑώρακατε
 8 αὐτὸν. λέγει αὐτῷ Φίλιππος,
 Κυριε, δεῖξον ἡμῖν τὸν πατε-
 9 ρα, καὶ ἀρκεῖ ἡμῖν. λέγει αὐ-
 τῷ ὁ Ἰησοῦς, τοσοῦτον
 χρό-

him, you cannot at present
 follow me, where I am go-
 ing; but hereafter you shall.
 Peter said to him, Lord, why 37
 can't I follow you now? I
 will lay down my life for your
 sake. Jesus answered him, 38
 you lay down your life for my
 sake! Verily, verily I say
 unto thee, the cock shall not
 crow, till thou hast denied
 me thrice.

Let not your heart be 1
 troubled: you trust in God,
 trust also in me. in my fa- 2
 ther's house are many man-
 sions; however, I have told
 you, I am going to prepare a
 place for you: and when I 3
 am gone, and have prepar'd
 a place for you, I will come
 again, to take you with me,
 that where I am there ye may
 be also. and where I am go- 4
 ing you know, and the way
 ye know. Thomas said to 5
 him, Lord, we know not
 whither you are going, how
 then can we know the way? 6
 Jesus said to him, I am the
 way, and the truth, and the
 life: no man can come to the
 father, but by me. if you 7
 had known me, you would
 likewise have known my fa-
 ther: and from henceforth
 you shall know him, nay, you
 have seen him. Philip said to 8
 him, Lord shew us the father,
 and we are satisfied. Jesus 9
 said

χρόνον μεθ' ὑμῶν εἰμι, καὶ
 οὐκ ἐγνώκατε με; Φίλιππε,
 ὁ ἑώρακώς ἐμε, ἑώρακε τὸν
 πατέρα, πῶς συλαφείς, δεῖξ-
 10 ον ἡμῖν τὸν πατέρα; οὐ
 πιστεύεις ὅτι ἐγὼ ἐν τῷ πα-
 τρι, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐσ-
 τι; τὰ ῥήματα ἃ ἐγὼ λα-
 λῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ
 λαλῶ, ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ
 μένων, αὐτὸς ποιεῖ τὰ ἔργα.
 11 Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ
 πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί,
 εἰ δὲ μὴ, διὰ τὰ ἔργα αὐ-
 τὰ πιστεύετε μοι.
 12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
 πιστευὼν εἰς ἐμέ, τὰ ἔργα ἃ
 ἐγὼ ποιῶ, κάκεινος ποιήσει,
 καὶ μείζονα τούτων ποιη-
 σει: ὅτε ἐγὼ πρὸς τὸν πα-
 13 τέρα πορεύομαι. καὶ ὁ, τί
 αὐ αἰτήσητε ἐν τῷ ὀνόματι
 μου, τοῦτο ποιήσω, ἵνα
 δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.
 14 Ἐὰν τί αἰτήσητε ἐν τῷ ὀνό-
 15 ματι μου, ἐγὼ ποιήσω. Ἐὰν
 ἀγαπάτε με, τὰς ἐντολάς
 16 τὰς ἐμὰς τηρήσατε. καὶ
 ἐγὼ ἐρωτήσω τὸν πατέρα,
 καὶ ἄλλον παρακλητὸν ὀνο-
 17 μάζω, ἵνα μένῃ μεθ' ὑμῶν
 εἰς τὸν αἰῶνα: τὸ πνεῦμα τῆς
 ἀληθείας, ὃ ὁ κόσμος οὐ δύνα-
 ται λαβεῖν, ὅτι οὐ θεωρεῖ αὐ-
 το, οὐδὲ γινώσκει αὐτό, ὑμεῖς
 δὲ γινώσκετε αὐτό, ὅτι παρ'
 ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστίαι.

οὐκ

said to him, have I been
 with you so long, and don't
 you know me yet? Philip,
 he that hath seen me, hath
 seen the father; why then
 do you say, shew us the fa-
 ther? don't you believe that I
 am in the father, and the
 father in me? the words that
 I speak unto you, I speak in-
 deed, tho' not from my self;
 but as to the works, the fa-
 ther, who dwells in me, he
 is the agent. believe me, I am
 in the father, and the father
 in me: at least believe me up-
 on account of the very works.

I assure you, he that be-
 lieveth on me, shall likewise
 perform the works that I do;
 nay, greater works than these
 shall he do; because for that
 end am I going to my father.
 and if in my name ye shall
 ask any thing of the father,
 whereby he may be glorified
 by the son, I will effect it.
 when ye shall ask any thing
 in my name, I will do it.
 if ye love me, keep my com-
 mandments. and I will pray
 the father, and he shall give
 you another advocate, to a-
 bide with you for ever; e-
 ven the spirit of truth, whom
 the world cannot receive, be-
 cause it neither sees nor knows
 him: but ye shall know him,
 for he shall dwell with you,

Ddd

and

18 ουκ αφήσω ὑμᾶς ὀρφανούς,
 19 ερχομαι πρὸς ὑμᾶς. ἐτι μικ-
 ρον, καὶ ὁ κόσμος με οὐκ
 ἐτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε
 με, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζή-
 20 σεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ
 γινώσκειτε ὑμεῖς ὅτι ἐγὼ ἐν τῷ
 πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί,
 21 κἀγὼ ἐν ὑμῖν. ὁ ἐχὼν τὰς ἐν-
 τολὰς μου, καὶ τηρῶν αὐτάς,
 ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με·
 ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
 ται ὑπὸ τοῦ πατρὸς μου,
 καὶ ἐγὼ ἀγαπήσω αὐτὸν,
 καὶ ἐμφανίσω αὐτῷ ἐμαυ-
 τόν.
 22 Λέγει αὐτῷ Ἰουδᾶς, οὐκ
 ὁ Ἰσκαριώτης κύριε, τί γε-
 ρονεν ὅτι ἡμῖν μελλεῖς ἐμφανί-
 ζειν σεαυτὸν, καὶ οὐχι τῷ
 23 κόσμῳ; ἀπεκρίθη ὁ Ἰησοῦς,
 καὶ εἶπεν αὐτῷ· ἐὰν τις ἀ-
 γάπα με, τὸν λόγον μου τη-
 ρήσει, καὶ ὁ πατὴρ μου ἀ-
 γάπησει αὐτὸν, καὶ πρὸς αὐ-
 τὸν ἐλεύσομεθα, καὶ μόνον
 24 παρ' αὐτῷ ποιήσομεν. ὁ
 μὴ ἀγαπῶν με, τοὺς λόγους
 μου οὐ τηρεῖ, καὶ ὁ λόγος ὃν
 ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλ-
 ᾱ τοῦ πεμψάντος με πα-
 25 τρός. τὰ ὅσα λέλαλῃκα ὑ-
 26 μιν, παρ' ὑμῖν μένων. ὁ δὲ
 παρακλήτος, τὸ πνεῦμα τὸ
 ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν
 τῷ ὀνόματι μου, ἐκεῖνος ὑ-
 μᾶς διδάξει πάντα, καὶ ὑπο-
 μνήσει ὑμᾶς πάντα ἃ εἶπον
 27 ὑμῖν. εἰρηνὴν ἀφίημι ὑμῖν,
 εἰρηνὴν τὴν ἑμὴν δίδωμι ὑμῖν,
 οὐ

and shall be in you. I will 18
 not leave you orphans; I will
 come again to you. yet a lit- 19
 tle while, and the world shall
 see me no more: but ye shall
 see me: because I shall live
 again, and ye shall live also.
 then shall you know, that I 20
 am in my father, and you in
 me, and I in you. he that hath 21
 received my commandments,
 and keeps them, he it is that
 loves me: and he that loves
 me, shall be beloved by my
 father, and I will love him,
 and shew myself unto him.

Judas (not Iscariot) said to 22
 him, why Lord, will you
 shew yourself to us, and not
 to the world? Jesus answer- 23
 ed him, he that loves me, will
 observe my precepts: and my
 father will love him, and we
 will come unto him, and make
 our abode with him. he does 24
 not love me, who does not
 observe my precepts: for the
 doctrine which you have
 heard, is not mine, but the
 father's who sent me. this is 25
 what I have to tell you, for
 the little time that I am with
 you. but the advocate, the 26
 holy spirit, whom the father
 will send for my sake, he
 will explain every thing to
 you, and make you remem-
 ber, all that I have told you.
 I bid you farewell! I give 27
 you my last farewell; but I
 do

ου καθως ὁ κοσμος διδωσιν,
 εγω διδωμι ὑμιν. μη ταρασ-
 σεσθω ὑμων ἡ καρδια, μηδε
 28 δειλιατω. ηκουσατε ὅτι εγω
 ειπον ὑμιν, "ὕπαρῳ, και ερχο-
 "μαι προς ὑμας, εἰ ηγαπατε
 με, εκαρπητε αν, ὅτι πορευο-
 μαι προς τον πατερα, ὅτι ὁ
 29 πατηρ μεζων μου εστι. και
 νυν ειρηκα ὑμιν πριν γενεσθαι,
 ἵνα ὅταν γενηται, πιστευση-
 30 τε. ουκ ετι πολλα λαλησω
 μεθ' ὑμων, ερχεται γαρ ὁ
 του κοσμου αρχων, και εν
 31 εμοι ουκ εχει ουδεν, αλλ' ἵνα
 γνω ὁ κοσμος ὅτι αγαπω τον
 πατερα, και καθως ενετειλα-
 το μοι ὁ πατηρ, οὕτω ποιω.
 εγειρεσθε, αρωμεν εντευθεν.

1 Εγω ειμι ἡ ἀμπελος ἡ ἀλη-
 θινη, και ὁ πατηρ μου ὁ γε-
 2 ωργος εστι. παν κλημα εν
 εμοι μη φερων καρπον, αιρει
 αυτο, και παν το καρπον
 φερων, καθαιρει αυτο, ἵνα
 3 πλειονα καρπον φερη. νῦν
 ὑμεῖς καθαροὶ εστε δια του
 4 λογον ὃν λελαληκα ὑμιν. μει-
 νατε εν εμοι, κατ'ω εν ὑμιν,
 καθως το κλημα ου δυναται
 καρπον φερεν ἀφ' ἑαυτου,
 εαν μη μεινη εν τῇ ἀμπελῷ,
 οὕτως ουδε ὑμεῖς, εαν μη εν
 5 εμοι μεινητε. εγω ειμι ἡ ἀμ-
 πελος, ὑμεῖς τὰ κληματα,
 εἰ μενων εν εμοι, κατ'ω εν αὐ-

do not give it out of common
 formality: don't be concern'd
 for me, or apprehensive for
 your selves. ye have heard 28
 me say, " I am going away,
 " and shall come again un-
 " to you." if ye loved me, ye
 would rejoice at my going to
 the father: for the father is
 greater than I. this I have 29
 told you now, before it come
 to pass, that when it is come
 to pass, ye may believe. my
 conversation will now be
 but short with you, for the 30
 prince of the world is coming:
 not that he has any thing 31
 against me, but that the world
 may know that I love the fa-
 ther, by my executing the com-
 mands which my father gave
 me: arise, let us go hence.

I am the genuine vine, and 1
 my father is the vintager. e- 2
 very branch in me that bear-
 eth not fruit, he takes away:
 as for the branch that bears
 fruit, he prunes it clean, to
 make it more fruitful. you 3
 are already clean by the in-
 structions I have given you.
 be attach'd to me, and I shall 4
 be so to you. as the branch
 cannot bear fruit of it self,
 except it be attach'd to the
 vine: so neither can you, ex-
 cept you continue attach'd to
 me. I am the vine, you are 5
 the branches: he that abideth
 in

- τω, οὗτος φερεῖ καρπὸν πολ-
 λον, ὅτι χωρὶς ἐμοῦ οὐ δύ-
 6 νασθε ποιεῖν οὐδέν. εἰ μὴ
 τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω
 ὡς τὸ κλημα, καὶ ἐξηραν-
 θῇ, καὶ συναρῶσιν αὐτά,
 7 καὶ καίεται. εἰ μείνητε ἐν
 ἐμοί, καὶ τὰ ῥήματα μου ἐν
 ὑμῖν μένῃ, ὃ εἰ θέλητε, αἰ-
 τήσεσθε, καὶ γένησεται ὑμῖν.
 8 ἐν τούτῳ ἐδόξασθη ὁ πατήρ
 μου, ἵνα καρπὸν πολλὸν φε-
 ρήτε, καὶ γένησεσθε ἐμοὶ μα-
 9 θῆται. καθὼς ἡγάπησε με
 ὁ πατήρ, καὶ ἡγάπησα ὑ-
 μᾶς, μένατε ἐν τῇ ἀγάπῃ
 10 τῇ ἐμῇ. εἰ τὰς ἐντολάς,
 μου τηρήσητε, μένετε ἐν τῇ
 ἀγάπῃ μου, καθὼς ἐγὼ τὰς
 ἐντολάς τοῦ πατρὸς μου τε-
 τηρήκα, καὶ μένω αὐτοῦ ἐν
 τῇ ἀγάπῃ.
 11 Ταῦτά λελάληκα ὑμῖν,
 ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ,
 καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ,
 ἵνα ἀγαπάτε ἀλλήλους, κα-
 13 θὼς ἡγάπησα ὑμᾶς. μείζο-
 να ταύτης ἀγάπης οὐδεὶς ἔ-
 χει, ἵνα τις τὴν ψυχὴν αὐ-
 τοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.
 14 ὑμεῖς φίλοι μου ἐστέ, εἰ μὴ
 ποιήτε ὅσα ἐγὼ ἐντέλλομαι
 15 ὑμῖν. οὐκετι ὑμᾶς λέγω δο-
 λούς, ὅτι ὁ δούλος οὐκ οἶδε
 τί ποιεῖ αὐτοῦ ὁ κύριος : ὑ-
 μᾶς δὲ εἶπα φίλους, ὅτι

παρ-

in me, and I in him, the same
 bringeth forth much fruit :
 for independent of me ye can
 do nothing. if a man abide 6
 not in me, he is cast away
 as withered branches that are
 gather'd up to be thrown in-
 to the fire, where they are
 burned. if ye abide in me, 7
 and my words abide in you,
 ask what ye will, and you
 shall obtain it. my father 8
 will be honour'd by your
 bearing much fruit, and you
 will have the honour of being
 my disciples. as the father 9
 has loved me, and I have
 loved you : so do you perse-
 vere in your love to me. your 10
 love to me will be in keeping
 my commandments : even as
 I love my father by keeping
 his commandments.

These things have I spoken 11
 to you, that you might have
 some present comfort, and
 that hereafter your joy might
 be complete. this is my com- 12
 mandment, that ye love one
 another, as I have loved you.
 there cannot be greater love 13
 than that of a man, who lays
 down his life for his friends.
 you will be my friends, if 14
 you do what I have com-
 manded you. henceforth I 15
 do not treat you as servants ;
 for the servant is unacquaint-
 ed with his master's affairs ;
 but I have treated you as
 friends

παντα ἀκούσα παρὰ τοῦ
 πατρὸς μου, ἐγνώρισά ὑμιν.
 16 οὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ'
 ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ
 ἐθήκα ὑμᾶς, ἵνα ὑμεῖς ὑπαγῇ-
 τε, καὶ καρπὸν φερίητε, καὶ
 ὁ καρπὸς ὑμῶν μένῃ : ἵνα ὃ
 τι αὐτῷ αἰτήσῃτε τοῦ πατρὸς
 ἐν τῷ ὀνόματι μου, δώῃ ὑ-
 μιν.
 17 Ταῦτα ἐντέλλομαι ὑμῖν,
 18 ἵνα ἀγαπάτε ἀλλήλους. εἰ
 ὁ κόσμος ὑμᾶς μισεῖ, ἵνα
 σκετὲς ὅτι ἐμὲ πρῶτον ὑμῶν
 19 μίσηκεν. εἰ ἐκ τοῦ κόσ-
 μου ἦτε, ὁ κόσμος αὐτὸν ἰδίον
 ἐφίλει : ὅτι ὃς ἐκ τοῦ κόσ-
 μου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξε-
 λέξαμην ὑμᾶς ἐκ τοῦ κόσμου,
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσ-
 20 μος. μνημονεύετε τοῦ λόγου
 οὗ ἐγὼ εἶπον ὑμῖν, "οὐκ ἐστὶ
 "δούλος μείζων τοῦ κυρίου
 "αὐτοῦ." εἰ ἐμὲ ἐδίωξαν,
 καὶ ὑμᾶς διώξουσιν : εἰ τοῦ
 λόγον μου ἐτήρησαν, καὶ τοῦ
 21 ὑμετέρου τηρήσουσιν. ἀλλὰ
 ταῦτα πάντα ποιοῦσιν
 ὑμῖν διὰ τὸ ὄνομα μου, ὅτι
 οὐκ οἶδασιν τὸν πεμψάντα
 22 με. εἰ μὴ ἦλθον καὶ ἐλάλη-
 σα αὐτοῖς, ἁμαρτίαν οὐκ
 εἶχον : νῦν δὲ προφασίν οὐκ
 εἰχουσι περὶ τῆς ἁμαρτίας αὐ-
 23 τῶν. ὁ ἐμὲ μισῶν καὶ τοῦ
 24 πατρὸς μου μισεῖ. εἰ τὰ
 ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἅ
 οὐδεὶς ἄλλος ἐποίησεν, ἁμαρ-
 τίαν οὐκ εἶχον : νῦν δὲ ἐνώρα-

friends ; for what I have
 learnt of my father, I have
 communicated to you. it 16
 was not you that chose me,
 but I that chose you, and
 establish'd you, that your tra-
 vels may be fruitful, and your
 fruit be lasting : so that what-
 ever ye shall ask of the father
 for my sake, he will give it you.

Above all I enjoin you, 17
 to love one another. if the 18
 world hate you, consider
 that it hated me before it
 hated you. if you were of 19
 the world, the world would
 love its own : but because you
 are not of the world, but I
 have chosen you out of the
 world, therefore the world
 does hate you. remember 20
 what I told you, "the ser-
 vant is not greater than his
 master." if they have per-
 secuted me, they will also per-
 secute you : if they have been
 spies upon my discourse, they
 will be so upon yours. but 21
 all these things will they do
 unto you, out of hatred to
 my name, because they know
 not him that sent me. if I 22
 had not appear'd, and in-
 form'd them, they would
 have been innocent : but now
 they have no excuse for their
 sin. he that hateth me, hateth 23
 my father also. if I had not 24
 done among them such works
 as no other ever did, they had
 been

25 *κασι, και μεμισηκασι και
 εμε και τον πατερα μου.
 25 αλλ' ινα πληρωθη ο λογος
 ο γεγραμμενος εν τω νομω αυ-
 των, " οτι εμισησαν με δω-
 26 " ρεαν." οταν δε ελθη ο
 παρακλητος, ον εγω πεμψω
 υμιν παρα του πατρος, το
 πνευμα της αληθειας, ο παρα
 του πατρος εκπορευεται, ε-
 κεινος μαρτυρησει περι εμου.
 27 και υμεις δε μαρτυρειτε, οτι
 απ' αρχης μετ' εμου εστε.*

1 *Ταυτα λελαληκα υμιν,
 2 ινα μη σκανδαλισθητε. α-
 ποσυναγωγους ποιησουσιν υ-
 μας : αλλ' ερχεται ωρα ινα
 πας ο αποκτεινας υμας, δοξη
 3 και ταυτα ποιησουσιν, οτι
 ουκ εγνωσαν τον πατερα, ουδε
 4 εμε. αλλα ταυτα λελαλη-
 κα υμιν, ινα οταν ελθη η
 ωρα αυτων, μνημονευητε οτι
 5 εγω ειπον υμιν. ταυτα δε υ-
 μιν εξ αρχης ουκ ειπον, οτι
 6 μεθ' υμων ημην. νυν δε υ-
 παγω προς τον πεμψαντα
 με, και ουδεις εξ υμων ερω-
 7 τα με, που υπαγεις ? αλλ'
 οτι ταυτα λελαληκα υμιν,
 η αυτη πεπληρωκεν υμων την
 7 καρδιαν. αλλ' εγω την α-
 ληθειαν λεγω υμιν, συμφερει
 υμιν ινα εγω απελθω : εαν*

*been innocent : but though
 they have seen them, yet they
 hate both me and my father.
 so that the passage is fulfilled 25
 that is written in their law *,
 " they hated me without a
 " cause." but when the 26
 advocate is come, whom I
 will send to you from the
 father, even the spirit of
 truth, which proceedeth from
 the father, he shall testify
 of me. and ye also shall bear 27
 witness, because ye have been
 with me from the beginning.*

*I have told you these things 1
 that ye may not be discoura-
 ged. they shall expel you out of 2
 the synagogues : yea, the time
 is coming, when it will be
 thought an agreeable sacrifice
 to God for any one to take
 away your lives. and thus 3
 will they treat you, because
 they have not known the fa-
 ther, nor me but these things 4
 have I told you, that when
 the time shall come, ye may
 remember what I now tell
 you. I did not tell you so much
 at the beginning, because I
 was then to be with you. but 5
 now I am going to him that
 sent me ; yet none of you
 ask me now, whither are you
 going ? are your minds so 6
 overwhelmed with sorrow
 at what I told you ? never- 7
 theless,*

Γαρ

* Psal. xxxv. 19.

γαρ μη ἀπελθῶ, ὁ παράκλη-
 τος οὐκ ἐλευσεται πρὸς ὑμᾶς,
 εἰν δὲ πορευθῶ, πεμψῶ αὐ-
 8 τὸν πρὸς ὑμᾶς. καὶ ἐλθὼν
 ἐκεῖνος ἐλεγεῖ τὸν κόσμον περὶ
 ἀμαρτίας καὶ περὶ δικαιοσυ-
 9 νης καὶ περὶ κρίσεως. περὶ
 ἀμαρτίας μὲν, ὅτι οὐ πισ-
 10 τεύουσιν εἰς ἐμὲ. περὶ δι-
 καιοσύνης δὲ, ὅτι πρὸς τὸν
 πατέρα ὑπάγω, καὶ οὐκ ἐτι
 11 θεωρεῖτε με. περὶ δὲ κρί-
 σεως, ὅτι ὁ ἀρχὼν τοῦ κόσ-
 12 μου τούτου κεκρίται. ἐτι
 πολλὰ ἔχω λεγεῖν ὑμῖν, ἀλλ'
 οὐ δύνασθε βασταλεῖν αὐτὶ.
 13 ὅταν δὲ ἐλθῇ ἐκεῖνος, τὸ
 πνεῦμα τῆς ἀληθείας, ὁδη-
 γήσει ὑμᾶς εἰς πᾶσαν τὴν ἀ-
 ληθειάν: οὐ γὰρ λαλήσει
 ἀφ' ἑαυτοῦ, ἀλλ' ὅσα αὐ
 ἀκουσῇ, λαλήσει, καὶ τὰ
 14 ἔρχομένα ἀναγγελεῖ ὑμῖν. ἐ-
 κείνος ἐμὲ δοῦναι, ὅτι ἐκ
 τοῦ ἐμοῦ ληψεται, καὶ ἀ-
 15 ναγγελεῖ ὑμῖν. πάντα ὅσα
 ἔχει ὁ πατήρ, ἐμὰ ἐστὶ:
 διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ
 ἐμοῦ ληψεται, "καὶ ἀναγ-
 "γελεῖ ὑμῖν."

16 Μικρὸν, καὶ οὐ θεωρεῖτε με,
 καὶ πάλιν μικρὸν, καὶ ὄψεσ-
 θε με, ὅτι ὑπάγω πρὸς τὸν
 17 πατέρα. εἶπον οὖν ἐκ τῶν μα-
 θητῶν αὐτοῦ πρὸς ἀλλήλους,
 "τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν,

"μ-

theless, I tell you the truth;
 it is expedient for you that
 I go away: for if I do not
 go away, the advocate will
 not come unto you; but if I
 depart, I will send him to
 you. and when he is come, he
 will convince the world of sin,
 of justice, of judgment: of sin,
 because they believ'd not on
 me; of justice, because I shall
 be with my father, and ye shall
 see me no more expos'd: of
 judgment, because the prince
 of this world is condemn'd. I
 have yet many things to tell
 you, but ye cannot bear them
 now; but when he, the spirit
 of truth shall come, he will
 inform you of all those truths:
 for he will not speak from
 himself; but the information
 he shall receive will be com-
 municate: and acquaint you
 with what is to come. he shall
 glorify me: for he will com-
 municate to you, the informa-
 tion, which I shall give him.
 all that the father has is
 mine: that is the reason of
 my saying, "he shall commu-
 nicate to you the informa-
 tion that I shall give him."

Within a little while ye
 shall not see me: but within
 a little while ye shall see me
 again, because I am going to
 the father. then said some of
 his disciples among themselves,
 what is the meaning of his
 say-

- “ μικρον, και ου θεωρειτε με,
 “ και παλιν μικρον, και ου-
 “ εσθε με : και, οτι εγω υ-
 “ παγω προς τον πατερα ?”
 18 ελεγον ουν, τουτο τι εστιν ο
 λεγει, “ το μικρον ?” ουκ οίδα-
 19 μεν τι λαλει. εγνω ουν ο Ιη-
 σους οτι ηθελον αυτον ερω-
 ταν, και ειπεν αυτοις, πε-
 ρι τουτο ζητειτε μετ’ αλ-
 λων, οτι ειπον, “ μικρον,
 “ και ου θεωρειτε με, και πα-
 “ λιν μικρον, και ουφεςθε με ?”
 20 αμην αμην λεγω υμιν, οτι
 κλαυσετε και θρηνησετε υ-
 μεις, ο δε κοσμος χαρησεται,
 υμεις δε λυπηθησεσθε, αλλ’
 η λυπη υμων εις χαραν γενη-
 21 σεται. η γυνη οταν τικτη,
 λυπνη εκει, οτι ηλθεν η ω-
 ρα αυτης, οταν δε γεννησῃ το
 παιδιον, ουκ ετι μνημονευει
 της θλιψεως, δια την χαραν,
 οτι εγεννηθη ανθρωπος εις τον
 22 κοσμον. και υμεις ουν λυπνη
 μεν νυν εχετε, παλιν δε οψο-
 μαι υμας, και χαρησεται υ-
 μων η καρδια, και την χα-
 ραν υμων ουδεις αιρει αφ’ υ-
 23 μων. και εν εκεινη τη ημερα
 εμε ουκ ερωτησετε ουδεν. α-
 μην αμην λεγω υμιν, οτι αν
 αιτησητε τον πατερα εν τω
 24 ονοματι μου, δωσει υμιν. εως
 αρτι ουκ ητησατε ουδεν εν
 τω ονοματι μου, αιτειτε,
 και λεψεσθε, ινα η χαρα υ-
 μων η πεπληρωμενη.

saying, “ within a little while
 “ ye shall not see me : but
 “ within a little while ye
 “ shall see me again, because
 “ I am going to the father ?”
 for, said they, we cannot com- 18
 prehend the meaning of that
 expression, “ within a little
 “ while ?” now Jesus per- 19
 ceiving that they had a mind
 to ask him, said to them, are
 you solicitous about what I
 said, “ within a little while
 “ ye shall not see me : but
 “ within a little while ye
 “ shall see me again ?” veri- 20
 ly, verily I say unto you, that
 ye shall weep and lament, but
 the world shall rejoice : ye
 shall be sorrowful, but your
 sorrow shall be turned into
 joy. a woman when she is in 21
 travail, is afflicted at the ap-
 proach of her pains : but as
 soon as she is delivered of the
 child, the remembrance of
 her anguish, is lost in her joy,
 that a man is born into the
 world. so you are afflicted at 22
 present : but I will see you a-
 gain, and then shall your
 hearts be affected with joy,
 and your joy shall no one wrest
 from you. tho’ then you cannot 23
 ask any thing of me in person,
 whatever ye shall ask the fa-
 ther in my name, I assure you
 he will grant it. hitherto have 24
 ye asked nothing in my name :
 ask, and ye shall receive, that
 your joy may be complete.

25 Ταῦτα ἐν παροιμαῖς λε-
 λαλῆκα ὑμῖν· ἀλλ' ἐρχεται
 ὥρα ὅτε οὐκ ἐτι ἐν παροιμι-
 αῖς λαλήσω ὑμῖν, ἀλλὰ παρ-
 ῥησὶα περὶ τοῦ πατρὸς ἀναγ-
 26 γελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡ-
 μέρᾳ ἐν τῷ ὀνόματι μου αἰ-
 τήσεσθε· καὶ οὐ λέγω ὑμῖν
 ὅτι ἐγὼ ἐρωτήσω τὸν πατε-
 27 ρὰ περὶ ὑμῶν. αὐτὸς γὰρ ὁ
 πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς
 ἐμὲ πεφίληκατε, καὶ πεπισ-
 τεύκατε ὅτι ἐγὼ παρὰ τοῦ
 28 Θεοῦ ἐξῆλθον. ἐξῆλθον παρὰ
 τοῦ πατρὸς, καὶ ἐληλυθὰ εἰς
 τὸν κόσμον· πάλιν ἀφίημι
 τὸν κόσμον, καὶ πορεύομαι
 πρὸς τὸν πατέρα.
 29 Λέγουσιν αὐτῷ οἱ μαθη-
 ται αὐτοῦ, ἰδὲ, νῦν παρρη-
 σία λαλῆς, καὶ παροιμῶν
 30 οὐδεμίαν λέγεις. νῦν οἰδαμεν
 ὅτι οἶδ' αὖς πάντα, καὶ οὐ
 χρείαν ἔχεις ἵνα τις σε ἐρω-
 τᾷ· ἐν τούτῳ πιστευόμεν
 31 ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ἀ-
 πεκρίθη αὐτοῖς ὁ Ἰησοῦς, ἀρτί-
 32 πιστεύετε. ἰδοὺ, ἐρχεται
 ὥρα, καὶ νῦν ἐληλυθεν, ἵνα
 σκορπισθῇτε ἕκαστος εἰς τὰ
 ἰδία, καὶ ἐμὲ μόνον ἀφήτε·
 καὶ οὐκ εἰμι μόνος, ὅτι ὁ πα-
 33 τὴρ μετ' ἐμοῦ ἐστί. ταῦτα
 λελαλήκα ὑμῖν, ἵνα ἐν ἐμοὶ
 εἰρήνην ἔχητε. ἐν τῷ κόσμῳ
 θλίψιν ἔξετε· ἀλλὰ θάρσει-
 τε, ἐγὼ νενίκηκα τὸν κόσ-
 μον.

Ταῦτα

These things have I ex-25
press'd in a figurative way:
the time is coming when my
language will be no longer
enigmatical, but I shall give
you a plain account relating
to my father. though then 26
ye shall ask in my name: I
need not promise, that I will
pray the father for you; for 27
the father himself loveth you,
because ye have loved me,
and have believed that I
had my mission from God.
I was sent by the father, 28
and am come into the world:
but now I leave the world,
and am going to my father.

His disciples said to him, 29
what you say now is plain, and
not enigmatical. now we are 30
convinc'd that you know all
our difficulties, and have no
occasion that any man should
propose them to you: by this
we believe that you were sent
from God. Jesus answered 31
them, you now believe. but, 32
alas, the time is coming, yea,
is already come, when ye shall
be dispers'd every one to his
own retreat, and shall leave
me alone: and yet I am not
alone, because the father is
with me. these things I have 33
appriz'd you of, that ye might
repose your confidence in me.
the world shall give you trou-
ble: but take courage, I
have overcome the world.

E e e

Jesus

1 ΤΑΥΤΑ ΕΛΑΛΗΣΕΝ Ο ΙΗΣΟΥΣ, ΚΑΙ ΕΠΗΡΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ, ΚΑΙ ΕΙΠΕ, "ΠΑΤΕΡ, ΕΛΗΛΥΘΕΝ Η ΩΡΑ, ΔΟΞΑΣΟΝ ΣΟΥ ΤΟΝ ΥΙΟΝ, ΙΝΑ Ο ΥΙΟΣ ΣΟΥ

2 ΔΟΞΑΣΗ ΣΕ. ΚΑΘΩΣ ΕΔΩΚΑΣ ΑΥΤΩ ΕΞΟΥΣΙΑΝ ΠΑΣΗΣ ΣΑΡΚΟΣ, ΙΝΑ ΠΑΝ Ο ΔΕΔΩΚΑΣ ΑΥΤΩ, ΔΩΣΗ ΑΥΤΟΙΣ ΖΩΗΝ

3 ΑΙΩΝΙΟΝ. ΑΥΤΗ ΔΕ ΕΣΤΙΝ Η ΑΙΩΝΙΟΣ ΖΩΗ, ΙΝΑ ΓΙΝΩΣΚΩΣΙ ΣΕ ΤΟΝ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕΟΝ, ΚΑΙ ΟΝ ΑΠΕΣΤΕΙΛΑΣ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ.

4 ΕΓΩ ΣΕ ΕΔΟΞΑΣΑ ΕΠΙ ΤΗΣ ΓΗΣ: ΤΟ ΕΡΓΟΝ ΕΤΕΛΕΙΩΣΑ Ο ΔΕΔΩΚΑΣ ΜΟΙ ΙΝΑ ΠΟΙΗΣΩ.

5 ΚΑΙ ΝΥΝ ΔΟΞΑΣΟΝ ΜΕ ΣΥ ΠΑΤΕΡ ΠΑΡΑ ΣΕΑΥΤΩ ΤΗ ΔΟΞΗ Η ΕΙΧΟΝ ΠΡΟ ΤΟΥ ΤΟΥ ΚΟΣΜΟΥ ΕΙΝΑΙ ΠΑΡΑ ΣΟΙ.

6 ΕΦΑΝΕΡΩΣΑ ΣΟΥ ΤΟ ΟΝΟΜΑ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΟΥΣ ΔΕΔΩΚΑΣ ΜΟΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ: ΣΟΙ ΗΣΑΝ, ΚΑΙ ΕΜΟΙ ΑΥΤΟΥΣ ΔΕΔΩΚΑΣ, ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΤΕΤΗΡΗΚΑΣΙ.

7 ΝΥΝ ΕΓΝΩΚΑΝ ΟΤΙ ΠΑΝΤΑ ΟΣΑ ΔΕΔΩΚΑΣ ΜΟΙ, ΠΑΡΑ ΣΟΥ ΕΣΤΙΝ. ΟΤΙ ΤΑ ΡΗΜΑΤΑ Α ΔΕΔΩΚΑΣ ΜΟΙ, ΔΕΔΩΚΑ ΑΥΤΟΙΣ: ΚΑΙ ΑΥΤΟΙ ΕΛΑΒΟΝ, ΚΑΙ ΕΓΝΩΣΑΝ ΑΛΗΘΩΣ ΟΤΙ ΠΑΡΑ ΣΟΥ ΕΞΗΛΘΟΝ, ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΟΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ.

Jesus having said this, 1
lift up his eyes to heaven,
and said, " father, the hour
" is come; glorify thy son,
" that thy son also may glo-
" rify thee. for thou hast 2
" given him power over all
" men, that he might give
" eternal life to as many
" as thou hast given him.
" and this is life eternal, to 3
" acknowledge thee to be the
" only true God, and Je-
" sus to be the Messiah
" whom thou hast sent. I 4
" have glorified thee on the
" earth: I have finished
" the work which thou gavest
" me to do. and now, O 5
" father, glorify me in hea-
" ven, with the glory which
" I had before the creation
" of the world. I have dif-
" played thy name among 6
" those whom you have cho-
" sen out of the world for
" me: thine they were, and
" you gave them me; and
" they have kept thy word.
" now they believe that the in- 7
" structions you gave me came
" from thee. for I have 8
" given to them the instruc-
" tions which you gave me;
" and they have received
" them; and have sincerely
" believ'd that I came from
" thee, and are persuaded
" that thou didst send me.

9 “ Εγω περι αυτων ερωτω :
 “ ου περι του κοσμου ερωτω,
 “ αλλα περι ων δεδωκας μοι,
 10 “ οτι σοι εισι. και τα εμα
 “ παντα σα εστι, και τα
 “ σα εμα, και δεδοξασμαι
 11 “ εν αυτοις. και ουκ ετι
 “ ειμι εν τω κοσμω, και ου-
 “ τοι εν τω κοσμω εισι, και
 “ εγω προς σε ερχομαι. πα-
 “ τερ αγιε, τηρησον αυτους
 “ εν τω ονοματι σου, ω δε-
 “ δωκας μοι, ινα ωσιν εν
 12 “ καθως ημεις. οτε ημην
 “ μετ’ αυτων εν τω κοσμω,
 “ εγω ετηρουν αυτους εν τω
 “ ονοματι σου, ους δεδωκας
 “ μοι εφυλαξα, και ουδεις
 “ εξ αυτων απωλετο, ει μη
 “ ο υιος της απωλειας : ινα η
 13 “ γραφη πληρωθη. νυν δε
 “ προς σε ερχομαι, και ταυ-
 “ τα λαλω εν τω κοσμω,
 “ ινα εκωσι την χαραν την
 “ εμην πεπληρωμενην εν αυ-
 14 “ τοις. εγω δεδωκα αυτοις
 “ τον λογον σου, και ο κοσ-
 “ μος εμισησεν αυτους, οτι
 “ ουκ εισιν εκ του κοσμου,
 “ καθως εγω ουκ ειμι εκ του
 15 “ κοσμου. ουκ ερωτω ινα
 “ αρησιν αυτους εκ του κοσμου,
 “ αλλ’ ινα τηρησιν αυτους
 16 “ εκ του πονηρου. εκ του
 “ κοσμου ουκ εισι, καθως
 “ εγω εκ του κοσμου ουκ
 17 “ ειμι. αγιασον αυτους εν τω
 “ αληθεια σου : ο λογος ο σος

“ It is for them I pray : 9
 “ I pray not for the world,
 “ but for them which thou
 “ hast given me, because
 “ they are thine. for every 10
 “ thing that is mine is thine,
 “ and what is thine is mine,
 “ and I am glorified by them.
 “ and now I shall be no more 11
 “ in the world, but they will
 “ be in the world, when I
 “ am come to thee. holy fa-
 “ ther keep them by that au-
 “ thority, with which thou
 “ hast invested me, that they
 “ may be one, as we are. by 12
 “ your authority I have kept
 “ them, during my being with
 “ them in the world : those
 “ that you gave me I have
 “ kept, and not one of them
 “ is lost, except the son of
 “ perdition : according as the
 “ scripture foretold. now 13
 “ that I am coming to thee,
 “ while I am here, I make
 “ these requests for them,
 “ that their joy in me may be
 “ compleat. I have given 14
 “ them thy word ; and the
 “ world hath hated them,
 “ because they are not of the
 “ world, even as I am not
 “ of the world. I do not 15
 “ pray you to take them out
 “ of the world, but to keep
 “ them from the malignity of
 “ it. they are not of the 16
 “ world, even as I am not
 “ of the world. sanctify 17
 “ them

“ αλη-

E e e 2 “ them

- 18 " αληθεια εστι. καθως εμε
 " απεστειλας εις τον κοσ-
 " μον, κἀγω απεστειλα αυ-
 19 " τους εις τον κοσμον. και
 " υπερ αυτων εγω αγιαζω
 " εμαυτον, ινα και αυτοι
 " ωσιν ηγιασμενοι εν αλη-
 20 " θεια. ου περι τουτων δε
 " ερωτω μονον, αλλα και
 " περι των πιστευοντων δια
 " του λογου αυτων εις εμε.
 21 " ινα παντες εν ωσι, καθως
 " συ πατερ εν εμοι, κἀγω εν
 " σοι, ινα και αυτοι εν ημιν
 " εν ωσιν : ινα ο κοσμος
 " πιστευση οτι συ με απεσ-
 22 " τειλας. και εγω την δο-
 " ξαν ην δεδωκας μοι, δεδω-
 " κα αυτοις : ινα ωσιν εν,
 23 " καθως ημεικ εν εσμεν. εγω
 " εν αυτοις, και συ εν εμοι,
 " ινα ωσι τετελειωμενοι εις
 " εν, και ινα γνωσκη ο κοσ-
 "μος οτι συ με απεστειλας,
 " και ηγαπησας αυτους, κα-
 24 " θως εμε ηγαπησας. πα-
 " τερ, ους δεδωκας μοι, θε-
 " λω ινα οπου εμι εγω, κἀ-
 " κεινοι ωσι μετ' εμου : ινα
 " θεωρωσι την δοξαν την
 " εμην ην εδωκας μοι, οτι
 " ηγαπησας με προ κατα-
 25 "βολης κοσμου. πατερ δι-
 " καιε, και ο κοσμος σε ουκ
 " εγνω, εγω δε σε εγνω, και
 " ουτοι εγνωσαν οτι συ με
 " them by the truth : thy
 " word is truth. as thou 18
 " hast sent me into the world,
 " even so have I also sent
 " them into the world. and 19
 " for their sakes I consecrate
 " myself, that they also might
 " be consecrated by the truth.
 " neither pray I for these 20
 " alone, but for those also
 " who shall believe on me
 " through their preaching.
 " that they all may be one, 21
 " as thou, father, art in
 " me, and I in thee ; that
 " they also may be one in
 " us : that the world may
 " believe that thou hast sent
 " me. and the glory which 22
 " thou gavest me, I have
 " given them : that they
 " may be one, even as we
 " are one. I in them, and 23
 " thou in me, that they may
 " have a perfect union, and
 " that the world may know
 " that thou hast sent me,
 " and hast loved them, as
 " thou hast loved me. fa- 24
 " ther, I desire that they
 " also whom thou hast given
 " me, may be with me where
 " I am going ; that they
 " may behold my glory which
 " thou hast given me : for
 " thou didst love me before the
 " foundation of the world ;
 " yet, O righteous father, 25
 " the world hath not known
 " thee ; but I have known
 " thee,

26 " ἀπεστείλας. και ἐγνωρί-
 " σα αυτοῖς τὸ ὄνομα σου,
 " και γνωρίσω : ἵνα ἡ ἀγάπη
 " ἣν ἠγάπησας με, ἐν αυ-
 " τοῖς ᾗ, κἀγὼ ἐν αυ-
 " τοῖς.

" thee, and these have known
 " that thou hast sent me. to 26
 " them I have declared thy
 " name, and will declare it :
 " that thou mayst love them
 " as thou hast loved me, and
 " I have loved them."

1 Ταῦτα εἰπων ὁ Ἰησοῦς,
 ἐξῆλθε συν τοῖς μαθηταῖς αὐ-
 του περὶν τοῦ χειμαρρῶντων
 Κεδρὼν, ὅπου ἦν κήπος, εἰς
 ὃν εἰσῆλθεν αὐτός και οἱ μα-
 2 θηταὶ αὐτου. πᾶσι δὲ και
 Ἰουδᾶς ὁ παραδίδους αὐτον,
 του τοπον, ὅτι πολλακις
 συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ
 3 των μαθητων αὐτου. ὁ οὖν
 Ἰουδᾶς λαβὼν τὴν σπειραν,
 και ἐκ των αρχιερεων και Φα-
 ρισαίων ὑπηρέτας, ἐρχεται
 ἐκεῖ μετὰ φανων και λαμ-
 4 παδων και ὀπλων. Ἰησοῦς
 οὖν εἰδὼς πάντα τὰ ἐρχόμενα
 ἐπ' αὐτον, ἐξελθὼν εἶπεν αυ-
 5 τοῖς, τίνα ἑπτεῖτε? ἀπε-
 κριθῆσαν αὐτῷ, Ἰησοῦν του
 Ναζωραίου. λέγει αὐτοῖς ὁ
 Ἰησοῦς, ἐγὼ εἰμι. εἰστήκει δὲ
 και Ἰουδᾶς ὁ παραδίδους αυ-
 6 τον, μετ' αὐτων. ὡς οὖν
 εἶπεν αὐτοῖς, ἐγὼ εἰμι, ἀπηλ-
 θον εἰς τὰ ὀπισω, και ἐπε-
 7 στον χαμαι. πάλιν οὖν αυ-
 τοὺς ἐπηρώτησε, τίνα ἑπτεῖ-
 τε? οἱ δὲ εἶπον, Ἰησοῦν του
 8 Ναζωραίου. ἀπεκρίθη ὁ Ἰη-
 σοῦς, εἰπον ὑμῖν ὅτι ἐγὼ εἰμι.
 " εἰ οὖν ἐμε ἑπτεῖτε, ἀφετε
 9 " τουτους ὑπάγειν." ἵνα
 πληρωθῇ ὁ λόγος ὃν εἶπεν,
 " ὅτι

When Jesus had spoken 1
 these words, he pass'd with
 his disciples over the brook
 Cedron, where was a garden,
 into which he entred with
 them. now Judas, who was 2
 to betray him, knew the place :
 for Jesus and his disciples had
 frequently assembled there.
 Judas then having got a com- 3
 pany of soldiers, and officers,
 by order of the chief priests
 and Pharisees, came thither
 with lanterns, torches, and
 with arms. but Jesus who 4
 knew every thing that should
 happen to him, advanc'd,
 and said to them, who do
 you look for? they an- 5
 swered him, Jesus of Naza-
 reth. I am he, said Jesus.
 and Judas who was to be-
 tray him, was also with them.
 upon Jesus his saying to them, 6
 I am he, they fell backward
 to the ground. then he asked 7
 them again, who do you look
 for? and they said, Jesus of
 Nazareth. Jesus answered, 8
 I have told you that I am he.
 " if therefore it is me you look
 " for, let these go their way."
 so that what he said was ac- 9
 complished,

“ ὅτι οὐκ δέδωκας μοι, οὐκ
 “ ἀπώλεσα ἐξ αὐτῶν ου-
 10 “ δένα.” Σίμων οὖν Πέ-
 τρος ἐκὼν μαχαίραν, εἰλκυ-
 σεν αὐτήν, καὶ ἐπαίσε τον
 του ἀρχιερέως δούλον, καὶ ἀ-
 πεκόψεν αὐτοῦ το ὠτίον το
 δεξιόν, ἣν δὲ ὀνόμα τῷ δου-
 11 λῷ Μαλχος. εἶπεν οὖν ὁ Ἰη-
 σους τῷ Πέτρῳ, βάλε τὴν
 μαχαίραν εἰς τὴν θήκην· το
 ποτήριον ὃ δέδωκε μοι ὁ πα-
 τὴρ, οὐ μὴ πῶ αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρ-
 χος καὶ οἱ ὑπηρεταὶ τῶν Ἰου-
 δαίων συνελθόντες τον Ἰησοῦν,
 13 καὶ ἐδήσαν αὐτόν. καὶ ἀπη-
 γάγον αὐτόν πρὸς Ἀννάν πρῶ-
 τον, ἣν γὰρ πενθερός του Καί-
 αφα, ὅς ἦν ἀρχιερεὺς του ἐ-
 14 ναυτοῦ ἐκείνου. ἣν δὲ Καί-
 αφας ὁ συμβουλευσας τοῖς
 Ἰουδαίοις, “ ὅτι συμφερεῖ ἓνα
 “ ἄνθρωπον ἀπολεσθαι ὑπὲρ
 “ του λαοῦ.”

15 Ἡκολουθεῖ δὲ τῷ Ἰησοῦ Σί-
 μων Πέτρος, καὶ ὁ ἄλλος
 μαθητὴς, ὃ δὲ μαθητὴς ἐκε-
 νός ἦν γνωστός τῷ ἀρχιερεῖ,
 καὶ συνείστηλθε τῷ Ἰησοῦ εἰς
 16 τὴν αὐλήν του ἀρχιερέως. ὃ
 δὲ Πέτρος εἰσπτήκει πρὸς τὴ
 θυρὰ ἐξω. ἐξηλθεν οὖν ὁ μα-
 θητὴς ὁ ἄλλος ὅς ἦν γνωστός
 τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυ-
 ρῳ, καὶ εἰσηγάγε τον Πέ-
 17 τρον. λέγει οὖν ἡ παιδίσκη ἡ
 θυρῳρος τῷ Πέτρῳ· μὴ καὶ
 σὺ ἐκ τῶν μαθητῶν εἰ του
 αν-

complished, * “ of those
 “ which thou gavest me,
 “ have I lost none.” but 10
 Simon Peter drew his sword,
 and struck off the right ear
 of Malchus, a servant be-
 longing to the high priest.
 then said Jesus to Peter, 11
 sheath thy sword: the cup
 which my father hath gi-
 ven me, shall I not drink
 it?

Then the soldiers, the cap- 12
 tain, and the officers of the
 Jews seized on Jesus, and
 having bound him, they 13
 brought him first to Annas;
 for he was father-in-law to
 Caiaphas, who was the high
 priest at that time: the same 14
 Caiaphas, who in council
 told the Jews, “ it was
 “ expedient that one man
 “ should die for the people.”

Simon Peter followed Je- 15
 sus, with another disciple,
 who being known to the high
 priest, was admitted into his
 palace at the same time with
 Jesus, whilst Peter stood with- 16
 out at the door. but that o-
 ther disciple, who was known
 to the high priest went out,
 and spoke to her that kept
 the door, who let Peter in.
 then said the damsel, that 17
 kept the door, to Peter, are
 you also one of this man's
 dis-

ανθρώπου τούτου? λέγει εκεί-
18 νος, ουκ εimi. εισηγήκεισαν
δε οι δούλοι και οι ὑπηρε-
ται άνθρακιαν πεποηκότες,
ὅτι ψυχός ην, και εθερμαινου-
το, ην δε μετ' αυτών ὁ Πέ-
τρος ἑστώς και θερμαινόμενος.

19 Ο ουν αρχιερεὺς πρωτόησε
τον Ιησούν περι των μαθητων
αυτου, και περι της διδαχης
20 αυτου. απεκριθη αυτω ὁ
Ιησους, εγω παρήρσιχα ελα-
λησα τῷ κοσμῳ, εγω παντο-
τε ἐδίδαξα εν τη συναγωγη,
και εν τῷ ἱερῷ, ὅπου παντες
οἱ Ιουδαῖοι συνέρχονται, και
οὐ κρυπτῶ ελαλησα ουδέν.

21 Τι με ἐπερωτᾷς? ἐπερωτη-
σόν τους ακηκοῦσας, τι ελα-
λησα αυτοις, ἰδὲ οὗτοι οἰδα-
σιν ἅ εἶπον εγω.

22 Ταυτα δε αυτου εἰπόντος,
εἷς των ὑπηρετων παρεστη-
κως ἐδωκε ραπισμα τῷ Ιη-
σού, εἰπων, οὕτως αποκρίνη

23 τῷ ἀρχιερεῖ? απεκριθη αυ-
τῷ ὁ Ιησους, εἰ κακῶς ελα-
λησα, μαρτυρησον περι του
κακου, εἰ δε καλῶς, τι με

24 ῥεῖς? απεστειλαν ουν αυ-
τον ὁ Ἀννας δεδεμενον προς

25 Καϊαφάν τον αρχιερεᾶ. ην δε
Σίμων Πέτρος ἑστώς και θερ-
μαινόμενος. εἶπον ουν αυτῷ,
μη και συ εκ των μαθη-
των αυτου εἰ? ηνυσάτο
ἐκεῖνος, και εἶπεν, ουκ εimi.

26 λέγει εἷς εκ των δουλων του
αρχιερεως, συγγενής ων σου
ἀπέκοψε Πέτρος το ὠτίον,

ουκ

disciples? I am not, said he.
now the servants and officers 18
that were there, had made
a coal-fire, for it was cold,
to warm themselves: and
Peter stood warming himself
among them.

In the mean time, the high 19
priest having question'd Je-
sus about his disciples, and his
doctrine. Jesus answered him, 20
I spoke openly to the world: I
was continually teaching in
the synagogue, and in the
temple, whither all the Jews
resort, and in secret have I
said nothing: why do you 21
question-me? ask those who
heard me, what discourse I
had with them: they know
very well what I said.

Upon his expressing him- 22
self thus, one of the officers
there present, struck Jesus on
the face, saying, answerest
thou the high priest so? Je- 23
sus replied, if I have said
any thing injurious, show then
wherein; but if I said right,
why do you smite me? now 24
Annas had sent him bound
to Caiaphas the high priest. as 25
Simon Peter then stood there
warming himself: they said
to him, art not thou also one
of his disciples? which he
denied, and said, I am not.
one of the servants of the high 26
priest, kinsman to him whose
ear Peter struck off, said,
did

οὐκ ἔγω σε εἶδον ἐν τῷ κήπῳ
27 μετ' αὐτοῦ? πάλιν οὖν ᾤ-
κησατο ὁ Πέτρος, καὶ εὐθεὶς
ἀλεκτῶρ ἐφώνησεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν
ἀπὸ τοῦ Καϊαφὰ εἰς τὸ πραι-
τωριον: πν δὲ πρῶι, καὶ αὐ-
τοὶ οὐκ εἰσῆλθον εἰς τὸ πραι-
τωριον, ἵνα μὴ μιανθῶσιν,
ἀλλ' φατῶσι τὸ πάσχα.

29 ἔξῃλθεν οὖν ὁ Πιλάτος πρὸς
αὐτοὺς, καὶ εἶπε, τίνα κα-
τηγορίαν φερέτε κατὰ τοῦ

30 ἀνθρώπου τούτου? ἀπεκρι-
θῆσαν καὶ εἶπον αὐτῷ, εἰ μὴ
πν οὗτος κακοποιός, οὐκ ἂν

31 σοὶ παρέδωκαμεν αὐτόν. εἶ-
πεν οὖν αὐτοῖς ὁ Πιλάτος,
λάβετε αὐτόν ὑμεῖς, καὶ
κατὰ τὸν νόμον ὑμῶν κρίνα-
τε αὐτόν. εἶπον οὖν αὐτῷ οἱ
Ἰουδαῖοι, ἡμῖν οὐκ ἐξέστιν

32 ἀποκτείνειν οὐδένα. ἵνα ὁ
λόγος τοῦ Ἰησοῦ πληρωθῇ,
ὃν εἶπε, σημαίνων ποιῶ θά-
νατῷ ἡμελλεν ἀποθῆσκειν.

33 Εἰσῆλθεν οὖν εἰς τὸ πραι-
τωριον πάλιν ὁ Πιλάτος, καὶ
ἐφώνησε τὸν Ἰησοῦν, καὶ εἶ-
πεν αὐτῷ, σὺ εἰ ὁ βασιλεὺς

34 τῶν Ἰουδαίων? ἀπεκριθὲν ὁ
Ἰησοῦς, ἀφ' ἑαυτοῦ σὺ τοῦ-
το λέγεις, ἢ ἄλλοι σοὶ εἶπον

35 περὶ ἐμοῦ? ἀπεκριθὲν ὁ Πι-
λάτος, μῆτι ἔγω Ἰουδαῖος
εἰμι? τὸ ἔθνος τὸ σὸν καὶ
οἱ ἀρχιερεῖς παρέδωκαν σε

36 ἐμοί: τί ἐποίησας? ἀπε-
κριθὲν ὁ Ἰησοῦς, ἡ βασιλεία ἡ
ἐμὴ

did not I see thee in the gar-
den with him? but Peter de- 27
nied this too, and immediate-
ly the cock crew.

Then they led Jesus early 28
in the morning from Caiaphas,
to the * Pretorium: but the
Jews themselves did not en-
ter into the Pretorium, lest
they should be defiled: and
so not be in a condition to eat
the passover. Pilate therefore 29
went out to them, and said,
what crime do you object to
this man? they answered him, 30
if he were not a malefactor,
we would not have delivered
him to you. Pilate then 31
said to them, take him your
selves, and judge him accord-
ing to your law. but the Jews
said to him, it is not lawful
for us to put any man to death.
so that what Jesus † had said, 32
to signify the death he should
die, was actually accomplished.

Then Pilate entered into the 33
Pretorium, and addressing
himself to Jesus, said to him,
are not you the king of the
Jews? Jesus answered him, 34
is it your opinion that I am,
or did others give it you as
theirs? Pilate answered, am 35
I a Jew? your own nation,
and the chief priests have de-
livered thee up to me: what
hast thou done? Jesus an- 36
swered, my kingdom is not
of

* The governor's palace.

† Ch. iii. 14. xii. 32.

37 *ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου* : εἰ ἐκ τοῦ κόσμου τούτου *πνὴ βασιλεία ἡ ἐμὴ, οἱ ὑπηρετοὶ ἀν' οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις* : νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐντεῦθεν.
 38 *εἶπεν οὖν αὐτῷ ὁ Πιλατοῦς, οὐκ οὖν βασιλεὺς εἶ σὺ* ? ἀπεκρίθη ὁ Ἰησοῦς, *σὺ λέγεις ὅτι βασιλεὺς ἐμὴ ἐγώ. ἐγὼ εἰς τοῦτο γεγενῆμαι, καὶ εἰς τοῦτο ἐληλυθα εἰς τὸν κόσμον, ἵνα μαρτυρῶ τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.* λέγει αὐτῷ ὁ Πιλατοῦς, *τί ἐστὶν ἀληθεία* ? καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, *ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.* ἐστὶ δὲ συνήθεια ὕμιν *ἵνα ἕνα ὕμιν ἀπολύσω ἐν τῷ πάσχα* : βουλευσθε οὖν ὕμιν ἀπολύσω τὸν βασιλεῖα
 39 *τῶν Ἰουδαίων* ? ἐκραυγασάν οὖν πάλιν πάντες, λέγοντες, *μὴ τοῦτον, ἀλλὰ τοῦ Βαραββᾶν.* πνὴ δὲ ὁ Βαραββᾶς ληστής.
 1 *Τότε οὖν ἐλάβεν ὁ Πιλατοῦς τὸν Ἰησοῦν, καὶ ἐμαστίζωσεν.* καὶ οἱ στρατιῶται πλέξαντες στεφάνον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν.
 2 καὶ ἔλεγον, *καὶρε ὁ βασιλεὺς τῶν Ἰουδαίων,* καὶ ἐδίδουν
 3 αὐτῷ *ράπισματα,* ἐξῆλθεν οὖν

of this world: if my kingdom were of this world, I should have had my guards to prevent my falling into the hands of the Jews: whereas my kingdom is of another nature. upon this Pilate said to him, 37 you are then a king? Jesus answered, you say right, for I am a king. to this end was I born, and for this cause came I into the world, to persuade mankind of the truth. every one that loves truth is observant of my directions. what is truth? 38 said Pilate. and upon saying this, he went out again to the Jews, and said to them, I don't find he is guilty of any crime. but as it is customary with you to get me to discharge some prisoner at the time of the passover, would you have me release the king of the Jews? upon 40 which they all cried out a gain: not him, but Barabbas. now Barabbas was a robber.

Then Pilate order'd Jesus 1 to be scourged. and the soldiers having made a crown of thorns, they put it on his head, and threw a purple robe about him. hail king of 3 the Jews! said they, and struck him on the cheeks. Pi- 4

5 ουν παλιν ἔξω ὁ Πιλατος,
 και λεγει αυτοις, ιδε, αγω υ-
 μιν αυτον ἔξω, ἵνα γνωτε
 6 ὅτι εν αυτω ουδεμιαν αιτιαν
 ευρισκω. ἔξηλθεν ουν ὁ Ἰη-
 σους ἔξω, φορων του ακαν-
 θινου στεφανον, και το πορ-
 φυρουν ἱματιον. και λεγει αυ-
 7 τοις, ιδε ὁ ανθρωπος. ὅτε
 ουν ειδον αυτον οἱ αρχιερεῖς
 και οἱ υπηρεται, εκραυγα-
 σαν, λεγοντες, "σταυρωσον,
 "σταυρωσον αυτον." λε-
 γει αυτοις ὁ Πιλατος, λαβε-
 τε αυτον υμεῖς, και σταυ-
 ρωσατε: ἐγὼ γαρ ουκ ἔν-
 8 ρισκω εν αυτω αιτιαν. ἀ-
 πεκριθησαν αυτω οἱ Ἰουδαιοι,
 ἡμεῖς νομον εχομεν, και κατα
 9 τον νομον ἡμων οφειλει απο-
 θανειν, ὅτι ἑαυτον υἱον του
 Θεου εποιησεν.

8 Ὅτε ουν ηκουσεν ὁ Πιλα-
 τος τουτον τον λογον, μαλλον
 9 εφοβηθη. και εισηλθον εις
 το πραιτωριον παλιν, και
 λεγει τῷ Ἰησου, ποθεν ει συ?
 ὁ δὲ Ἰησους ἀποκρισιν ουκ
 10 εδωκεν αυτω. λεγει ουν αυ-
 τῷ ὁ Πιλατος, εμοι ου λα-
 λεις? ουκ οιδας ὅτι ἔξουσιαν
 εχω σταυρωσαι σε, και ἔξ-
 ουσιαν εχω απολυσαι σε?
 11 ἀπεκριθη ὁ Ἰησους, ουκ ειχες
 ἔξουσιαν ουδεμιαν κατ' ἐμου,
 ει μη ην σοι δεδομενον ἀνω-
 12 θεν: δια τουτο ὁ παραδιδους
 με σοι, μείζονα ἁμαρτιαν ε-
 λατος απολυσαι αυτον: οἱ
 δε

late therefore went out again,
 and said to them, observe, I
 bring him out to you, to ac-
 quaint you that I find no
 5 fault in him. so Jesus march-
 ed out wearing the crown of
 thorns, and the purple robe.
 and Pilate said to them,
 6 here's the man. as soon as
 the chief priests and officers
 saw him, they cried out, "cru-
 cify him, crucify him."
 Pilate said to them, take him
 yourselves, and crucify him:
 for I find no fault in him.
 the Jews answered him, we 7
 have a law, and by our law
 he ought to die, because he
 pretended to be the son of
 God.

Pilate upon bearing that, 8
 was still more apprehensive.
 and went again into the Preto- 9
 rium, and said to Jesus, who
 was your father? but Jesus
 gave him no answer. then said 10
 Pilate to him, won't you give
 me an answer? don't you
 know that it is in my power
 to crucify you, or to release
 you? Jesus answered, you 11
 could not have any power
 over me, except you deriv'd
 it from above: therefore
 they who delivered me into
 your hands are the most culpa-
 12 ble. upon this, Pilate pro-
 pos'd to release him: but the
 Jews

δε Ιουδαιοι εκραζον, λεγοντες,
εαν τουτου απολυσης, ουκ
ει φιλος του Καισαρος: πας
ο βασιλεα αυτον ποιων, αν-
13 τιλει τω Καισαρι. ο ουν
Πιλατος ακουσας τουτον τον
λογον, ηγαγεν εξω τον Ιησουν,
και εκαθισεν επι του βηματος
εις τοπον λεγομενον λιθοστρω-
τον, Εβραϊστι δε Γαββαθα.
14 ην δε παρασκευη του πασχα,
ωρα δε ωσει εκτη: και λε-
γει τοις Ιουδαιοις, ιδε ο βα-
15 σιλευς υμων. οι δε εκραυγα-
σαν, ηρον, σταυρωσον αυτον.
λεγει αυτοις ο Πιλατος, τον
βασιλεα υμων σταυρωσω?
απεκριθησαν οι αρχιερεις, ουκ
εχομεν βασιλεα ει μη Και-
16 σαρα. τοτε ουν παρεδω-
κεν αυτον αυτοις ινα σταυ-
ρωθη.

Παραλαβον δε τον Ιησουν
17 και απηγαγον. και βασταζων
τον σταυρον αυτου εξηλθεν
εις τον λεγομενον κρανιου το-
πον, ος λεγεται Εβραϊστι
18 Γολγοθα: οπου αυτον εσταυ-
ρωσαν, και μετ' αυτου αλ-
λους δυο, εντευθεν και εν-
τευθεν, μεσον δε τον Ιησουν.
19 εγραψε δε και τιτλον ο Πι-
λατος, και εθηκεν επι του
σταυρου. ην δε γεγραμμενον,
ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
20 ΔΑΙΩΝ. τουτου ουν τον
τιτλον πολλοι ανεγνωσαν
των Ιουδαιων, οτι εγγραφον ην

*Jews cried out, if you let
this man go, you are not Ce-
sar's friend: he that sets
up for king, opposes Cesar. Pi-13
late therefore hearing them
talk at this rate, order'd
Jesus to be brought forth,
and then sat down in a place
of Mosaic work on his tribu-
nal, in Syriac call'd Gabba-
tha. it was then about the 14
sixth hour of the day before the
sabbath of the passover: and
he said to the Jews, behold
your king. but they cried out, 15
away with him, away with
him, crucify him. Pilate said
to them, shall I crucify your
king? the chief priests an-
swered, we have no king but
Cesar. upon which he deli- 16
vered him up to them to be
crucified.*

*So the soldiers took Jesus
and led him away, and he bear- 17
ing his cross, marched out to
a place called the skull, which
is in the Syriac, Golgotha: 18
where they crucified him, and
two others with him, one on
each side, and Jesus in the
middle. and Pilate caused 19
an inscription to be put o-
ver the cross, in these words,
JESUS OF NAZARETH
THE KING OF THE
JEWES. now this inscription 20
was read by many of the
Jews: for Jesus was crucified*

ὁ τοπος τῆς πολως ὅπου
εσταυρωθῇ ὁ Ἰησοῦς, καὶ πν
γεγραμμενον Εβραϊστὶ, Ἑλλη-
21 νιστὶ, Ῥωμαιστὶ. ελεγον οὖν
τῷ Πιλατῷ οἱ ἀρχιερεῖς τῶν
Ἰουδαίων, μὴ γράφῃ, “ὁ βα-
“ σιλευς τῶν Ἰουδαίων,”
ἀλλ’ ὅτι ἐκεῖνος εἶπε, βασι-
22 λευς ἐμὶ τῶν Ἰουδαίων. ἀπε-
κριθὴ ὁ Πιλατος, ὁ γεγραφα,
γεγραφα.

23 Οἱ οὖν στρατιῶται, ὅτε
εσταυρωσαν τὸν Ἰησοῦν,
ἐλάβον τὰ ἱμάτια αὐτοῦ,
καὶ ἐποίησαν τέσσαρα μέρη,
ἐκάστῳ στρατιωτῇ μέρος,
καὶ τὸν χιτῶνα, πν δὲ ὁ
χιτῶν ἀρραφος, ἐκ τῶν
ἀνωθεν ὑφαντος δι’ ὅλου.
24 εἶπον οὖν πρὸς ἀλλήλους,
μὴ σχισώμεν αὐτὸν, ἀλλ-
λα λαχώμεν περὶ αὐτοῦ,
τίνος ἐστὶ· ἵνα ἡ γραφή
πληρωθῇ ἡ λεγούσα, “διε-
“ μερίσαντο τὰ ἱμάτια μου
“ ἐαυτοῖς, καὶ ἐπὶ τὸν ἱμα-
“ τισμόν μου ἐβάλον κλη-
“ ρον.” οἱ μὲν οὖν στρατιῶ-
ται ταῦτα ἐποίησαν.

25 Εἰστήκεισαν δὲ παρὰ τῷ
σταυρῷ τοῦ Ἰησοῦ ἡ μητὴρ
αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μη-
τρὸς αὐτοῦ Μαρία ἡ τοῦ
Κλωπα, καὶ Μαρία ἡ Μαγ-
26 δαληνῇ. Ἰησοῦς οὖν ἰδὼν
τὴν μητέρα, καὶ τὸν μαθη-
τὴν παρεστῶτα, ὃν ᾔγαπα,
λέγει τῇ μητρὶ αὐτοῦ, γυναι,
27 ἰδοὺ ὁ υἱός σου. εἶτα λέγει
τῷ

nigh the city: and it was
written in Syriac, Greek,
and Latin. thereupon the 21
chief priests of the Jews
went to Pilate, saying, don’t
write, “The king of the
“ Jews;” but that he
said, I am king of the
Jews. Pilate answered, what 22
I have writ, I have writ.

The soldiers, after they 23
had crucified Jesus, took his
garments (and made four
parts, to every soldier a part)
and also his coat: now the
coat was without seam, wo-
ven from the top throughout.
they said therefore among 24
themselves, let us not rent it,
but cast lots for it, whose it
shall be: so that the scripture
was fulfilled, which said*,
“they parted my raiment
“ among them, and for my
“ vesture they did cast lots.”
this was what the soldiers
actually did.

In the mean time the mo- 25
ther of Jesus, and her sister
Mary, the wife of Cleophas,
and Mary Magdalene, were
standing by the cross. when Je- 26
sus therefore saw his mother,
and the disciple whom he loved
standing by, he said to his
mother, woman, behold thy
son. then he said to the dis- 27
ciple,

* Psal. xlii. 17.

τῷ μαθητῇ, ἰδοὺ ἡ μητήρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἐλάβεν αὐτὴν ὁ μαθητὴς εἰς
 28 τὰ ἰδία. μετὰ τοῦτο εἰδὼς Ἰησοῦς ὅτι πάντα ἡδὴ τε-
 29 λεσται, ἵνα τελειωθῇ ἡ γρα-
 φη, λέγει, διψῶ. σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλησάντες σπογγὸν ὄξους, καὶ ὑσσωπῶ περιθέντες, προσέφεραν αὐτοῦ τῷ στόματι.
 30 ὅτι οὖν ἐλάβε τὸ ὄξος ὁ Ἰη-
 σους, εἶπε, τετελεσται· καὶ κλινάς τὴν κεφαλὴν, παρέ-
 δόκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπὶ παρασκευῇ πῃ πῃ γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ σαββάτου, πρῶτησαν τοῦ Πιλάτου ἵνα κατεσφῶσιν αὐτῶν τὰ σκελῆ, καὶ αἰθῶσιν.
 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρῶτου κατε-
 σφάν τὰ σκελῆ, καὶ τοῦ αλ-
 33 λου τοῦ συσταυρωθέντος αὐ-
 τῷ. ἐπὶ δὲ τὸν Ἰησοῦν ἐλ-
 θόντες, ὡς εἶδον αὐτὸν ἥδη τεθνηκότα, οὐ κατεσφάν αὐ-
 34 τοῦ τὰ σκελῆ. ἀλλ' εἰς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἐνύξ, καὶ εὐθὺς
 35 ἐξῆλθεν αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μαρτυροῦνκε, καὶ ἀ-
 ληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυ-
 ρία· κακεῖνος οἶδεν ὅτι ἀλη-
 θη λέγει, ἵνα καὶ ὑμεῖς πι-
 στευ-

ciple, behold thy mother. and from that time the disciple took her to his own home. after this, Jesus knowing that 28 all things were now accom-
 plished, that the scripture * might be fulfilled, said, I thirst. now there was set a 29 vessel full of vinegar: and they filled a sponge with vinegar, and put it upon a stick of hyssop, and held it to his mouth. when Jesus there- 30 fore had received the vinegar, he said, it is finished: and bowing his head, he expir'd.

Now for fear the bodies 31 should remain upon the cross on the sabbath-day, for it was then the eve of the pascalsabbath, a day of high solem-
 nity, the Jews desired Pilate that their legs might be broke, and that they might be taken away. accordingly 32 the soldiers came, and broke the legs of the first, and of the other who was crucified with him. then they came 33 to Jesus, and finding that he was already dead, they did not break his legs. but one 34 of the soldiers with a spear pierced his side, and immediately blood and water issued out. he that relates this, 35 was an eye-witness of it, and his relation is true: and he is so assured, what he says is

36 **ΣΤΕΥΣΗΤΕ.** ΕΓΕΓΕΤΟ ΓΑΡ ΤΑΥ-
 ΤΑ ΙΝΑ Η ΓΡΑΦΗ ΠΛΗΡΩΘΗ,
 “ ΟΣΤΟΥΝ ΟΥ ΣΥΝΤΡΙΒΗΣΕΤΑΙ
 37 “ ΑΥΤΟΥ.” ΚΑΙ ΠΑΛΙΝ ΕΤΕ-
 ΡΑ ΓΡΑΦΗ ΛΕΓΕΙ, “ ΟΥΨΟΝΤΑΙ
 38 “ ΕΙΣ ΟΥ ΕΞΕΚΕΝΤΗΣΑΝ.” ΜΕΤΑ
 ΔΕ ΤΑΥΤΑ ΠΡΩΤΗΣΕ ΤΟΝ ΠΙ-
 ΛΑΤΟΝ Ο ΙΩΣΗΦ Ο ΑΠΟ ΑΡΙ-
 ΜΑΘΑΙΑΣ, ΩΝ ΜΑΘΗΤΗΣ ΤΟΥ
 ΙΗΣΟΥ, ΚΕΚΡΥΜΜΕΝΟΣ ΔΕ ΔΙΑ
 ΤΟΝ ΦΟΒΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ,
 ΙΝΑ ΑΡΗ ΤΟ ΣΩΜΑ ΤΟΥ ΙΗΣΟΥ:
 ΚΑΙ ΕΠΕΤΡΕΨΕΝ Ο ΠΙΛΑΤΟΣ:
 ΠΑΘΕΝ ΟΥΝ ΚΑΙ ΗΡΕ ΤΟ ΣΩΜΑ
 ΤΟΥ ΙΗΣΟΥ.

39 **ΗΛΘΕ ΔΕ ΚΑΙ ΝΙΚΟΔΗΜΟΣ** Ο
 ΕΛΘΩΝ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΝΥΚ-
 ΤΟΣ ΤΟ ΠΡΩΤΟΝ ΦΕΡΩΝ ΜΙΓ-
 ΜΑ ΣΜΥΡΝΗΣ ΚΑΙ ΑΛΟΗΣ ΩΣΤΕΙ
 40 **ΛΙΤΡΑΣ ΕΚΑΤΟΝ.** ΕΛΑΒΟΝ ΟΥΝ
 ΤΟ ΣΩΜΑ ΤΟΥ ΙΗΣΟΥ, ΚΑΙ Ε-
 ΘΗΣΑΝ ΑΥΤΟ ΕΝ ΟΘΟΝΙΟΙΣ ΜΕΤΑ
 ΤΩΝ ΑΡΩΜΑΤΩΝ, ΚΑΘΩΣ ΕΘΟΣ
 ΕΣΤΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΕΝΤΑΦΙΑ-
 41 **ΖΕΙΝ.** ΠΥ ΔΕ ΕΝ Τῷ ΤΟΠῳ ΟΠΟΥ
 ΕΣΤΑΥΡΩΘΗ, ΚΗΠΟΣ, ΚΑΙ ΕΝ
 Τῷ ΚΗΠῳ ΜΥΗΜΕΙΟΝ ΚΑΙΝΟΝ, ΕΝ
 42 **ᾧ ΟΥΔΕΠΩ ΟΥΔΕΙΣ ΕΤΕΘΗ.** ΕΚΕΙ
 ΟΥΝ ΔΙΑ ΤΗΝ ΠΑΡΑΣΚΕΥΗΝ ΤΩΝ
 ΙΟΥΔΑΙΩΝ, ΟΤΙ ΕΓΓΥΣ ΠΥ ΤΟ
 ΜΥΗΜΕΙΟΝ, ΕΘΗΚΑΝ ΤΟΝ ΙΗ-
 ΣΟΥΝ.

1 **Τῇ ΔΕ ΜΑ ΤΩΝ ΣΑΒΒΑΤΩΝ**
ΜΑΡΙΑ ἡ ΜΑΓΔΑΛΗΝΗ ΕΡΧΕΤΑΙ
 ΠΡΩΙ ΣΚΟΤΙΑΣ ΕΤΙ ΟΥΣΗΣ, ΕΙΣ
 ΤΟ

is true, that you may rely
 upon it. for these things were 36
 done, that the scripture should
 be fulfilled *, “ a bone of
 “ him shall not be broken.”
 and again the scripture saith 37
 elsewhere †, “ they shall
 “ look on him whom they
 “ pierced.” after this, Jo- 38
 seph of Arimathea, who was
 a disciple of Jesus, but for
 fear of the Jews a conceal’d
 one, pray’d Pilate to let him
 take away the body of Jesus:
 and Pilate gave him leave:
 so he went and took the body
 of Jesus.

Nicodemus, who former- 39
 ly went to Jesus by night,
 came likewise and brought a
 mixture of myrrh and aloes,
 about an hundred pound
 weight. they took therefore 40
 the body of Jesus, and wound
 it in linen clothes with the
 spices, according to the man-
 ner of burial among the Jews.
 now near the place where he 41
 was crucified, there was a
 garden; and in the garden a
 new sepulchre, in which no
 body had ever yet been laid.
 as this sepulchre was nigh at 42
 hand, they laid Jesus therein,
 because the time of the prepara-
 tion of the Jews was expiring.

The first day of the week 1
 early in morning Mary Mag-
 dalene, when it was yet dusky,
 came

* Psal. xxxiv. 20.

† Zech. xii. 10.

το μνημειον, και βλεπει τον
 λιθον ηρμενον εκ του μνημειου.
 2 Τρεχει ουν και ερχεται προς
 Σιμωνα Πετρον, και προς τον
 αλλον μαθητην ον εφιλει ο
 3 Ιησους, και λεγει αυτοις, η-
 ραν τον Κυριον εκ του μνη-
 μειου, και ουκ οίδαμεν που
 4 εθηκαν αυτον. εξηλθεν ουν
 ο Πετρος, και ο αλλος μα-
 5 θητης, και ηρχοντο εις το
 6 μνημειον. ετρεχον δε οι δυο
 ομου, και ο αλλος μαθητης
 προεδραμε ταχιον του Πε-
 7 τρου, και ηλθε πρωτος εις
 το μνημειον. και παρακυ-
 ψας βλεπει κειμενα τα οθο-
 8 νια : ου μεντοι εισηλθεν. ερ-
 χεται ουν Σιμων Πετρος α-
 9 κολουθων αυτω, και εισηλθεν
 εις το μνημειον, και θεωρει τα
 10 οθονια κειμενα, και το σου-
 11 δαριον, ο ην επι της κεφαλης
 αυτου, ου μετα των οθονιων
 κειμενον, αλλα χωρις εντε-
 τυλιγμενον εις ενα τοπον.
 8 ΤΟΤΕ ΟΥΝ ΕΙΣΗΛΘΕ ΚΑΙ Ο ΑΛΛΟΣ
 ΜΑΘΗΤΗΣ Ο ΕΛΘΩΝ ΠΡΩΤΟΣ ΕΙΣ
 ΤΟ ΜΝΗΜΕΙΟΝ, ΚΑΙ ΕΙΔΕ, ΚΑΙ
 9 ΕΠΙΣΤΕΥΣΕΝ. ΟΥΔΕΠΩ ΓΑΡ
 ΗΔΕΙΣΑΝ ΤΗΝ ΓΡΑΦΗΝ, ΟΤΙ
 ΔΕΙ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣ-
 ΤΗΝΑΙ.
 10 ΑΠΗΛΘΟΝ ΟΥΝ ΠΑΛΙΝ ΠΡΟΣ
 11 ΕΑΥΤΟΥΣ ΟΙ ΜΑΘΗΤΑΙ. ΜΑΡΙΑ
 ΔΕ ΕΙΣΤΗΚΕΙ ΠΡΟΣ ΤΟ ΜΝΗΜΕΙΟΝ
 ΚΛΑΙΟΥΣΑ ΕΞΩ : ΩΣ ΟΥΝ ΕΚΛΑΙΕ,
 ΠΑΡΕΚΥΨΕΝ ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ,

came to the sepulchre, and
 found the stone was taken a-
 way from the sepulchre. up- 2
 on this she went in great haste
 to Simon Peter, and to the
 other disciple whom Jesus
 loved, and said to them, they
 have taken away the Lord out
 of the sepulchre, and we know
 not where they have laid him.
 Peter immediately departed, 3
 and that other disciple, to go
 to the sepulchre. they both 4
 set out together : but the o-
 ther disciple out-ran Peter,
 and came first to the cave,
 where stooping down he saw 5
 the linen clothes lying ; but
 did not go in. Simon Peter 6
 who followed him, being come,
 went into the cave, and saw
 the linen clothes lying there ;
 as for the napkin that had 7
 been put about his head, it
 was not in the same place as
 the linen clothes, but lay folded
 up by it self. then the other 8
 disciple, who arriv'd first,
 went into the cave likewise,
 and he saw, and believed
 what Mary had said. for as 9
 yet they did not understand
 from the scripture, that he was
 to rise again from the dead.
 After this the disciples re- 10
 turn'd to their own home.
 but Mary stood at the en- 11
 trance of the cave weeping :
 and as she wept, she stooped
 down to look into the sepul-
 chre,

- 12 και θεωρει δυο αγγελους εν λευκοις καθηζομενους, ένα προς τη κεφαλη, και ένα προς τοις ποσιν, όπου εκει-
 13 το το σωμα του Ιησου. και λεγουσιν αυτη εκεινοι, γυναι, τι κλαιεις? " λεγει αυτοις, " οτι ηραν τον κυριον μου, " και ουκ οίδα που εθηκαν
 14 " αυτον." ταυτα ειπουσα, εστραφη εις τα οπισω, και θεωρει τον Ιησουν εστωτα, και ουκ ηδει οτι ο Ιησους εστι.
 15 λεγει αυτη ο Ιησους, γυναι, τι κλαιεις? τινα ζητεις? εκεινη, δοκουσα οτι ο κηπουρος εστι, λεγει αυτω, Κυριε, ει συ εβαστασας αυτον, ειπε μοι που αυτον εθηκαν, κερω
 16 αυτον αρω. λεγει αυτη ο Ιησους, Μαρια. στραφεισα εκεινη λεγει αυτω, ραββουνι,
 17 ο λεγεται, διδασκαλε. λεγει αυτη ο Ιησους, μη μου απ- του: ουπω γαρ αναβεβηκα προς τον πατερα μου: πο- ρευου δε προς τους αδελφους μου, και ειπε αυτοις, " ανα-
 "βαινω προς τον πατερα
 "μου και πατερα υμων,
 "και Θεον μου και Θεον
 18 "υμων." ερχεται Μαρια η Μαγδαληνη απαγγελλουσα τοις μαθηταις οτι εωρακε τον Κυριον, και ταυτα ειπεν αυτη.
 19 Ουσης ουν οψιας τη ημε- ρα εκεινη τη μια των σαβ- βατων, και των θυρων κε- κλεισμενων όπου ησαν οι μα- θηται
- chre, and saw two angels in 12 white, sitting where the body of Jesus had lain, the one at the head, the other at the feet. and they said to her, 13 woman, why do you weep? " because, said she, they have " taken away my Lord, and " I know not where they " have laid him." having 14 thus said, she turned about, and saw Jesus standing, but knew not that it was Jesus. Jesus said to her, woman, 15 why do you weep? who do you look for? she supposing him to be the gardener, said to him, sir, if it be you that have convey'd him away; tell me where you have laid him, and I will take care to have him remov'd. Jesus 16 said to her, Mary! she bow- ing her self, cry'd rabboni! that is to say, master! Jesus 17 said to her, touch me not: for I am not yet ascended to my father: but go to my brethren, and say to them, " I ascend unto my father " and your father, even my " God and your God." so 18 Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things to her.*
- The same day at evening, 19 being the first day of the week, the doors of the house where the disciples were, being shut, for*

θηται (συνηγημενοι) δια τον
φοβον των Ιουδαιων, πληθεν ο
Ιησους, και εστιν εις το με-
σον, και λεγει αυτοις, ειρηνη
20 υμιν. και τουτο ειπων, ε-
δειξεν αυτοις τας χειρας και
την πλευραν αυτου. εξα-
ρησαν ουν οι μαθηται ιδου-
21 τες τον Κυριον. ειπεν ουν
αυτοις ο Ιησους παλιν, "ει-
" ρηνη υμιν: καθως απεστ-
" ταλκε με ο πατηρ, καγω
22 " πεμπω υμας." και τουτο
ειπων, ενεφυσησε, και λεγει
αυτοις, " λαβετε πνευμα α-
23 " ριον. εαν τινων αφητε
" τας αμαστας, αφιενται
" αυτοις: εαν τινων κρατη-
" τε, κεκρατηνται."

24 Θωμας δε, εις εκ των δω-
δεκα, ο λεγουμενος Διδυμος,
ουκ ην μετ' αυτων οτε πληθεν
25 ο Ιησους. ελεγον ουν αυτω
οι αλλοι μαθηται, εωρακαμεν
τον Κυριον. ο δε ειπεν αυτοις,
εαν μη ιδω εν ταις χερσιν
αυτου του τυπου των ηλων,
και βαλω τον δακτυλον μου
εις τον τοπον των ηλων, και
βαλω την χειρα μου εις την
πλευραν αυτου, ου μη πισ-
τευσω.

26 Και μεθ' ημερας οκτω πα-
λιν ησαν εσω οι μαθηται
αυτου, και Θωμας μετ' αυ-
των: ερχεται ο Ιησους των
θυρων κεκλεισμενων, και εστιν
εις το μεσον, και ειπεν, ει-
ρηνη

for fear of the Jews, Jesus
came and stood in the midst,
and said to them, peace be
with you. and when he had 20
so said, he show'd them his
hands and his side. the dis-
ciples were therefore extreme-
ly glad when they saw it was
the Lord. then said Jesus to 21
them again, "peace be with
" you: as my father hath
" sent me, even so send I
" you." and when he had 22
said this, he breathed on them,
and said to them, " receive
" ye the holy spirit. whose 23
" soever sins ye remit, they
" are remitted unto them;
" and whose soever sins ye
" leave unpardoned, they
" are left unpardoned."

But Thomas, that is, Di- 24
dymus, one of the twelve,
was not with them when Je-
sus came. the other disciples 25
therefore said to him, we
have seen the Lord. but he
said to them, except I shall
see in his hands the print of
the nails, and put my finger
into the place of the nails,
and thrust my hand into
his side, I will not be-
lieve.

Eight days after, when 26
his disciples were again in
private, and Thomas with
them: Jesus came, the doors
being shut, and stood in the
midst, and said, peace be
G g g with

- 27 ῥῆνῃ ὑμῶν· εἶτα λέγει τῷ
Θωμᾷ, φέρε τὸν δακτυλὸν
σου ὧδε, καὶ ἰδε τὰς χεῖρας
μου, καὶ φέρε τὴν χεῖρά σου,
καὶ βάλε εἰς τὴν πλευράν
μου· καὶ μὴ γίνου ἀπιστος,
28 ἀλλὰ πιστός· ἀπεκριθὴ ὁ
Θωμᾶς, καὶ εἶπεν αὐτῷ, ὁ
Κυριὸς μου καὶ ὁ Θεὸς μου.
29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἑώ-
ρακάς με, πεπιστεύκας· μα-
καριοὶ οἱ μὴ ἰδόντες, καὶ
πιστεύσαντες.
- 30 Πολλὰ μὲν οὖν καὶ ἀλλὰ
σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐν-
ωπίον τῶν μαθητῶν αὐτοῦ,
ἃ οὐκ ἐστὶ γερραμμένα ἐν τῷ
31 βιβλίῳ τούτῳ. ταῦτα δὲ
γερραπταὶ, ἵνα πιστευσήτε
ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστός·
ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα
πιστευόντες ζωὴν ἐκτήτε ἐν
τῷ ὀνόματι αὐτοῦ.
- 1 Μετὰ ταῦτα ἐφάνησεν
ἑαυτὸν πάλιν ὁ Ἰησοῦς ἐπὶ
τῆς θαλάσσης τῆς Τιβερι-
δος· ἐφάνησθε δὲ οὕτως.
2 πᾶσαν ὁμὴν Σιμῶν Πέτρος, καὶ
Θωμᾶς ὁ λεγόμενος Δίδυμος,
καὶ Ναθαναὴλ ὁ ἀπὸ Κανά
τῆς Γαλιλαίας, καὶ οἱ τοῦ
Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν
3 μαθητῶν αὐτοῦ ὄντες. λέγει
αὐτοῖς Σιμῶν Πέτρος, ὑπάγω
ἁλεύειν. λέγουσιν αὐτῷ, ἐρ-
χομεθα καὶ ἡμεῖς σὺν σοί. ἐξ-
ῆλθον, καὶ ἐνέβησαν εἰς τὸ
πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
4 ἐπιάσαν οὐδέν. πρωΐας δὲ
πᾶν γενομένης ἐστὶν ὁ Ἰησοῦς
εἰς
- with you. then said he to 27
Thomas, reach hither thy
finger, and examine my
hands; and reach hither thy
hand, and thrust it into my
side: and be not faithless,
but believing. Thomas an- 28
swered, and said to him, my
Lord and my God! Jesus said 29
to him, because thou hast seen
me, thou hast believed: blessed
are they who have not seen,
and yet have believed.
- Jesus perform'd many o- 30
ther miracles in the presence
of his disciples, which are
not written in this book.
but these are written, that 31
ye might believe that Jesus
is the Messiah, the son of
God, and that believing ye
might have life through his
name.
- At length Jesus shewed 1
himself again to the disciples
upon the sea-coast of Tiberias;
and the manner of his ap-
pearance was thus. Simon Pe- 2
ter, Thomas, otherwise Di-
dymus, Nathanael of Cana in
Galilee, the sons of Zebedee,
and two other disciples of Je-
sus were all together. when 3
Simon Peter said to them, I
am going a fishing. they re-
ply'd, we likewise will go with
you. so they departed and went
on board a vessel; but that 4
night they caught nothing. as
soon as it was morning, Je-
sus

εις τον αιγιαλον : ου μιν τοι
 ηδεισαν α μαθηται οτι Ιη-
 5 σους εστι. λεγει ουν αυτοις
 ο Ιησους, παιδια, μη τι προσ-
 φαριον εχετε? απεκριθησαν
 6 αυτω, ου. ο δε ειπεν αυτοις,
 βαλετε εις τα δεξια μερη του
 πλοιου το δικτυον, και ευρη-
 σετε. εβαλον ουν, και ουκ
 ετι αυτο ελκυσαι ισχυσαν
 απο του πληθους των ιχ-
 7 θυων. λεγει ουν ο μαθητης
 εκεινος, ον ηραπα ο Ιησους,
 τω Πιτρω, "ο Κυριος εστι."
 Σιμων ουν Πιτρος, ακουσας
 οτι ο Κυριος εστι, τον επεν-
 δυτην διεξωσατο, ην γαρ
 γυμνος και εβαλεν εαυτον
 8 εις την θαλασσαν. οι δε
 αλλοι μαθηται τω πλοιαριω
 πληθον, ου γαρ ησαν μακραν
 απο της γης, αλλ' ως απο
 πηχων διακοσιων συροντες
 9 το δικτυον των ιχθυων. ως
 ουν απεβησαν εις την γην,
 βλεπουσιν ανθρακιαν κειμε-
 νην, και οψαριον επικειμενον,
 10 και αρτον. λεγει αυτοις ο
 Ιησους, ενεγκατε απο των
 οψαριων ων επιασατε νυν.
 11 ανεβη Σιμων Πιτρος, και
 ελκυσε το δικτυον επι της
 γης, μεστον ιχθυων μεγαλων
 εκατον πεντηκοντατριων :
 και τοσούτων ούτων ουκ εσ-
 12 χισθη το δικτυον. λεγει αυ-
 τοις ο Ιησους, δευτε, αρισ-
 τησατε. ουδεις δε ετολμα
 των μαθητων εξετασαι αυ-
 του, ου τις ει? ειδότες οτι

α

sus stood on the shore : but
 the disciples did not know that
 it was Jesus. then said Jesus, 5
 my lads, have ye any fish? 5
 they answered him, no. and 6
 he said to them, cast the net
 on the right side of the ves-
 sel, and ye shall find. so they
 cast it, and it was so full of
 fish they were not able to
 draw it. thereupon the sa- 7
 vourite disciple of Jesus said
 to Peter, "it is the Lord." 7
 as soon as Simon Peter heard
 that it was the Lord, he girt
 on his coat, (for he was
 stript) and threw himself in-
 to the sea. as for the other 8
 disciples, they came in the
 bark dragging the net full of
 fish, for they were but about
 two hundred cubits distant
 from land. assoon as they 9
 were come to land, they saw
 fish frying upon a fire of coals
 there, and bread. Jesus said 10
 to them, bring some of the
 fish you have now caught.
 Simon Peter therefore went 11
 aboard, and drew the net
 to land loaded with an hun-
 dred and fifty three great
 fish : and notwithstanding
 the number, the net did not
 break. come, said Jesus, let 12
 us dine. but none of the dis-
 ciples offer'd to ask him,
 who he was ; for they saw
 well enough that it was the

13 ὁ Κύριος ἐστίν. ἐρχεται οὖν
ὁ Ἰησοῦς, καὶ λαμβάνει τοὺς
ἄρτους, καὶ δίδωσιν αὐτοῖς,
14 καὶ τὸ ψάριον ὁμοίως. τοῦ-
το πᾶν τρίτον ἐφανερώθη ὁ
Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,
ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ᾤσθησαν, λέγει
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
Σίμων Ἰωάννα, ἀγαπᾷς με πλε-
ον τούτων; λέγει αὐτῷ, ναὶ
Κυριε, σὺ οἶδας ὅτι φιλῶ σε.
λέγει αὐτῷ, βοσκέ τὰ ἀρνία

16 μου. λέγει αὐτῷ πάλιν δευτέ-
ρον, Σίμων Ἰωάννα, ἀγαπᾷς με;
λέγει αὐτῷ, ναὶ Κυριε, σὺ οἶ-
δας ὅτι φιλῶ σε, λέγει αὐτῷ,
ποιμαίνει τὰ πρόβατα μου,

17 λέγει αὐτῷ τὸ τρίτον, Σίμων
Ἰωάννα, φιλεῖς με; ἐλυπήθη
ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ
τρίτον, "φιλεῖς με;" καὶ
εἶπεν αὐτῷ, Κυριε, σὺ πάντα
οἶδας; σὺ γινώσκεις ὅτι φι-
λῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς,
βοσκέ τὰ πρόβατα μου.

18 ἀμὲν ἀμὲν λέγω σοι, ὅτε πᾶς
νεώτερος, ἐζώνυες σεαυτοῦ,
καὶ περιπατεῖς ὅπου θέλεις·
ὅταν δὲ γήραος, ἐκτενεῖς
τὰς χεῖρας σου, καὶ ἄλλος
σε ἑωσεί, καὶ οἰσεί ὅπου οὖ

19 θέλεις. τοῦτο δὲ εἶπε, ση-
μαίνων ποῦ θανάτῳ δοξα-
σεῖ τοῦ Θεοῦ. καὶ τοῦτο εἶ-
πων, λέγει αὐτῷ, ἀκολουθεῖ
μοι.

Lord. Jesus then advanc'd, 13
and taking bread, he gave
them some, and fish likewise.
this was the third time that 14
Jesus appear'd to his disci-
ples, after he was risen from
the dead.

So when they had dined, 15
Jesus said to Simon Peter, Si-
mon son of Jonas, do you love
me more than these do? yes,
Lord, said he, you know that
I love you. Jesus reply'd, feed

my lambs. then he ask'd him 16
the second time, Simon son
of Jonas do you love me?
yes, Lord, said he; you
know that I love you. Je-

sus reply'd, feed my sheep. Je- 17
sus said to him the third time,
Simon son of Jonas, do you
love me? Peter was griev-
ed at his asking him the third
time, "do you love me?"

and he said to him, Lord,
you know all things; you
know that I love you. Jesus
said to him, feed my sheep.

I tell you for certain, tho' 18
when you was a youth you
girded your self, and rambled
where you had a mind: yet
when you are old, your hands

shall be stretch'd out, and a-
nother shall gird thee, and
lead thee where you will be
unwilling to go. this he said to 19
signify to Peter by what death
he should glorify God. and
when he had spoken this, he
said to him, follow me.

Then

20 Επιστραφείς δὲ ὁ Πέ-
τρος βλέπει τὸν μαθητὴν ὃν
ἤγαπα ὁ Ἰησοῦς, ἀκολουθούν-
τα, ὥς καὶ ἀνέπεσεν ἐν τῷ
δειπνῷ ἐπὶ τὸ στήθος αὐ-
τοῦ, καὶ εἶπε, Κύριε, τίς
21 ἐστὶν ὁ παραδίδους σε; του-
τὸν ἰδὼν ὁ Πέτρος λέγει τῷ
Ἰησοῦ, Κύριε, οὗτος δὲ τί;
22 λέγει αὐτῷ ὁ Ἰησοῦς, εἰάν αυ-
τὸν θέλω μένειν ἕως ἐρχομαι,
τί πρὸς σε; σὺ ἀκολουθεῖς
23 μοι. ἔξηλθεν οὖν ὁ λόγος οὗ-
τος εἰς τοὺς ἀδελφούς, ὅτι
ὁ μαθητὴς ἐκεῖνος οὐκ ἀπο-
θνήσκει: καὶ οὐκ εἶπεν αὐτῷ
ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνή-
σκει: ἀλλ', εἰάν αὐτὸν θέλω
μένειν ἕως ἐρχομαι, τί πρὸς
σε;
24 Οὗτος ἐστὶν ὁ μαθητὴς ὁ
μαρτυρῶν περὶ τούτων, καὶ
γράψας ταῦτα: καὶ οἶδα-
μεν ὅτι ἀληθὴς ἐστὶν ἡ μαρ-
25 τυρία αὐτοῦ. ἐστὶ δὲ καὶ
ἀλλὰ πολλὰ ὅσα ἐποίησεν ὁ
Ἰησοῦς, ἅτινα εἰάν γραφῆται
καθ' ἓν, οὐδὲ αὐτὸν οἶμαι
τοῦ κόσμου χωρῆσαι τὰ γρα-
φόμενα βιβλία.

Then Peter turning about, 20
saw the favourite disciple of
Jesus was behind; the same
who leaned next to Jesus at
supper, and said, Lord, which
is he that is to betray you?
upon seeing him, Peter said 21
to Jesus, Lord, and what
shall become of him? Jesus 22
said, if I will have him stay
till I come, what have you
to do with that? do you
follow me. which occasion'd 23
a flying rumour among the
brethren, that John should
not die: tho' Jesus had not
said, he shall not die: but,
if I will have him stay till
I come, what have you to
do with that?

This is the disciple who tes- 24
tifieth of these things, and wrote
these things: and we know
that his testimony is true. the 25
other transactions of Jesus
are so numerous, that if these
were to be particularly descri-
ed, I imagine the world would
be overwhelm'd with the
books that should be written.



C. I. v. 1. ΕΝ ΑΡΧΗ ὁ ΛΟΓΟΣ. St. JOHN having writ his gospel in opposition to the visionary doctrine of Cerinthus, a sketch of his heresy may serve to set the evangelist in a clearer light. Irenæus lib. 1. c. 26. Ed. Bened. says, "One CERINTHUS in Asia maintain'd, the world was not made by the supreme God, but by a certain power very different from that PRINCIPALITY, who is over the universe, and unacquainted with the God, who is over all. he added, that JESUS was not born of a Virgin, for this seem'd to him impossible; but was the son of Joseph and Mary, having no pre-eminence in this respect, though he had with respect to justice, prudence, and wisdom. that after his baptism, Christ descended upon JESUS, from that PRINCIPALITY, who is over all, in the figure of a dove; and then declar'd the unknown father, and perform'd miracles: but at length Christ fled from JESUS back again, and JESUS suffered, and rose again; but CHRIST had continu'd impassible, being of a spiritual nature." and in lib. 3. c. 11. he says, "John the disciple of the Lord publish'd his gospel to obviate the errors propagated by Cerinthus, and long before started by the Nicolaitans, a branch of the Gnostics, to confound them, and convince them that there is but one God, who made all things by his Word: and that they were mistaken in saying, the Creator of the world was one Being, and the Father of the Lord another: and the Son of the DEMIURGUS was different from CHRIST, who was another of the superiour Beings, who continuing impassible, descended upon JESUS, the Son of the DEMIURGUS, and fled back again to his PLEROMA: that the ARCHE is the MONOGENES, and the LOGOS the Son of MONOGENES: that this world of ours was not made by the FIRST GOD, but by some very subordinate Power, separated from all communication with those Beings that are invisible and anonymous."

Cerinthus seems to have borrowed his notions from the Pythagoreans; for the Valentinians said, that their four principles, viz. 1. the PRO-ARCHE or BYTHUS, i. e. profound; 2. SIGE, i. e. silence; 3. NUS, i. e. mind, who was call'd MONOGENES, ARCHE, and FATHER of the LOGOS; 4. ALETHEIA, i. e. truth; were the original Tetractys of Pythagoras, the root from whence all things were derived. see Iren. l. 1. c. 1. lib. 11. c. 14. and the Book of Wisdom, whose author was a Pythagorean, (C. VIII. v. 20. being virtuous, I obtain'd a body of a good constitution) chap. XVIII. 15. "thine Almighty Logos leap'd down from heaven out of thy royal throne, like a furious warrior into the midst of a land of destruction, bearing his keen sword, the ensign of his just power: he stood upon the earth, and reach'd to the heaven." this is the angel that destroyed the first-born ὁ ἀλοθρονων τα προτονα, Heb. xi. 28; and Philo the Jew, who was contemporary with Jesus Christ, says, *de Colon.* ὁ δὲ ἱπομενος Θεὸς κατὰ τ' ἀνακαίον συνοδοιποροῦς χρηταὶ τοῖς ἀκολουθοῦσι αὐτοῦ ΛΟΓΟΙΣ, οὓς νομαζομεν ἑσας ΑΓΓΕΛΟΤΕ. "he that follows God is necessarily attended by his ministering LOGOI, commonly called ANGELS." and, *de unius Imperio*, ΛΟΓΟΣ δὲ ἐστὶν εἰκὼν Θεοῦ, δι' ἣν συμπας ὁ κόσμος ἐδημιουργεῖται, "the LOGOS is the image of God, by whom the whole world was framed."

V. 3, 4.—Ο ἰσθονεν εν αυτω ζωη ην. so the passage is distinguish'd by Irenæus, lib. I. c. 22. lib. II. c. 2. lib. III. c. 8. and 11, &c. by Cyril. Alex. in *Joan.* Augustin *Tract. in Joan.* by Cyprian and the MSS. of Clarom. Arundel. & Voss. as Massuet observes in his edition of Iren. pag. 118. & 188. not. Dr. Mills says the same of Origen, Clemens Alexand. in *Pædag.* l. 2. c. 9. the ancient Latin version before St. Jerom. Victorinus, Tertullian, Theodotus in *Epit.* Nyssen. lib. 1. *contra Eusebium.* Nazianzen, Hillar. and the MS. of Stephens β. See Dr. Mills Proleg. 796, 797, 826, 903, 904.

Origen begins the third section of *Com. in Joan.* thus, "that which was produc'd in him was light, and that life *was* the light of men.—two things are to be distinctly considered, and their difference to be accurately weigh'd. first, the Logos is in the Principle (ARCHE.) secondly, the LIFE is in the LOGOS: but the LOGOS was not produced in the PRINCIPLE; because the PRINCIPLE never was without reason: wherefore it is said in the PRINCIPLE was the LOGOS. but now LIFE was not existing in the LOGOS, but was produced, LIFE being the LIGHT of men: for till he became man, he was not the LIFE of men. again, it was not that which was produc'd in the PRINCIPLE, that was the LIFE, but that which was in the LOGOS." Some Copies, which probably are right, have, that which was produc'd in him *is* LIFE. wherefore, &c." and in the same section he gives the reason why it is said, "LIFE was produc'd in him," viz. because he is the cause of eternal life to men. compare John v. 26. as the father hath life in himself: so hath he given to the son to have life in himself. and 2 Tim. i. 10. he brought immortal life to light thro' the gospel. with 1 John v. 11. God has given us eternal life, and this life is in his son.

V. 14. Μονογενης, the word only-begotten, as apply'd here, conveys no idea to the mind. the correspondent Hebrew word Ichid, is render'd by the LXX ἀγαπητος, beloved. Wisd. vii. 22. there is in wisdom πνευμα νετρον, ἀσπον, Μονογενες. viz intelligens, sancta, sui generis, s. unica. an intelligent power—the only one of its kind. Timæus Locrus de *Anima Mundi.*—παντα ταλλα εν αυτω περιεχεν, ινα, ΜΟΝΟΓΕΝΗ. Gen. xxii. 2. ONLY] μονογενη (only-begotten) that is, ἀγαπητου (beloved) as Aquila renders it. for these two significations are promiscuously us'd by the Jewish and Greek writers. GROTIUS a. h. l.

C. v. 4. This verse is not in the Cambridge MS. of Beza, either in the Greek, or Latin, nor in Colbert. 8. nor in the Coptic version. the first part to ο ουν πρωτος is not in Paris 7. see Dr. Mills, and Prok. 433. In the MS. of the King's library at Paris, num. 4582. being the new testament in Latin, writ in capitals, the verse is in the margin writ by a later hand. in the Greek MSS. n. 2242, n. 2860, n. 3424. it is mark'd as suspected. in the Gr. MS. n. 2441. all from ευδεχομεναι to the end of v. 5. is wanting. in n. 1905. it is only in the margin in a smaller character. see Kuster's preface to Dr. Mills's N. T.

Π Ρ Α Ξ Ε Ι Σ

THE

ΤΩΝ

A C T S of the

ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

H O L Y A P O S T L E S.

- 1 **Τ**ΟΝ μεν πρωτον λο-
 ρον εποισαμην περι
 παντων, ὡ Θεοφιλε,
 2 και διδασκειν, αχρι ἥς ἡμερας
 εντειλαμενος τοις αποστολοις
 δια πνευματος ἁγιου, οὐκ ἐξ-
 3 ελεξατο, ανεληφθη. οὐς και
 παρεστησεν εαυτον ζωντα
 μετα το παθειν αυτον, εν
 πολλοις τεκμηριοις, δι' ἡμε-
 ρων τεσσαρακοντα οπτανο-
 μενος αυτοις, και λεγων τα
 4 περι της βασιλειας του Θεου.
 και συναλιζομενος παρηγει-
 λεν αυτοις απο Ιεροσολυμων
 μη χωριζεσθαι, αλλα περι-
 μενειν την επαγγελιαν του
 5 πατρος, ἣν ηκουσατε μου.
 " ὅτι Ιωαννης μεν εβαπ-
 " τισεν υδατι, υμεις δε βαπ-
 " τισθησεσθε εν πνευματι ἁ-
 " ριῳ ου μετα πολλας ταυ-
 " τας ἡμερας."
 6 Οἱ μεν ουν συνελθοντες
 ἐπ' ἡρωτων αυτον, λεγοντες,
 Κυριε, εἰ εν τῷ χρονῷ του-
 τῷ αποκαθιστανεις την βα-
 7 σθειαν τῷ Ισραηλ? εἶπε
 δε

- I**N my former treatise, 1
 I gave an account, O
 Theophilus, of all the
 actions and doctrine of Jesus, to
 the time of his assumption, af- 2
 ter he had given the apostles he
 had chosen, the orders they
 were to execute by the holy
 spirit, to whom also he shewed 3
 himself alive after his passion,
 of which they had many
 proofs, during the forty days
 he appear'd to them, and in-
 form'd them about the reign 4
 of the Messias : being with
 them when they were assem-
 bled, he order'd they should
 not depart from Jerusalem,
 but wait for what the father
 had promis'd, which, said he;
 I mention'd. " * for John 5
 " indeed baptized with wa-
 " ter ; but ye shall be bap-
 " tized with the holy ghost,
 " not many days hence."
 Being therefore in his pre- 6
 sence, they asked him, saying;
 Lord, is this the time when
 you will restore again the
 kingdom to Israel? and he 7
 said

δε προς αὐτοὺς, οὐκ ὑμῶν ἐστὶ
 γινῶναι χρόνους ἢ καιροὺς οὓς ὁ
 πατήρ ἐθετο ἐν τῇ ἰδίᾳ ἐξου-
 8 σίᾳ. ἀλλὰ ληψέσθε δύναμιν
 ἐπελθόντος τοῦ ἁγίου πνεύμα-
 τος ἐφ' ὑμᾶς : καὶ ἐσσεσθε μοι
 μαρτυρὲς ἐν τῇ Ἱερουσαλὴμ καὶ
 ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σα-
 μαρείᾳ, καὶ ἕως ἐσχάτου τῆς
 γῆς.

9 Καὶ ταῦτα εἰπὼν, βλέ-
 ποντων αὐτῶν ἐπῆρθη, καὶ
 νεφέλῃ ὑπελάβεν αὐτὸν ἀπο-
 10 τῶν οφθαλμῶν αὐτῶν. καὶ
 ὡς ἀτενίζοντες ᾤσαν εἰς τοῦ
 οὐρανοῦ, πορευομένου αὐτοῦ,
 καὶ ἰδοὺ ἀνδρες δύο παρεισ-
 τηκεῖσαν αὐτοῖς ἐν ἐσθῇτι
 11 λευκῇ. οἱ καὶ εἶπον, “ ἀν-
 “ ὄρες Γαλιλαῖοι, τί ἐστὴν
 “ κατεμβλεπόντες εἰς τοῦ
 “ οὐρανοῦ ; οὗτος ὁ Ἰησοῦς
 “ ὁ ἀναληφθεὶς ἀφ' ὑμῶν
 “ εἰς τὸν οὐρανόν, οὕτως ἐ-
 “ λυσεταὶ ὅν τρόπον εθε-
 “ ἀσασθε αὐτὸν πορευομένον
 12 “ εἰς τὸν οὐρανόν.” τότε
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ
 ἀπὸ ὄρους τοῦ καλουμένου
 ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερου-
 σαλὴμ, σαββάτου ἐχόν ὁδόν.

13 Καὶ ὅτε εἰσπλθόν, ἀνεβή-
 σαν εἰς τὸ ὑπέρῳον, οὗ ᾤσαν
 καταμένοντες ὁ, τε Πέτρος
 καὶ Ἰωάννης, καὶ Ἰακώβος καὶ
 Ἀνδρέας, Φίλιππος καὶ Θω-
 μᾶς, Βαρθολομαῖος καὶ Ματ-
 θαῖος, Ἰακώβος Ἀλφαιοῦ, καὶ
 Σίμων ὁ Ζηλωτὴς, καὶ Ἰου-
 δᾶς

said to them, it is not for you,
 to know the times or the sea-
 sons, which the father hath
 reserv'd in his own disposal.
 but ye shall receive the in- 8
 fluence of the holy spirit,
 which will descend upon you :
 and ye shall be witnesses for
 me, in Jerusalem, in all Ju-
 dea, and in Samaria, and to
 the remotest part of the earth.

After this discourse, while 9
 they beheld, he was taken up,
 and a cloud received him out
 of their sight. and as they 10
 were looking stedfastly toward
 heaven, as he mounted up,
 on a sudden, two men ap-
 pear'd before them robed in
 white, who said, “ ye men 11
 “ of Galilee, why stand ye
 “ gazing up to heaven ? this
 “ same Jesus who is taken up
 “ from you into heaven, shall
 “ descend in the same manner
 “ as ye have seen him ascend
 “ thither.” then they return- 12
 ed to Jerusalem, from the
 mountain of olives, which is
 a sabbath-day's journey from
 it.

When they were arrived 13
 there, they went up into an
 upper room, where Peter,
 John, James, Andrew, Phi-
 lip, Thomas, Bartholomew,
 Matthew, James the son of
 Alphaeus, Simon the Zelot, and
 Judas the brother of James
 H h h used

14 δας Ιακωβου. οὗτοι παντες
 ησαν προσκαρτερουντες. ὁμο-
 θυμαδον τη προσευχη συν
 γυναιξι, και Μαρια τη μητρι
 του Ιησου, και συν τοις
 αδελφοις αυτου.

15 Και εν ταις ημεραις ταυ-
 ταις αναστας Πιτρος εν με-
 σω των μαθητων, ειπεν, νυ
 τε οχλος ονοματων επι το αυ-

16 το ω̄ εκατο̄ν εικοσιν, Ανδρες
 αδελφοι, εδει πληρωθηναι την
 γραφην (ταυτην,) ην προειπε
 το πνευμα το αγιον δια στο-
 ματος Δαβιδ, περι Ιουδα
 του γενομενου ὁδηγου τοις

17 συλλαβουσι του Ιησου. οτι
 καταριθμημενος ην εν ημιν,
 και ελαχε τον κληρον της

18 διακονιας ταυτης. ουτος μεν
 ουν εκτησατο χωριον εκ μισ-
 θου της αδικιας : και πλην
 γενομενος ελακησε μεσος, και
 εξεκυθη παντα τα σπλαγχ-

19 να αυτου. και γνωστον ε-
 γενετο πασι τοις κατοικουσιν
 Ιερουσαλημ, ὥστε κληθηναι
 το χωριον εκεινο τη ιδια δια-
 λεκτω αυτων, Ακελδαμα,
 τουτεστι, χωριον αιματος.

20 Γεγραπται γαρ εν βιβλω ψαλ-
 μων, " γενθητω η επαυλις
 " αυτου ερημος, και μη εστω
 " ὁ κατοικων εν αυτη." και,
 " την επισκοπην αυτου λα-

21 " βοι ἑτερος." δει ουν των
 συνελθοντων ημιν ανδρων εν
 παντι χρονῳ, εν ᾧ εισηλθε
 και εξηλθεν ἐφ' η̄μας ὁ Κυριος

Ιησους,

used to resort, and unani- 14
 mously persevere in prayer
 with the women, Mary the
 mother of Jesus, and his bre-
 thren being present.

At that time the disciples 15
 being assembled, to the num-
 ber of about an hundred and
 twenty, Peter rose up in the
 midst of them, and said, men 16
 and brethren, the prediction
 which the holy ghost made, by
 the mouth of David, concern-
 ing Judas, who was guide to
 those that seiz'd Jesus, must
 have been accomplished. he 17
 was of our number, and shar-
 ed in the functions of this
 ministry. but after he had 18
 purchased a field with the re-
 ward of his iniquity, he fell
 down, his belly burst, and
 all his bowels gushed out : a 19
 fact so generally known to the
 inhabitants of Jerusalem,
 that they called the field in
 their tongue, *Aceldema*, that
 is to say, the field of blood.
 for it is written in the book of 20
 psalms *, " let his habita-
 " tion be desolate, and let no
 " man dwell therein : " and
 † " let another take possession
 " of his charge." wherefore 21
 of those who have accompa-
 nied us all the time that
 the Lord Jesus convers'd a-

among

* Psal. lxi. 25.

† cix. 8.

22 Ἰησοῦς, ἀρχάμενος ἀπο τοῦ
βαπτισματος Ἰωάννου ἕως
τῆς ἡμέρας ἣς ἀνελήφθη ἀφ'
ἡμῶν, μάρτυρα τῆς ἀναστα-
σεως αὐτοῦ γενεσθαι σὺν ἡ-
23 μιν ἓνα τούτων. καὶ ἐστη-
σαν δύο, Ἰωσήφ τὸν καλου-
μένου Βαρσαβαν, ὃς ἐπεκλη-
θῆ Ἰουστός, καὶ Ματθίαν.
24 καὶ προσευξάμενοι εἶπον, " σὺ
" Κύριε, καρδιόγνωστα παν-
" των, ἀναδείξον ὃν ἐξελέξω
25 " ἐκ τούτων τῶν δύο. λα-
" βεῖν τὸν κληρὸν τῆς διακο-
" νίας ταύτης καὶ ἀποστο-
" λῆς, ἐξ ἧς παρεβῆ Ἰουδᾶς,
" πορευθῆναι εἰς τὸν τόπον
26 " τὸν ἰδίον." καὶ ἐδωκαν
κληροὺς αὐτῶν, καὶ ἐπέσεν
ὁ κληρὸς ἐπὶ Ματθίαν, καὶ
συγκρατεψηφισθῆ μετὰ τῶν
ἐνδεκά ἀποστόλων.

1 Καὶ ἐν τῷ συμπληροῦσθαι
τῆς ἡμέρας τῆς πεντηκοστῆς,
ἦσαν πάντες ὁμοθυμαδὸν ἐ-
2 πὶ τὸ αὐτό. καὶ ἐγένετο ἀφ' ἑνὸς
ἐκ τοῦ οὐρανοῦ πνεῦς ὡς περ
φερομένης πύλης βιαίας, καὶ
ἐπληρώσεν ὅλον τὸν οἶκον ὃν
3 ἦσαν καθήμενοι. καὶ ὠρθή-
σαν αὐτοὶ διαμερίζομενοι
ῥησσαι ὡς περ πύρρος, ἐκαθί-
σε τε ἐφ' ἓνα ἕκαστον αὐ-
4 τῶν. καὶ ἐπλησθίσαν ἅ-
παντες πνεύματος ἁγίου, καὶ
ᾠροῦντο ᾠδαὶς ἑτέραις ῥησο-
σαῖς, καθὼς τὸ πνεῦμα ἐδι-
δόν αὐτοῖς ἀποφθεγγεσθαι.
5 ἦσαν δὲ ἐν Ἱερουσαλὴμ κατ-
οικωσθεῖς Ἰουδαῖοι, ἀνδρες
ἐσθλῆς,

mong us, from his baptism by 22
John, to the day of his as-
sumption, we should chuse one
to be a witness with us of his
resurrection. accordingly they 23
presented two, Joseph called
Barsabas, who was surnamed
Justus, and Matthias. and
they prayed, saying, " thou 24
" Lord, who knowest the
" hearts of all men, show
" us which of these two
" thou hast chosen, that he 25
" may be admitted to this
" apostolick ministry which
" Judas abandoned, to go
" to his own place." and 26
having drawn lots; the
lot fell upon Matthias, who
was added to the eleven
apostles.

When the day of pentecost 1
was come, they all met toge-
ther with one accord. when 2
all of a sudden there came a
sound from heaven, like that
of an impetuous wind, which
filled all the house where
they were. and there ap- 3
peared several little flames
and sat upon each of them:
and they were all filled with 4
the holy ghost, and began to
speak in different languages,
as the spirit gave them utter-
ance. now many devout Jews 5
were residing at Jerusalem,
who came from all quarters

ευλαβεις, απο παντος εθνους
 6 των υπο του ουρανου. γενο-
 μενης δε της φωνης ταυτης,
 συνπαθε το πληθος και συνε-
 χυθη, οτι πκουον εις εκαστος
 τη ιδια διαλεκτω λαλουν-
 7 των αυτων. εξισταντο δε
 (παντες) και εθαυμαζον, λε-
 γοντες (προς αλληλους,) ουκ
 ιδου παντες ουτοι εισιν οι λα-
 8 λουντες Γαλιλαιοι? και πως η-
 μες ακουομεν εκαστος τη ιδια
 διαλεκτω ημων εν η εγεννηθη-
 9 μεν? Παρθοι και Μηδοι και Ε-
 λαμιται, και οι κατοικουντες
 την Μεσοποταμιαν, Ιουδαιαν
 τε και Καππαδοκιαν, Ποντον
 10 και τον Ασιν, Φρυγιαν τε
 και Παμφυλιαν, Αιγυπτον,
 και τα μερη της Λιβυης της
 κατα Κυρηνην, και οι επι-
 11 δημουντες Ρωμαιοι, Ιουδαιοι
 και προσκυτοι, Κρητες
 και Αραβες, ακουομεν λα-
 λουντων αυτωνταις ημετε-
 12 ραις γλωσσαις τα μεγαλεια
 του Θεου. εξισταντο δε παν-
 13 τες και διηπορουν, αλλος προς
 αλλον λεγοντες, τι αν θελοι
 τουτο ειναι? ετεροι δε δια-
 λευαζοντες ελεγον, οτι γλευ-
 κους μεμεστωμενοι εισι.
 14 Σταθεις δε Πετρος συν τοις
 ενδεκα, επηρε την φωνην αυ-
 του, και απεφθεγγατο αυ-
 τοις, Ανδρες Ιουδαιοι, και οι
 κατοικουντες Ιερουσαλημ α-
 παντες, τουτο υμιν γνωστον
 εστω, και ενωτισασθε τα
 ρημα-

of the world. and upon the 6
 rumour of this event, the
 multitude came together, and
 were confounded, every man
 bearing the disciples speak
 in his own language. struck 7
 with astonishment and ad-
 miration, they said to one
 another, are not these men
 who are speaking, all Gali-
 leans? how comes it then 8
 that we hear every man
 talking in our own native
 tongue? Parthians, Medes, 9
 Elamites, the inhabitants of
 Mesopotamia, Judea, Cap-
 padocia, Pontus, Asia, Phry- 10
 gia, Pamphylia, Egypt, the
 parts of Libya about Cyrene,
 foreigners from Rome, Jews,
 and proselytes, Crete, and 11
 Arabians, we hear them all
 proclaiming in our tongues
 the wonderful works of God.
 and they were all amazed, 12
 and perplex'd, saying one
 to another, what can the
 meaning of this be? others 13
 in derision said, these men
 are full of sweet wine.

But Peter standing up with 14
 the eleven, and raising his
 voice, said to them, ye men of
 Judea, and all ye that dwell
 at Jerusalem, be this known
 to you, and observe what

15 ῥήματα μου. ου γαρ, ὡς ὑ-
 μες ὑπολαμβάνετε, οὗτοι με-
 θυσοσιν, ἐστὶ γαρ ὥρα τρίτη
 16 τῆς ἡμέρας. ἀλλὰ τούτο
 ἐστὶ τὸ εἰρημένον διὰ τοῦ
 17 προφήτου Ἰωηλ. “καὶ ἐσ-
 “ται ἐν ταῖς ἐσχάταις ἡ-
 “μεραῖς λέγει ὁ Θεὸς ἐκχέω
 “ἀπὸ τοῦ πνεύματος μου
 “ἐπὶ πᾶσαν σὰρκα: καὶ
 “προφητευσουσιν οἱ υἱοὶ ὑ-
 “μῶν καὶ αἱ θυγατέρες ὑ-
 “μῶν, καὶ οἱ νεανίσκοι ὑ-
 “μῶν ὄρασεις ὄνουνται, καὶ
 “οἱ πρεσβύτεροι ὑμῶν ἐνυπ-
 18 “νᾶ ἐνυπνιασθήσονται. καὶ
 “γε ἐπὶ τοὺς δούλους μου
 “καὶ ἐπὶ τὰς δούλας μου ἐν
 “ταῖς ἡμέραις ἐκείναις ἐκχέω
 “ἀπὸ τοῦ πνεύματος μου,
 19 “καὶ προφητευσουσι. καὶ
 “ὄψω τεράτια ἐν τῷ ου-
 “ρανῷ ἄνω, καὶ σημεῖα ἐ-
 “πὶ τῆς γῆς κατω, αἷμα
 “καὶ πυρ καὶ ἀτμίδα καπ-
 20 “νου. ὁ ἥλιος μεταστρα-
 “φησεται εἰς σκοτὸς, καὶ ἡ
 “σελήνη εἰς αἷμα, πρὶν ἢ
 “ελθεῖν τὴν ἡμέραν Κυρίου
 “τὴν μεγάλην καὶ ἐπιφανή.
 21 “καὶ ἐσται, πᾶς ὅς ἀν ἐπι-
 “καλεσθῇ τὸ ὄνομα Κυ-
 22 “ρίου, σωθήσεται.” ἀν-
 δρες Ἰσραηλῖται, ἀκουσατε
 τοὺς λόγους τούτους: Ἰησοῦν
 τὸν Ναζωραῖον, ἀνδρὰ ἀπο-
 τοῦ Θεοῦ ἀποδεδειγμένον εἰς
 ὑμᾶς δυνάμεσι καὶ τέρασι
 καὶ σημείοις ὡς ἐποίησε δι’
 αὐ-

I say. these are not drunk, 15
as you suppose, since it is
but the third hour of the
day. but this is the accom- 16
plishment of what was said
by the prophet Joel, “it 17*
“shall come to pass in the
“last days (saith God) I
“will pour out of my spi-
“rit upon all flesh: and
“your sons and your daugh-
“ters shall prophesy, and
“your young men shall see
“visions, and your old men
“dream dreams: and on 18
“my servants, and on my
“handmaidens I will pour
“out of my spirit in those
“days, and they shall pro-
“phesy: and I will shew 19
“prodigies in the heavens,
“and signs on the earth;
“blood, and fire, and va-
“pour of smoke. the sun 20
“shall be turned into dark-
“ness, and the moon into
“blood, before that great and
“illustrious day of the Lord
“shall come. and then who- 21
“ever shall call on the
“name of the Lord, shall
“be saved.” ye men of 22
Israel attend to what I
say; Jesus of Nazareth was
a man whom God distin-
guished among you, by mi-
racles, by prodigies, and signs,
which God did by him in
the midst of you, as you
your

* Joel iii. 1.

αυτου ὁ Θεος ἐν μεσῷ ὑμῶν,
 23 καθὼς καὶ αὐτοὶ οἰδατέ. του-
 του τῇ ὠρίσμενῇ βουλῇ καὶ
 προγνώσει του Θεου ἐκδότου
 (λαβόντες) διὰ χειρῶν ἀνο-
 μῶν προσπῆξαντες ἀνείλετε.
 24 ὃν ὁ Θεος ἀνέστησεν, λυσας
 τὰς ὀδῖνας του θανάτου, κα-
 θεὸτι οὐκ ἦν δύνατον κρατεῖσ-
 25 θαι αὐτον ὑπ' αὐτου. Δα-
 βὶδ γὰρ λέγει εἰς αὐτον, "προ-
 " ὤρωμην του Κυρίου ἐνώ-
 " πιον μου διὰ παντός, ὅτι
 " ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ
 26 " σαλευθῶ. διὰ τοῦτο εὐ-
 " φρανθῇ ἡ καρδία μου, καὶ
 " ἠγαλλίασατο ἡ γλῶσσα
 " μου : ἐτι δὲ καὶ ἡ σὰρξ
 " μου κατασκηνώσει ἐπ' ἐλ-
 27 " πιδι. ὅτι οὐκ ἐγκαταλεί-
 " ψεις τὴν ψυχὴν μου εἰς ἁ-
 " δου, οὐδὲ ὀψείς τον ὅσιον
 28 " σου ἰδεῖν διαφθοράν. ἐγνώ-
 " ρισας μοι ὁδοὺς ζωῆς : πλη-
 " ρώσεις με εὐφροσύνης μετὰ
 29 " του προσώπου σου." ἀν-
 " δρες ἀδελφοί, ἔξον εἰπεῖν μετὰ
 πατριάρχου Δαβὶδ, ὅτι καὶ
 ἐτελευτήσεν καὶ ἐτάφη, καὶ το
 μνημα αὐτου ἐστὶν ἐν ἡμῖν α-
 30 ρχι τῆς ἡμέρας ταύτης. προ-
 φητῆς συν ὑπαρχῶν, καὶ εἰ-
 δὼς ὅτι ὀρκῶ ὡμοσεν αὐτῷ ὁ
 Θεος ἐκ καρπού της σφύρας
 αὐτου καθισαί ἐπὶ του θρόνου
 αὐ-

your selves also know : him, 23
 being delivered by the deter-
 minate counsel and foreknow-
 ledge of God, ye have taken,
 and by means of the wicked,
 have crucified and slain :
 whom God hath raised up, 24
 having delivered him from
 the pains of death : because
 it was not possible that he
 should be overpowered by it.
 for David says concerning 25
 him *, " I had the Lord
 " always present before me,
 " he is on my right hand,
 " that I should not be mov-
 " ed. therefore did my heart 26
 " rejoice, my tongue was
 " glad : and my body shall
 " rest in hope. because thou 27
 " wilt not leave my soul in
 " the grave, nor wilt thou
 " give thine holy one a prey
 " to corruption. thou hast 28
 " made known to me the
 " ways of life ; thou shalt
 " make me full of joy by thy
 " presence." men and bre- 29
 thren, let me with assurance
 tell you of the patriarch Da-
 vid, who died and was bu-
 ried here, his sepulchre being
 with us to this day : that, as 30
 he was a prophet, and know-
 ing that God had sworn to
 him †, to place the fruit of
 his

* Psal. xvi. 8. † Psal. cxxxii. 11. The Lord hath sworn in truth
 unto David, he will not turn from it, of the fruit of thy body will I set
 upon thy throne.

31 αὐτοῦ : προιδὼν ἐλάλησε
 περὶ τῆς ἀναστάσεως τοῦ
 Χριστοῦ, "ὅτι οὐτε ἐγκα-
 "τελειώθη (ἡ ψυχὴ αὐτοῦ)
 "ἐκ αἵτου, οὐδὲ ἡ σαρὶς αὐ-
 32 "τοῦ εἶδε διαφθοράν." τοῦ-
 του τοῦ Ἰησοῦ ἀνέστησεν ὁ
 Θεός, ὃν πάντες ἡμεῖς εἰμεν
 33 μαρτυρεῖς. τῇ δεξιᾷ οὖν τοῦ
 Θεοῦ ὑψώθει, τῇ τε ἐπαγ-
 γελίᾳ τοῦ ἁγίου πνεύματος
 λαβὼν παρὰ τοῦ πατρὸς,
 ἔσχεκε τούτο ὁ νῦν ὑμεῖς βλέ-
 34 πτετε καὶ ἀκούετε. οὐ γάρ
 Δαβὶδ ἀνέβη ἐκ τοῦ οὐρα-
 νοῦ : λέγει δὲ αὐτός, "εἶπεν
 "ὁ Κύριος τῷ Κυρίῳ μου,
 35 "κάθου ἐκ δεξιῶν μου, ἕως
 "ἀν θῶ τοὺς ἐχθρούς σου ὑ-
 "ποπόδιον τῶν ποδῶν σου."
 36 ἀσφαλῶς οὖν γινώσκειτω
 πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον
 καὶ Χριστὸν αὐτὸν ὁ Θεός
 ἐποίησε, τούτου τοῦ Ἰησοῦ
 ὃν ὑμεῖς ἐσταύρωσατε.

37 Ἀκούσαντες δὲ κατενύγη-
 σαν τῇ καρδίᾳ, εἶπον τε
 πρὸς τὸν Πέτρον καὶ τοὺς
 λοιποὺς ἀποστόλους, τί ποι-
 οῦμεν, ἄνδρες ἀδελφοί ?
 38 Πέτρος δὲ εἶπεν πρὸς αὐτοὺς,
 μετανοήσατε, καὶ βαπτισ-
 θήτω ἕκαστος ὑμῶν ἐπὶ τῷ
 ὀνόματι Ἰησοῦ Χριστοῦ ἐκ
 ἀφ᾽ ὧν ἁμαρτιῶν, καὶ λη-
 ψέσθε τὴν δωρεάν τοῦ ἁγίου
 39 πνεύματος. ὑμῶν γάρ ἐστιν
 ἡ ἐπαγγελία καὶ τοῖς τέκνοις
 ὑμῶν,

his loins upon his throne :
 foreseeing this, he spoke of the 31
 resurrection of Christ, when
 he said, " that his soul was
 " not left in the grave, nei-
 " ther did his body undergo
 " corruption." 'tis this Jesus 32
 whom God hath raised up,
 of which we all are witnesses.
 therefore being by the right 33
 hand of God exalted, and
 having received of the father
 the promise of the holy spirit,
 he has diffused that spirit, the
 effects of which ye now see
 and hear. for David is not 34
 ascended to heaven : yet he
 saith himself *, " the Lord
 " said to my Lord, sit thou
 " on my right hand, until 35
 " I make thy foes thy foot-
 " stool." therefore let all the 36
 house of Israel know assuredly,
 that God hath made that same
 Jesus whom ye have crucified,
 both Lord and Christ.

Now when they heard 37
 this, their hearts were struck
 with remorse, and they said
 to Peter, and to the rest of
 the apostles, men and bre-
 thren, what shall we do ?
 Peter replied, repent, and 38
 be baptized every one of you
 in the name of Jesus Christ,
 for the remission of sins, and
 ye shall receive the gift of
 the holy spirit. for the pro- 39
 mise is to you, and to your
 chil-

ἡμῶν, καὶ πᾶσι τοῖς εἰς μα-
 κραν, ὅσους ἂν προσκαλεσθ-
 40 ται Κύριος ὁ Θεὸς ἡμῶν. ἕτε-
 ροις τε λόγοις πλείοσι δι-
 μαρτυρετο, καὶ παρεκαλεῖ,
 λεγὼν, σωθῆτε ἀπὸ τῆς
 γενεᾶς τῆς σκολίας ταύτης.
 41 οἱ μὲν οὖν ἀποδεξάμενοι τὸν
 λόγον αὐτοῦ, ἐβαπτίσθησαν·
 καὶ προσετέθησαν τῇ ἡμέρᾳ
 ἐκείνῃ ψυχαὶ ὥσπερ τρισχίλια.
 42 ὡς δὲ προσκαρτεροῦντες
 τῇ διδασκῇ τῶν ἀποστόλων,
 καὶ τῇ κοινῳνίᾳ, καὶ τῇ
 κλάσει τοῦ ἄρτου, καὶ
 43 ταῖς προσευχαῖς. ἐγένετο δὲ
 πάσῃ ψυχῇ φόβος· πολλὰ
 τε τέρατα καὶ σημεῖα δια-
 τῶν ἀποστόλων ἐγένετο.

44 Πᾶντες δὲ οἱ πιστευόντες
 ὡς ἐπὶ τὸ αὐτὸ, καὶ εἰ-
 45 χον ἅπαντα κοινὰ. καὶ τὰ
 κτήματα καὶ τὰς ὑπαρξείας
 ἐπιπράσκον, καὶ διμερίζον
 αὐτὰ πᾶσι, καθότι ἂν τις
 46 χρεῖαν εἶχε. καθ' ἡμέραν τε
 προσκαρτεροῦντες ὁμθυμα-
 ῶς ἐν τῷ ἱερῷ, κλῶντες τε
 κατ' οἶκον ἄρτον, μετελαμ-
 βάνον τροφῆς ἐν ἀγαλλίᾳ
 47 καὶ ἀφύπνῳ καρδίας, αἰ-
 νοῦντες τὸν Θεόν, καὶ ἐχόν-
 τες χάριν πρὸς ὅλον τὸν
 λαόν. ὁ δὲ Κύριος προσετι-
 θεὶ τοῖς σωζομένοις καθ' ἡ-
 μέραν τῇ ἐκκλησίᾳ.

1 Ἐπὶ τὸ αὐτὸ δὲ Πέτρος
 καὶ Ἰωάννης ἀνέβαινον εἰς τὸ
 ἱερὸν ἐπὶ τὴν ὥραν τῆς προ-
 σευχῆς

children, and to all that
 are afar off, even as many
 as the Lord our God shall
 call. and with many other 40
 discourses did he conjure and
 exhort them, to save them-
 selves from that depraved
 generation. then they that 41
 embraced his doctrine, were
 baptized: and there were
 about three thousand con-
 verts made that very day.
 they continued steadfastly in 42
 the apostolical doctrine of a
 community, and in breaking
 of bread, and in prayers.
 and all the people were al- 43
 larm'd at the many prodig-
 ies and miracles which were
 done by the apostles.

All that believed were u- 44
 nited together, and had all
 things in common, so that 45
 they sold their possessions and
 goods, and distributed the
 money to every one as his
 occasions required. and con- 46
 tinuing daily with one ac-
 cord in the temple, and break-
 ing bread from house to house,
 they did eat their meals with
 gladness, and simplicity of
 heart, praising God, and 47
 showing benevolence to all
 the people. and the Lord
 encreased the church daily
 with new converts.

One day as Peter and John 1
 were going together to the
 temple, at the ninth hour,
 which

2 στευκης την ενατην, και τις
 ανηρ χωλος εκ κοιλιας μη-
 τρος αυτου υπαρχων, βασι-
 ταζετο: ον επιθουν καθ η-
 μεραν προς την θυραν του ιε-
 ρου την λεγομενην Ωραιαν,
 του αιτειν ελεημοσυνην πα-
 3 ρα των εισπορευομενων εις το
 ιερον. οι ιδων Πετρον και Ιω-
 αννην μελλοντας εισιεναι εις
 το ιερον, πρωτα ελεημοσυ-
 4 νην (λαβειν.) ατεινσας δε
 Πετρος εις αυτον συν τω Ιω-
 αννη, ειπε: βλεψον εις ημας.
 5 ο δε επεικεν αυτοις, προσδο-
 κων τι παρ αυτων λαβειν:
 6 ειπε δε Πετρος, αργυριον και
 χρυσιον ουχ υπαρχει μοι: ο δε
 εκω, τουτο σοι διδωμι: εν τω
 ονοματι Ιησου Χριστου του
 Ναζωραιου εγειραι και περι-
 7 πατει. και πιασας αυτον της
 δεξιης χειρος ηγειρε: παρακρη-
 μα δε εσπερεωθησαν αυτου αι
 8 βασεις και τα σφυρα. και εξ-
 αλλομενος εστη, και περιπα-
 τει: και εισηλθε συν αυτοις
 εις το ιερον, περιπατων και
 αλλομενος, και αιωνων του
 9 Θεου. και ειδεν αυτον πας ο
 λαος περιπατουντα και αι-
 10 νουντα του Θεου. επεγνωσκον
 τε αυτον οτι ουτος ην ο προς
 την ελεημοσυνην καθημενος
 επι τη Ωραια πυλη του ιε-
 ρου: και επλησθησαν θαμ-
 βους και εκστασεως επι τω
 συμβεβηκοτι αυτω.

11 Κρατουντος δε του ιαθεν-
 τος χωλου του Πετρον και
 Ιω-

which was the bout of prayer,
 they were carrying a man 2
 who had been lame from his
 birth; one whom they daily
 laid at the gate of the temple
 called, Beauty-gate, to ask
 alms of those that pass'd in-
 to the temple. he seeing Pe- 3
 ter and John going into the
 temple, asked alms of them:
 Peter and John having their 4
 eyes upon him, Peter said,
 look on us: at which he look'd 5
 very attentively, expecting to
 receive something of them:
 then Peter said, silver and 6
 gold have I none; but such
 as I have I give thee: in
 the name of Jesus Christ the
 Nazarene, rise up and walk.
 and taking him by the right 7
 hand, he lift him up; and
 immediately his feet and an- 8
 cle-bones received strength. so
 that he fell a leaping, and
 walking; and entred with
 them into the temple, walk-
 ing, and leaping, and prai-
 sing God. all the people saw 9
 him walking and praising
 God. and knowing it was 10
 he who us'd to sit begging at
 the Beauty-gate of the tem-
 ple, they were filled with
 wonder and amazement at
 such an event.

As the lame man who was 11
 cured, held Peter and John,
 Iii the

Ἰωαννου, συνεδραμε προς αυ-
 τους πας ὁ λαος ἐπὶ τῇ στοᾷ
 τῇ καλουμένῃ Σολομωνος, ἐκ-
 12 θαμβοι. ἰδὼν δὲ Πέτρος ἀ-
 πεκρίνατο προς τον λαον·
 Ἄνδρες Ἰσραηλιται, τι θαυ-
 μάζετε ἐπὶ τούτῳ, ἢ ἡμῖν
 τι ἀτενίζετε, ὡς ἰδία δύνα-
 μει ἢ εὐσεβείᾳ πεποίηκοσι
 13 τοῦ περιπατεῖν αὐτὸν; ὁ
 Θεὸς Ἀβρααμ καὶ Ἰσαακ καὶ
 Ἰακωβ, ὁ Θεὸς τῶν πατέρων
 ἡμῶν ἐδόξασε τὸν παῖδα αὐ-
 τοῦ Ἰησοῦν, ὃν ὑμεῖς παρε-
 δώκατε, καὶ ᾠμίσασθε κατὰ
 προσώπον Πιλάτου, κρι-
 14 ναντος ἐκείνου ἀπολβεῖν. ὑ-
 μεῖς δὲ τὸν ἅγιον καὶ δικαίον
 ᾠμίσασθε, καὶ ᾠμίσασθε
 ἀνδρὰ φονεὰ χαρισθῆναι ὑ-
 15 μιν· τὸν δὲ ἀρχηγὸν τῆς
 ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς
 ᾠμείρεν ἐκ νεκρῶν, ὃν ἡμεῖς
 16 μαρτυροῦμεν. καὶ ἐπὶ τῇ
 πίστει τοῦ ὀνόματος αὐτοῦ,
 τούτου ὃν θεωρεῖτε καὶ οἰδα-
 τε, ἐστερέωσε τὸ ὄνομα αὐ-
 τοῦ· καὶ ἡ πίστις ἡ δι' αὐ-
 τοῦ ἐδῶκεν αὐτῷ τὴν ὀλο-
 κληρίαν ταυτὴν ἀπεναντι
 17 πάντων ὑμῶν. καὶ νῦν, ἀ-
 δελφοί, οἰδᾷ ὅτι κατὰ ἀγνοί-
 αν ἐπραΰσατε, ὥσπερ καὶ οἱ
 18 ἀρχόντες ὑμῶν. ὁ δὲ Θεὸς ἅ-
 προκάτηγγειλε ὡς στομα-
 τος πάντων τῶν προφητῶν
 αὐτοῦ, παθεῖν τὸν Χριστὸν,
 19 ἐπληρώσεν οὕτω. μετανῶ-
 σατε οὖν καὶ ἐπιστρέψατε,
 ὡς τὸ ἐξαλειφθῆναι ὑμῶν τὰς
 ἁμαρ-

the people all in surprize ran
 to Solomon's porch, where
 they were. which Peter 12
 observing, thus addressed
 them, ye men of Israel, why
 are ye so surprized at this
 event? or why do you look
 so earnestly on us, as though
 by our own power or piety,
 we had caus'd this man to
 walk? the God of Abra- 13
 ham, of Isaac, and of Ja-
 cob, the God of our fathers,
 hath glorified his son Jesus;
 whom ye delivered up, and
 renounced in opposition to
 Pilate, who was deter-
 mined to let him go. but ye 14
 renounced him that was holy
 and just; you interceded for
 the life of a murderer, but 15
 killed the prince of life, whom
 God hath raised from the
 dead; whereof we are wit-
 nesses. it is the faith which 16
 we have in him, that has
 procured strength to this man
 whom ye see and know: yea,
 the faith which is by him,
 hath given him this perfect
 soundness in the presence of
 you all. and now, brethren, 17
 I know it was through igno-
 rance, that both you and your
 rulers, have acted thus. but 18
 thus it is that God has ac-
 complished what he had fore-
 told by the mouth of all his
 prophets, that Christ should
 suffer: repent therefore, and 19
 be

ἀμαρτίας : ὅπως ἂν ἐλθῶσι
 καιροὶ ἀναψύξεως ἀπο προ-
 20 σωπῶν τοῦ Κυρίου, καὶ ἀπο-
 στείλῃ τὸν προκεχειρισμένον
 21 ὑμῖν Ἰησοῦν Χριστόν : ὃν δεῖ
 οὐρανὸν μὲν δεῖξασθαι ἀκρι-
 χρόνων ἀποκαταστάσεως
 πάντων ὧν ἐλάλησεν ὁ Θεὸς
 διὰ στόματος ἁγίων αὐτοῦ
 22 προφητῶν ἀπ' αἰῶνος. Μω-
 σῆς μὲν (γὰρ πρὸς τοὺς πα-
 τέρas) εἶπεν : "ὅτι προφη-
 " τὴν ὑμῖν ἀναστήσει Κυ-
 " ρίος ὁ Θεὸς ὑμῶν ἐκ τῶν
 " ἀδελφῶν ὑμῶν, ὡς ἐμε :
 " αὐτοῦ ἀκουσεσθε κατὰ
 " πάντα ὅσα ἂν λαλήσῃ
 23 " πρὸς ὑμᾶς· ἐστὶ δέ,
 " πᾶσα ψυχὴ, ἥτις ἂν μὴ
 " ἀκουσῇ τοῦ προφήτου
 " ἐκείνου, ἐκλοθρευθήσεται
 24 " ἐκ τοῦ λαοῦ." καὶ πάν-
 τες δὲ οἱ προφῆται ἀπὸ Σα-
 μουὴλ καὶ τῶν καθέξης, ὅσοι
 ἐλάλησαν, καὶ κατήγγειλαν
 25 ταῖς ἡμέραις ταύτας. ὑμεῖς
 ἐστε υἱοὶ τῶν προφητῶν, καὶ
 τῆς διαθήκης ἣ διετέτο ὁ
 Θεὸς πρὸς τοὺς πατέρας ἡ-
 μῶν, λεγὼν πρὸς Ἀβραάμ :
 " καὶ τῷ σπέρματι σου ἐν-
 " εὐλογηθήσονται πᾶσαι αἱ
 26 " πατρίαι τῆς γῆς." ὑμῖν πρῶ-
 τόν ὁ Θεὸς ἀναστήσας τὸν
 παῖδα αὐτοῦ (Ἰησοῦν,) ἀ-
 πείστειλεν αὐτὸν εὐλογούν-
 τα ὑμᾶς, ἐν τῷ ἀπεστρε-
 φεῖν ἕκαστον ἀπὸ τῶν πο-
 γηριῶν ὑμῶν.

be converted, that your sins
 may be blotted out, when the
 times of refreshment shall come
 from the presence of the Lord,
 who shall send Jesus Christ, 20
 who has been beforehand pre-
 par'd thereto, but must re- 21
 side in heaven, till the time
 of the restitution of all things,
 of which God has spoken from
 the beginning by the mouth of
 his holy prophets. for Moses 22
 said to the fathers*, "a pro-
 " phet shall the Lord your
 " God raise up unto you, of
 " your brethren, like unto
 " me; observe whatever he
 " shall say to you. and who- 23
 " ever he be that will not
 " hear that prophet, shall
 " be destroyed from among
 " the people." afterwards 24
 Samuel and all that pro-
 phesied after him, have
 likewise foretold these times.
 ye are the children of the 25
 prophets, and of the co-
 venant which God made
 with our fathers, when he
 said to Abraham, "all the
 " families of the earth shall
 " be blessed in your poste-
 " rity." it is to you that God 26
 first of all sent his son Je-
 sus, having raised him up
 to bless you, provided you
 all renounce your iniqui-
 ties.

Iii 2 While

* Deut. xviii. 15. † Gen. xii. 3.

1 Λαλουντων δε αυτων προς
 τον λαον, επεστησαν αυτοις
 οι ιερείς και ο στρατηγος του
 ιερου, και οι Σαδδουκαιοι,
 2 διαπονουμενοι δια το διδασ-
 κειν αυτοις τον λαον, και
 καταρτελλειν εν τω Ιησου
 την αναστασιν την εκ νε-
 3 κρων. και επεβαλον αυτοις
 τας χειρας, και εθεντο εις τη-
 ρησιν εις την αυριον: ην γαρ
 4 εσπερα ήδη. πολλοι δε των
 ακουσαντων τον λογον, ε-
 πιστευσαν: και εγενηθη ο α-
 ριθμος των ανδρων ωσει χι-
 λιαδες πεντε.
 5 Εγενετο δε επι την αυριον
 συναχθηναι αυτων τους αρ-
 χοντας και πρεσβυτερους και
 γραμματεικ εις Ιερουσαλημ:
 6 και Ανναν τον αρχιερα, και
 Καιαφαν, και Ιωαννην, και
 Αλεξανδρον, και όσοι ησαν
 7 εκ γενους αρχιερατικου. και
 στησαντες αυτοις εν τω με-
 σω, επιυθανοντα: εν ποια
 8 δυναμει η εν ποιω ονοματι
 εποιησατε τουτο υμεις? το-
 τε Πეტρος πλησθεις πνευμα-
 τος αγιου, ειπε προς αυτοις:
 9 αρχοντες του λαου, και πρεσ-
 βυτεροι του Ισραηλ, ει υμεις
 σημερον ανακρινομεθα επι ευ-
 ερgeσια ανθρωπου ασθενους,
 εν τω ούτως σεσωσται,
 10 γνωστον εστω πασιν υμιν
 και παντι τω λαω Ισραηλ, ο-
 τι εν τω ονοματι Ιησου Χρισ-
 του του Ναζωραιου, ον υ-
 μεις εσταυρωσατε, ον ο Θεος

ᾤκει-
σεν

While they were speaking 1
 to the people, the priests,
 the captain of the temple,
 and the Sadduces came upon
 them, being displeas'd that 2
 they taught the people, and
 maintain'd the resurrection
 from the dead in the person
 of Jesus. and they laid hands 3
 on them, and put them in
 prison, till the next day:
 for it was now evening.
 however, many who heard 4
 Peter's discourse, believed,
 to the number of about five
 thousand people.

On the morrow, the rulers, 5
 senators, and doctors of the
 law, then at Jerusalem, as- 6
 sembled, with Annas the high
 priest, Caiphas, John, and 7
 Alexander, and as many as
 were of the pontifical family.
 and having caused Peter and 8
 John to appear, they asked,
 by what influence, or by what
 authority have you done this?
 then Peter filled with the ho- 9
 ly spirit, said to them, Ru-
 lers of the people, and sena-
 tors of Israel, since we are 10
 this day to be examined about
 the cure of a cripple, and by
 what means he was recover-
 ed; be it known to you all, 10
 and to all the people of Israel,
 that by the name of Jesus
 Christ the Nazarene, whom
 ye crucified, whom God raised
 from the dead, even by him
 doth

ηγειρεν εκ νεκρων, εν τω
 ουτος παρεστηκεν ενωπιον υ-
 11 μων υψικ. ουτος εστιν ο λι-
 θος ο εξουθενηθηκες υφ' υμων
 των οικοδομουντων, ο γενο-
 12 μενος εις κεφαλην σωτηριας. και
 ουκ εστιν εν αλλω ουδεμι η
 σωτηρια: ουτε γαρ ονομα
 εστιν ετερον υπο του ουρα-
 νου το δεδομενον εν ανθρω-
 πους, εν ωδει σωθηναι ημας.
 13 θεωρουντες δε την του
 Πιτρου παρρησιαν και Ιωαν-
 νου, και καταλαβομενοι οτι
 ανθρωποι αγραμματοι εισι
 και ιδιωται, εθαυμαζον, επε-
 γνωσκον τε αυτους οτι συν
 14 τω Ιησου ησαν, τον δε αν-
 θρωπον βλεποντες συν αυτοις
 εστωτα, τον τεθεραπευμενον,
 15 ουδεν ειχον απειπειν. κελευ-
 σαντες δε αυτους εξω του
 συνεδριου απελθειν, συνεβα-
 16 λον προς αλληλους, λεγον-
 τες, τι ποιησομεν τοις αν-
 θρωποις τουτοις? οτι μεν γαρ
 γνωστον σημειον γεγνε δι αυ-
 των, πασι τοις κατοικοουσιν
 Ιερουσαλημ φανερον, και ου
 17 δυναμεθα αρνησασθαι. αλλ'
 ινα μη επι πλειον διανεμη-
 θη εις τον λαον, απειλη α-
 πειλησωμεθα αυτοις μηκετι
 λαλειν επι τω ονοματι του-
 18 τω μηδεμι ανθρωπων. και
 καλεσαντες αυτους, παρηγ-
 ρειλαν αυτοις το καθολου μη
 φθεγγεσθαι μηδε διδασκειν επι
 19 τω ονοματι του Ιησου. ο δε
 Πιτρος και Ιωαννης αποκρι-
 θεντες

doth this man stand here be-
 fore you entirely recover'd.
 this is the stone which was
 11 rejected by you builders, but
 is become the chief of the
 angle. salvation is not to be
 12 had by any other: for there
 is no other name under heaven
 given to men whereby we
 can be saved.

Now when they saw the bold- 13
 ness of Peter and John, and
 perceived that they were illi-
 terate, and of the lower rank
 of men, they were surpriz'd;
 but tho' they knew that they
 had been Jesus's disciples, yet 14
 seeing the man who was cured
 standing with them, they
 could not tell what to reply.
 having therefore order'd them 15
 to withdraw from the coun-
 cil, they conferred among
 themselves, saying, what shall 16
 we do to these men? for that
 indeed a notable miracle hath
 been done by them is manifest
 to all that dwell in Jerusa-
 lem, and we cannot deny it.
 but to prevent its spreading 17
 any further among the people,
 let us charge them with
 threats not to speak for the
 future to any man in that
 name. so they called them 18
 in, and commanded them not
 to speak or teach upon any
 account, in the name of Je-
 sus. but Peter and John made 19
 answer

20 *θευτες προς αυτους, ειπον, ει δικαιον εστιν ενωπιον του Θεου, υμων ακουειν μαλλον η του Θεου, κρινατε. ου δυναμεθα γαρ ημεις, α ειδομεν και πκουσαμεν, μη λαλειν.*
 21 *οι δε προσαπειλησαμενοι απελυσαν αυτους, μηδεν ευρισκοντες το πως κολασονται αυτους, δια τον λαον, οτι παντες εδοξαζον τον Θεον.*
 22 *επι τω γεροντι. ετων γαρ ην πλειονων τεσσαρακοντα ο ανθρωπος εφ' ον εφερονει το σημειον τουτο της ιασεως.*
 23 *Απολυθεντες δε πληθον προς τους ιδιους και απηγγειλαν οσα προς αυτους οι αρχιερεις και οι πρεσβυτεροι ειπον. οι δε ακουσαντες, ιμοθυμαδον ηραν φωνην προς τον Θεον, και ειπον, Δεσποτα, συ ο Θεος ο ποιησας τον ουρανον και την γην και την θαλασσαν, και παντα τα εν αυτοις:*
 24 *ο δια στοματος Δαβιδ του παιδος σου ειπων, "ινα τι εφρυαξαν εθνη, και λαοι εμελετησαν κενα? παροστησαν οι βασιλεις της γης, και οι αρχοντες συνηχθησαν επι το αυτο κατα του Κυριου και κατα του Χριστου αυτου." συνηχθησαν γαρ επ' αληθειας εν τη πολει ταυτη επι του αγιου παιδα σου Ιησουν, ον εκρισας, Ηρωδης τε και Ποντιος Πιλατος, συν εθνεσι και λαοις*

answer, do you yourselves judge, whether it be right in the sight of God, to obey you rather than God. for we cannot avoid publishing what we have seen and heard. so when they had further threatened them, they let them go, not finding it practicable to punish them, because of the people, who all glorified God for that which was done. for the man who was so miraculously cured, was above forty years old.

*As soon as they were discharged, they went to their brethren, and reported all that the chief priests and senators had said to them: at the relation of which they unanimously lift up their voice to God, and said, Lord, thou art the God who hast made the heaven, the earth, the sea, and all that is therein: who by the mouth of thy servant David hast said *, "why did the heathen rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." for it was truly against thy holy child Jesus, whom thou hast anointed, that Herod and Pontius Pilate, with the Gen-
 riles,*

- 28 λαοὺς Ἰσραὴλ, ποιῆσαι ὅσα
 ἡ χεὶρ σου καὶ ἡ βούλη σου
 29 προῤῥωσέε γενέσθαι. καὶ τα-
 νυν Κύριε ἐπιδε ἐπὶ τὰς ἀ-
 πειλάς αὐτῶν, καὶ ὅς τοις
 δούλοις σου μετὰ παρρησίας
 πάσης λαλεῖν τὸν λόγον σου,
 30 ἐν τῷ τῇ χειρὰ σου ἐκτείνειν
 σε εἰς ἰασίν, καὶ σημεῖα, καὶ
 τεράτα γίνεσθαι διὰ τοῦ ὀνο-
 ματος τοῦ ἁγίου παιδὸς σου
 Ἰησοῦ.
- 31 Καὶ δεηθέντων αὐτῶν ἐ-
 σαλεύθη ὁ τόπος ἐν ᾧ ἦσαν
 συνηγμένοι· καὶ ἐπληρώθησαν
 ἅπαντες πνεύματος ἁγίου,
 καὶ ἐλάλουν τὸν λόγον τοῦ
 Θεοῦ μετὰ παρρησίας.
- 32 Τοῦ δὲ πληθοῦς τῶν πισ-
 τευσάντων ἦν ἡ καρδία καὶ
 ἡ ψυχὴ μία· καὶ οὐδε εἷς τι-
 τῶν ὑπαρχόντων αὐτῷ ἐλε-
 γεν ἰδίον εἶναι, ἀλλ' ἦν αὐ-
 τοῖς ἅπαντα κοινά.
- 33 Καὶ μεγάλη δύναμις ἀπε-
 δίδουν τὸ μαρτυρίον οἱ ἀ-
 ποστολοὶ τῆς ἀναστάσεως
 τοῦ Κυρίου Ἰησοῦ, χάρις τε
 μεγάλη ἦν ἐπὶ πάντας αὐ-
 34 τοὺς. οὐδε γὰρ εὐδὲς τις
 ὑπῆρχεν ἐν αὐτοῖς, ὅσοι γὰρ
 κτήτορες χωρίων ἢ οἰκιῶν ὑ-
 πῆρχον, πωλοῦντες ἐφέρον
 τὰς τιμὰς τῶν πειρασκο-
 35 μένων, καὶ ἐτίθουν παρὰ τοὺς
 πόδας τῶν ἀποστόλων· δι-
 δίδото δὲ ἕκαστῳ καθότι αὐ-
 36 τὸς χρεῖαν εἶχεν. Ἰωσὴφ δὲ, ὁ
 ἐπικληθεὶς Βαρναβᾶς ὑπὸ τῶν
 ἀποστόλων, ὁ ἐστὶ μεθερμηνεύου-
- tiles, and the people of Israel,
 united themselves in this city,
 to effect what thy power and
 thy wisdom pre-determined
 to be done. and now, Lord,
 behold their threathnings : and
 enable thy servants to deli-
 ver thy word with freedom,
 by displaying thine hand in
 miraculous cures, and prodigies,
 which by the name of thy
 holy child Jesus shall be done.*
- When they had prayed, the
 place where they were
 assembled, trembled ; they
 were all filled with the holy
 spirit, and they spake the
 word of God with boldness.*
- Now the whole body of
 believers were but one heart,
 and one soul : no one look'd
 upon what he possessed, as his
 own, but every thing was
 held in common.*
- Great was the power by
 which the apostles attested
 the resurrection of the Lord
 Jesus : and they were all
 greatly favoured by the
 people. for there was no
 poor among them, because as
 many as had lands or houses,
 sold them, and brought the
 value, which they laid down
 at the apostles feet : and they
 distributed it to every man as
 his occasions required. among
 the rest one Joseph, who by
 the apostles was surnamed
 Barnabas (that is to say, the
 son*

νεομενον, υιος παρακλησεως,
 Λευιτης, Κυπριος τῷ γενει,
 37 ὑπαρχοντος αὐτῷ ἀγρου, πω-
 λησας πνεγκε το χρημα, και
 εθηκε παρα τους ποδας των
 αποστολων.

1 Ἀνὴρ δὲ τις Ἀνανίας ονο-
 ματι, συν Σαπφειρῇ τῇ συ-
 ναικί αὐτοῦ ἐπωλησε κτήμα,
 2 και ἐνοσφισατο ἀπὸ τῆς τι-
 μης, συνειδυίας και τῆς συ-
 ναικός αὐτοῦ, και ἐνεγκας με-
 ρος τι, παρα τους ποδας των
 3 ἀποστολων εθηκεν. εἶπε δὲ
 Πέτρος, Ἀνανία, διατί ἐπλη-
 ρωσεν ὁ Σατανᾶς τὴν καρ-
 διαν σου, ψευσασθαι σε το
 πνευμα το ἅγιον, και νοσ-
 φισασθαι ἀπὸ τῆς τιμῆς τοῦ
 4 χωρίου? οὐκὶ μένον σοι ἐ-
 μένε, και πρᾶθεν ἐν τῇ ση
 ἐξουσίᾳ ὑπῆρχε? τί ὅτι εἶθου
 ἐν τῇ καρδίᾳ σου το πρᾶγμα
 τοῦτο? οὐκ ἐψεύσω ἀνθρώ-
 5 ποις, ἀλλὰ τῷ Θεῷ. ἀκουῶν
 δὲ Ἀνανίας τοὺς λόγους του-
 τούς, πεσὼν ἐξέψυξε: και
 ἐγενετο φόβος μέγας ἐπὶ παν-
 τας τοὺς ἀκουοντας ταῦτα.
 6 ἀναστάντες δὲ οἱ νεώτεροι
 συνεστείλαν αὐτόν, και ἐξε-
 7 νεκρῶντες ἐθαψαν. ἐγενετο
 δὲ ὡς ὥρων τριῶν διαστήμα,
 και ἡ γυναῖξ αὐτοῦ μὴ εἰδυία
 8 το γεγονός ἐισηλθεν. ἀπεκρι-
 θη δὲ αὕτη ὁ Πέτρος, εἶπε
 μοι, εἰ τοσούτου το χωρίου
 ἀπώροσθι? ἢ δὲ εἶπε, ναι, το-

son of consolation) a Levite,
 and a native of Cyprus, sold 37
 an estate he had, and brought
 the money, and laid it at
 the apostles feet.

Now there was a certain 1
 man named Ananias who
 with Sapphira his wife, sold
 a possession, and kept back 2
 part of the price, his wife
 also being privy to it, and
 brought the rest which he
 laid at the apostles feet. upon 3
 which Peter said, Ananias,
 how could satan inspire thine
 heart to lye to the holy ghost,
 and to keep back part of the
 price of the land? was not 4
 the estate your own estate?
 and was not the price for
 which it was sold, all in
 your own hands? how came
 such a design as this in your
 heart? thou hast not lyed 5
 unto men, but unto God. at
 these words Ananias fell down
 dead upon the spot: which
 struck the minds of all that
 heard of it with great dread.
 and some young men came 6
 and wound him up, then
 carried him out, and buried
 him. about the space of threc 7
 hours after, his wife, not
 knowing what had happen'd,
 came in. when Peter ad- 8
 dressing himself to her, tell
 me, said he, have you sold
 the land for such a price?

σουτου

yes,

9 σουτου. ὁ δὲ Πέτρος εἶπε
πρὸς αὐτήν, τί ὅτι συνεφω-
νῆθη ὑμῖν πειρασαί το πνευ-
μα Κυρίου; ἰδοὺ οἱ πόδες τῶν
θαναντῶν τοῦ ἀνδρα σου,
ἐπὶ τῇ θύρᾳ, καὶ ἐξοισοῦσι
10 σε. ἐπέσε δὲ παρακρημα πα-
ρα τοὺς πόδας αὐτοῦ, καὶ
ἐξεψύξεν: εἰσελθόντες δὲ οἱ
νεανίσκοι εὗρον αὐτὴν νεκράν,
καὶ ἐξενεγκάυτες ἐθαψάν πρὸς
11 τοῦ ἀνδρα αὐτῆς. καὶ ἐξε-
νετο φόβος μέγας ἐφ' ὅλην
τὴν ἐκκλησίαν, καὶ ἐπὶ πάν-
τας τοὺς ἀκούοντας ταυ-
τά.
12 Διὰ δὲ τῶν χειρῶν τῶν
ἀποστόλων ἐγένετο σημεῖα
καὶ τέρατα ἐν τῷ λαῷ πολ-
λά: καὶ ᾤσαν ὁμοθυμαδὸν
ἅπαντες ἐν τῇ στοᾷ Σολο-
13 μωντος. τῶν δὲ λοιπῶν ου-
δεὶς ἐτόλμα κολλᾶσθαι αὐ-
τοῖς: ἀλλ' ἐμεγαλύνεν αὐ-
14 τοὺς ὅλας. μάλλον δὲ προ-
σέτιθεντο πιστεύοντες τῷ
Κυρίῳ, πληθὺν ἀνδρῶν τε καὶ
15 γυναικῶν. ὥστε κατὰ τὰς
πλατείας ἐκφέρειν τοὺς ἀσθε-
νεῖς, καὶ τιθεῖναι ἐπὶ κλινῶν
καὶ κραββάτων, ἵνα ἐρχο-
μένου Πέτρου κἂν ἡ σκία ἐ-
16 πισκίῃσιν αὐτῶν. συν-
ήρχετο δὲ καὶ τὸ πλῆθος
τῶν περιῖ πόλεων εἰς Ἱερου-
σαλήμ, φέροντες ἀσθενεῖς καὶ
ὀχλουμένους ὑπὸ πνευματῶν
ἀκαθάρτων: οἵτινες ἐθερά-
πυνοντο ἅπαντες.

yes, said she, for so much.
then Peter said to her, how
comes it that you have con-
spir'd together, to tempt the
spirit of the Lord? see there
at the door the men that are
come from burying thy hus-
band, and they shall carry
thee out likewise. in the in-
stant she fell down dead at
his feet: and the young men
came in, found her dead, car-
ried her out, and buried her
by her husband. which af-
fected the whole assembly, and
all that heard of it with
great dread.

Thus were many signs and
wonders wrought among the
people, by the apostles, who
us'd to meet in Solomon's
porch with great unanimity:
but the people who reverenc'd
them, did not venture to ap-
proach near them. the num-
ber of those who believed
in the Lord, both men and
women, increas'd more and
more. insomuch that they
brought the sick into the
streets, and laid them on beds
and couches, that at the least,
the shadow of Peter might
cover some of them, as he
pass'd by. multitudes came
likewise from the neighbour-
ing cities to Jerusalem, bring-
ing their sick, and those who
were tormented with impure
spirits: who were all cured.

17 **Αναστας** δὲ ὁ ἀρχιερεὺς
 καὶ πάντες οἱ σὺν αὐτῷ, ἡ
 οὖσα αἵρεσις τῶν Σαδδου-
 καιῶν, ἐπλησθησαν ὕψους,
 18 καὶ ἐπέβαλον τὰς χεῖρας αὐ-
 τῶν ἐπὶ τοὺς ἀποστόλους,
 καὶ ἐθέντο αὐτοὺς ἐν τῇ κοινῇ
 19 ᾠδῇ. ἀγγέλους δὲ Κυρίου
 διὰ τῆς νυκτὸς ἠνοίξε τὰς θυ-
 ρὰς τῆς φυλακῆς, ἐξαγαγὼν
 20 τὸ αὐτοὺς, εἶπε, πορεύεσθε,
 καὶ σταθέντες λαλεῖτε ἐν τῷ
 ἱερῷ τῷ λαῷ πάντα τὰ ῥη-
 21 ματὰ τῆς ζωῆς ταύτης. ἀ-
 κουσάντες δὲ εἰσῆλθον ὑπὸ
 τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ
 ἐδίδασκον. παραγενομένου δὲ
 ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ,
 συνεκάλεσαν τὸ συνέδριον καὶ
 πᾶσαν τὴν γερουσίαν τῶν
 υἱῶν Ἰσραὴλ, καὶ ἀπέστει-
 λαν εἰς τὸ δεσμωτήριον,
 22 ἀχθῆναι αὐτοὺς. οἱ δὲ ὑπῆ-
 ρεται παραγενομένοι οὐκ εὗ-
 ρον αὐτοὺς ἐν τῇ φυλακῇ,
 ἀναστρέψαντες δὲ ἀπηγγεί-
 23 λαν, λέγοντες, ὅτι τὸ μὲν
 δεσμωτήριον εὗρομεν κεκλεισ-
 μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ
 τοὺς φυλακὰς ἐστῶτας προ-
 τῶν θυρῶν· ἀνοίξαντες δὲ,
 εἰς οὐδὲν εὗρομεν.
 24 Ὡς δὲ ἤκουσαν τοὺς λόγους
 τούτους ὁ, τε ἱερεὺς καὶ ὁ
 στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
 ἀρχιερεῖς, διηπόρουν περὶ αὐ-
 τῶν, τί ἂν γένοιτο τοῦτο.
 25 παραγενομένου δὲ τις ἀπηγ-
 γείλεν αὐτοῖς, λέγων, ὅτι ἰδοὺ,
 οἱ ἄνδρες οὕτως ἐθεσθῆ ἐν τῇ
 φυ-

Then the high priest, and 17
all that accompanied him,
who were of the sect of the
Sadducees, being filled with
indignation, went and seized 18
on the apostles, and put them
in the common prison. but 19
an angel of the Lord opened
the prison-doors by night, and
having brought them out,
said to them, go, stand in the 20
temple, and declare to the
people, the whole doctrine of
life. when they heard that, 21
they entered into the temple
early in the morning, and
taught. in the mean time,
the high priest, and those of
his party, being arrived at the
council-chamber, summon'd
all the Jewish senate to meet,
and sent to the prison to bring
the apostles before them. but 22
the officers who went there
not finding them in the prison,
returned, and made this re-
port, the prison we found 23
shut very secure, and the
keepers pressed before the
doors: but when we had
opened it, we found no body
within.

Upon hearing this, the 24
high priest, the captain of
the temple, and the chief
priests wonder'd how this
could be. when somebody 25
came and told them, the men
whom ye order'd to prison,
are standing in the temple,
and

φυλακῇ, εἰσιν ἐν τῷ ἱερῷ
 ἑστῶτες καὶ διδασκόντες τὸν
 26 λαόν. τότε ἀπελθὼν ὁ στρα-
 τῆς συν τοῖς ὑπηρεταῖς η-
 γάγει αὐτοὺς, οὐ μετὰ βίας·
 ἐφοβούντο γὰρ τὸν λαὸν ἵνα
 27 μὴ λησασθῶσιν. ἀγαγοντες
 δὲ αὐτοὺς ἐστήσαν ἐν τῷ
 συνεδρίῳ· καὶ ἐπηρώτησεν
 28 αὐτοὺς ὁ ἀρχιερεὺς, λέγων,
 οὐ παραγγέλια παρηγγελάμεν
 ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνο-
 ματι τοῦτῳ; καὶ ἰδοὺ, πε-
 πληρώκατε τὴν Ἱερουσαλὴμ
 τῆς διδασκῆς ὑμῶν, καὶ βου-
 λεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
 αἷμα τοῦ ἀνθρώπου τούτου.
 29 ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ
 ἀποστολοὶ, εἶπον, πειθαρχ-
 εῖν δεῖ Θεῷ μᾶλλον ἢ ἀν-
 30θρώποις. ὁ Θεὸς τῶν πατέ-
 ρων ἡμῶν ἠείρεν Ἰησοῦν, ὃν
 ὑμεῖς διεχειρίσασθε κρεμάσαν-
 31τες ἐπὶ ξύλου. τούτου ὁ
 Θεὸς ἀρχηγὸν καὶ σωτῆρα
 ὑψώσε τῇ δεξιᾷ αὐτοῦ, δού-
 ναι μετάνοιαν τῷ Ἰσραὴλ,
 32 καὶ ἀφεσὶν ἀμαρτιῶν. καὶ
 ἡμεῖς μαρτυρεῖς τῶν ῥημάτων
 τούτων, καὶ τὸ πνεῦμα δὲ
 τοῦ ἁγίου, ὃ ἐδώκεν ὁ Θεὸς
 τοῖς πειθαρχοῦσιν αὐτῷ.
 33 Οἱ δὲ ἀκουσάντες διεπρί-
 οντο, καὶ ἐβουλεύοντο ἀνε-
 34λεῖν αὐτοὺς. ἀναστὰς δὲ τις
 ἐν τῷ συνεδρίῳ Φαρισαῖος,
 ὀνοματι Γαμαλιήλ, νομοδι-
 δασκαλός, τιμιὸς παντὶ τῷ
 λαῷ, ἐκέλευσεν ἔξω βραχὺ
 τι τοὺς ἀποστόλους ποιῆσαι.
 εἶπε

and teaching the people. up-26
 on which the captain went
 with his officers, and brought
 them, without offering any
 violence, for fear of being
 stoned, he and his men, by
 the people. when they had 27
 brought them, they set them
 before the council: and the
 high priest asked them, say-28
 ing, did not we strictly com-
 mand you, not to teach in
 this name? and yet you have
 spread your doctrine through
 Jerusalem, and you endea-
 vour to make us responsible
 for this man's blood. then 29
 Peter and the other apostles
 made answer, we ought to o-
 bey God rather than men.
 the God of our fathers raised 30
 up Jesus, whom ye slew, and
 hanged on a tree. him hath 31
 God rais'd by his power to
 be the author of salvation,
 by giving repentance to Israel,
 and the remission of their sins.
 and we are his witnesses in 32
 what we say, and so is the
 holy spirit, whom God hath
 given to those that obey
 him.

When they heard that, 33
 they were so enraged, they
 consulted to take away their
 lives. when a Pharisee, 34
 named Gamaliel, a doctor
 of law, who was respected
 by all the people, rose up in the
 council, and moved the ap-
 stles.

- 35 ΕΙΠΕ ΤΕ ΠΡΟΣ ΑΥΤΟΥΣ, “ ἀν-
 “ δρες Ισραηλιται προσεχε-
 “ τε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώ-
 “ ποις τούτοις, τί μέλλετε
 36 “ πρᾶσσειν. προ γὰρ του-
 “ τῶν τῶν ἡμερῶν ἀνέστη
 “ Θεῦδας, λεγὼν εἶναι τίνα
 “ ἑαυτὸν, ὃ προσεκολληθῇ
 “ ἀριθμὸς ἀνδρῶν ὥσει τε-
 “ τρακοσίων : ὃς ἀνῆρθεῖν,
 “ καὶ πάντες ὅσοι ἐπειθόντο
 “ αὐτῷ διεληθῆσαν, καὶ ἐ-
 37 “ γενοντο εἰς οὐδέν. μετὰ
 “ τούτου ἀνέστη Ἰουδᾶς ὁ
 “ Γαλιλαῖος, ἐν ταῖς ἡμέ-
 “ ραις τῆς ἀπογραφῆς, καὶ
 “ ἀπεστήσκει λαὸν ἱκανὸν ὀ-
 “ πῖσω αὐτοῦ : καὶ κείνος ἀ-
 “ πώλετο, καὶ πάντες ὅσοι
 “ ἐπειθόντο αὐτῷ, διεσκορ-
 38 “ πίσθησαν. καὶ τὰ νῦν
 “ λεγὼ ὑμῖν, ἀποστήτε ἀπο-
 “ τῶν ἀνθρώπων τούτων,
 “ καὶ εἰσατέ αὐτοὺς : ὅτι
 “ εἰ ἢ ἐξ ἀνθρώπων ἢ βου-
 “ λῇ αὕτη ἡ τοῦ ἔργου του-
 39 “ το, καταλυθήσεται. εἰ δὲ
 “ ἐκ Θεοῦ ἐστίν, οὐ δύνασ-
 “ θε καταλῦσαι αὐτό, μη-
 “ ποτε καὶ θεομαχοὶ ἐνέ-
 “ θητε.”
- 40 ΕΠΙΣΤΗΘΗΣΑΝ ΔΕ Αὐτῷ : καὶ
 προσκαλεσάμενοι τοὺς ἀ-
 ποστόλους, δείραντες παρηγ-
 ρειλάν μὴ λαλεῖν ἐπὶ τῷ ὀνο-
 ματι τοῦ Ἰησοῦ, καὶ ἀπε-
 41 λυσαν αὐτοὺς. οἱ μὲν οὖν
 ἐπορεύοντο χαίροντες ἀπο-
 προσώπου τοῦ συνεδρίου, ὅτι
 ὑπὲρ τοῦ ὀνόματος αὐτοῦ
 κἀ-
 “ στες might withdraw for some
 “ time. and then he said, “ ye 35
 “ men of Israel, be cautious
 “ how you proceed with re-
 “ gard to these men. for 36
 “ some time ago one Theudas
 “ started up, pretending to be
 “ something extraordinary,
 “ who was join’d indeed by
 “ about four hundred men :
 “ but he was no sooner put
 “ to death, than his follow-
 “ ers all dispers’d, and were
 “ reduc’d to nothing. after 37
 “ this man, Judas of Gali-
 “ lee appear’d, at the time of
 “ * the registry, and seduc’d
 “ many people : he also pe-
 “ rished, and all his fol-
 “ lowers were dispersed. my 38
 “ opinion therefore is, not
 “ to meddle with these men,
 “ but to let them go on :
 “ for if the design be a
 “ human project, it will
 “ fall of it self. but if it 39
 “ be from God, you cannot
 “ defeat it ; perhaps you
 “ may be found warring a-
 “ gainst heaven.”
- To him they agreed : and 40
 after the apostles were called
 in, and scourged, they char-
 ged them not to speak in the
 name of Jesus, and then
 releas’d them. out they went 41
 from the council, full of joy,
 that they were counted worthy
 to suffer shame for the name of
 Jesus.

κατηξίωθησαν ατιμασθῆναι.

42 *πασαν τε ἡμέραν ἐν τῷ ἱερῷ
καὶ κατ' οἶκον οὐκ ἐπαύοντο
διδασκόντες καὶ εὐαγγελιζο-
μενοὶ Ἰησοῦ τοῦ Χριστοῦ.*

1 *Ἐν δὲ ταῖς ἡμέραις ταύταις
πληθύνοντων τῶν μαθητῶν,
εἰνετο ῥογῆσμος τῶν Ἑλλη-
νιστῶν πρὸς τοὺς Ἑβραίους,
ὅτι παρεθεωροῦντο ἐν τῇ δια-
κονίᾳ τῇ καθημερινῇ αἱ χηραὶ
2 αὐτῶν. προσκαλεσάμενοι δὲ
οἱ δώδεκα τὸ πλῆθος τῶν μα-
θητῶν, εἶπον· οὐκ ἀρεστον
ἐστὶν ἡμᾶς καταλείψαντας
τοῦ λόγου τοῦ θεοῦ, διακο-
3 νεῖν τραπέζαις. ἐπισκεψάσ-
θε οὖν, ἀδελφοί, ἀνδράς ἐξ
ὑμῶν μαρτυροῦμενους ἑπτα,
πληρεῖς πνεύματος ἁγίου καὶ
σοφίας, οὓς καταστήσομεν
4 ἐπὶ τῆς χρείας ταύτης. ἡμεῖς
δὲ τῇ προσευχῇ καὶ τῇ δια-
κονίᾳ τοῦ λόγου προσκαρτε-
5 ρησόμεν. καὶ ᾤρεσεν ὁ λόγος
ἐνωπίον παντὸς τοῦ πλθους,
καὶ ἐξελέξαντο Στεφανόν, ἀν-
δρᾶ πλήρη πίστεως καὶ πνεύ-
ματος ἁγίου, καὶ Φιλίππον,
καὶ Προχόρον, καὶ Νικάνο-
ρα, καὶ Τιμόνα, καὶ Παρ-
μενᾶν, καὶ Νικόλαον προ-
6 σπύτου Ἀντιόχεια. οὓς ἐσ-
τήσαν ἐνωπίου τῶν ἀπο-
στόλων· καὶ προσεύξαμενοι
ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
7 καὶ ὁ λόγος τοῦ θεοῦ νύξανε,
καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν
μαθητῶν ἐν Ἱερουσαλὴμ σφο-
δρά·*

*Jesus. and every day either in 42
the temple or in private houses
they continued to preach and
proclaim Jesus to be the
Christ.*

*At that time, as the num- 1
ber of the disciples was mul-
tiplied, the Hellenists mur-
mured against the Hebrews,
because their widows were
neglected in the distribution
that was made daily. the 2
twelve therefore assembled
all the disciples, and said, it
is not fit that we should leave
the word of God, to mind
what relates to your meals.
wherefore, brethren, chuse 3
out of your number seven per-
sons of good reputation, full
of the holy spirit and wisdom,
who may have the manage-
ment of this affair: whilst 4
we shall continue our appli-
cations to prayer, and to
preaching. this proposition 5
pleased the whole assembly:
and they chose Stephen, a
man full of faith and of the
holy spirit, Philip, Procho-
rus, Nicanor, Timon, Par-
menas, and Nicolas a pro-
6 selyte of Antioch. these they
presented to the apostles: who
after prayer gave them im-
position of hands. thus the 7
word of God was spread;
and the number of disciples
increased very much at Je-
rusa-*

δρα : πολὺς τε ὄχλος τῶν
ἱερῶν ὑπέκουον τῇ πίστει.

*rusalem ; and a numerous
body of priests embrac'd the
faith.*

8 Στεφανὸς δὲ πλήρης χαρι-
τος καὶ δυνάμεως ἐποίει τέ-
ρατα καὶ σημεῖα μεγάλα ἐν
9 τῷ λαῷ. ἀνέστησαν δὲ τινες
τῶν ἐκ τῆς συναγωγῆς τῆς
λεγομένης Λιβερτινῶν, καὶ
Κυρηναίων, καὶ Ἀλεξανδρέων,
καὶ τῶν ἀπὸ Κιλικίας καὶ
Ἀσίας, συζητοῦντες τῷ Στε-
10 φάνῳ. καὶ οὐκ ἰσχύον ἀντι-
στῆναι τῇ σοφίᾳ καὶ τῷ
11 πνεύματι ᾧ ἐλάλει. τότε
ὑπεβάλον ἀνδράς λεγόντας :
ὅτι ἀκηκοάμεν αὐτοῦ λαλῶν-
τος ῥήματα βλασφημία εἰς
12 Μωσὴν καὶ τὸν Θεόν. συνε-
κίνησαν τε τὸν λαόν καὶ τοὺς
πρεσβυτέρους καὶ τοὺς γραμ-
ματεῖς, καὶ ἐπιστάντες συ-
νῆρπασαν αὐτόν, καὶ ἤγα-
13 γον εἰς τὸ συνέδριον. ἐστή-
σαν τε μαρτυράς ψευδεῖς,
λεγόντας, ὁ ἄνθρωπος οὗτος
οὐ παύεται ῥήματα λαλῶν
κατὰ τοῦ τόπου τοῦ ἁγίου
14 καὶ τοῦ νόμου. ἀκηκοάμεν
γὰρ αὐτοῦ λεγόντος, ὅτι Ἰη-
σοῦς ὁ Ναζωραῖος οὗτος κα-
τάλυσει τὸν τόπον τούτον,
καὶ ἀλλάξει τὰ ἔθνη ἅ πα-
15 ρέδωκεν ἡμῖν Μωυσῆς. καὶ
ἀτενίσαντες εἰς αὐτὸν ἅπαν-
τες οἱ καθήμενοι ἐν τῷ συ-
νεδρίῳ, εἶδον τὸ προσῶπον αὐ-
τοῦ ὡσεὶ προσῶπον ἀγγέλου.

*Now Stephen full of grace 8
and power, did great won-
ders and miracles among the
people. when some out of the 9
several synagogues, belonging
to the freed men, to the Cy-
renians, Alexandrians, and
to those of Cilicia, and of
Asia, came to dispute with
Stephen. but as they were 10
not able to withstand the
force of that sublime know-
ledge which appeared in his
discourse, they suborned men, 11
who said, we have heard
him speak irreverently of
Moses, and of God. and 12
they stirred up the people,
the senators, and the doctors
of law, who came and seiz'd
him, and brought him to the
council, where they produc'd 13
false witnesses, who said, this
man is continually inveigh-
ing against the holy place,
and against the law. for we 14
have heard him say, that
Jesus the Nazarene shall de-
stroy this place, and change
the customs which Moses de-
livered us. and all that 15
sat in the council, looking
steadfastly on him, saw an
air of majesty in his af-
pect.*

1 Εἶπε δὲ ὁ ἀρχιερεὺς : εἰ
2 ἀρα ταῦτα οὕτως ἐχει ? ὁ
δε

*Then said the high priest, 1
are these things so ? Stephen 2
an-*

3 δε εφη, Ανδρες αδελφοι και
 πατερες, ακουσατε: ο Θεος
 της δοξης ωφθη τῷ πατρι ἡ-
 μων Αβρααμ οντι εν τη Με-
 3 σοποταμια, πριν η κατοικη-
 σαι αυτον εν Χαρραν, και
 ειπε προς αυτον, εξελθε εκ
 της γης σου και εκ της συγ-
 γενειας σου, και δευρο εις γην
 4 ἣν αν σοι δειξω. τοτε εξελ-
 θων εκ της Χαλδαιων, κατω-
 κησεν εν Χαρραν. κακειθεν,
 μετα το αποθανειν του πα-
 τερα αυτου, μετωκισεν αυ-
 του εκ την γην ταυτην εις
 5 ἣν υμεις νυν κατοικειτε. και
 ουκ εδωκεν αυτῷ κληρονομιαν
 εν αυτη, ουδε βημα ποδος, και
 επηρειλατο αυτῷ δοῦναι εις
 κατασχесιν αυτην, και τῷ
 σπερματι αυτου μετ' αυτου,
 6 ουκ ουτως αυτῷ τεκνου. ελα-
 λησε δε οὕτως ο Θεος, " ὅτι
 " εσται το σπερμα αυτου
 " παροικον εν γη αλλοτρια,
 " και δουλωσουσιν αυτο και
 " κακωσουσιν ετη τετρακο-
 7 " σια. και το εθνος, ὡ εαν
 " δουλευσωσι, κρινω εγω, ει-
 " πεν ο Θεος, και μετα
 " ταυτα εξελθουσιν, και
 " λατρευσουσι μοι εν τῷ το-
 8 " πῳ τουτῷ." και εδωκεν
 αυτῷ διαθηκην περιτομης,
 και οὕτως εγενετο το Ισαακ,
 και περιετεμεν αυτον τη ἡ-
 μερα τη ογδοῃ, και ο Ισαακ
 του Ιακωβ, και ο Ιακωβ
 τους δωδεκα πατριαρχας.
 9 και οι πατριαρχαι ηλωσαν-
 τε,

answer'd, my brethren, and
 you my fathers, lend your
 attention. The God of glo-
 ry appeared unto our fa-
 ther Abraham, when he was
 in Mesopotamia, before he
 dwelt in Charran, and said 3
 to him, quit your country,
 and your kindred, to go to
 the land which I shall shew
 thee. thereupon he went out 4
 of Chaldea, and dwelt in
 Charran: from thence, af-
 ter his father's death, he
 removed him to this very
 country where you now dwell.
 he gave him no inheritance 5
 in it, not even a foot of land:
 yet he promised to give it to
 him for a possession, and to
 his posterity after him, tho'
 he had then no child. God 6
 declar'd likewise,* " that his
 " posterity should sojourn in
 " a strange land, where they
 " should be enslaved and a-
 " bus'd four hundred years.
 " and the nation to whom 7
 " they shall be in bondage,
 " will I judge, said God: and
 " after that shall they come
 " forth, and serve me in this
 " place." at length he gave 8
 him the covenant of circum-
 cision: accordingly Abraham
 circumcised his son Isaac eight
 days after he was born, Isaac
 was father of Jacob, who
 was father of the twelve pa-
 triarchs. the patriarchs be- 9
 ing

ΤΕΣ, ΤΟΝ ΙΩΣΗΦ ΑΠΕΔΟΥΝΤΟ ΕΙΣ
 ΑΙΓΥΠΤΟΝ: ΚΑΙ ΠΥ Ο ΘΕΟΣ
 10 ΜΕΤ' ΑΥΤΟΥ. ΚΑΙ ΕΞΕΙΛΕΤΟ ΑΥ-
 ΤΟΝ ΕΚ ΠΑΣΩΝ ΤΩΝ ΘΛΙΨΕΩΝ
 ΑΥΤΟΥ, ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΧΑ-
 ΡΙΝ ΚΑΙ ΣΟΦΙΑΝ ΕΝΑΝΤΙΟΝ ΦΑ-
 ΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ, ΚΑΙ
 ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΝ ΗΓΟΥΜΕΝΟΝ
 ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΟΛΟΝ ΤΟΝ
 11 ΟΙΚΟΝ ΑΥΤΟΥ. ΠΛΗΘΕ ΔΕ ΛΙΜΟΣ
 ΕΦ' ΟΛΗΝ ΤΗΝ ΓΗΝ ΑΙΓΥΠΤΟΥ
 ΚΑΙ ΧΑΝΑΑΝ, ΚΑΙ ΘΛΙΨΙΣ ΜΕ-
 ΓΑΛΗ: ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΟΝ ΧΟΡ-
 ΤΑΣΜΑΤΑ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ.
 12 ΑΚΟΥΣΑΣ ΔΕ ΙΑΚΩΒ ΟΝΤΑ ΣΙ-
 ΤΑ ΕΝ ΑΙΓΥΠΤΩ, ΕΞΑΠΟΣΤΕΙΛΕ
 ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ ΠΡΩΤΟΝ.
 13 ΚΑΙ ΕΝ ΤΩ ΔΕΥΤΕΡΩ, ΑΝΕΓΝΩ-
 ΡΙΣΘΗ ΙΩΣΗΦ ΤΟΙΣ ΑΔΕΛΦΟΙΣ
 ΑΥΤΟΥ, ΚΑΙ ΦΑΝΕΡΟΝ ΕΓΕΝΕΤΟ
 ΤΩ ΦΑΡΑΩ ΤΟ ΓΕΝΟΣ ΤΟΥ ΙΩ-
 14 ΣΗΦ. ΑΠΟΣΤΕΙΛΑΣ ΔΕ ΙΩΣΗΦ
 ΜΕΤΕΚΑΛΕΣΑΤΟ ΤΟΝ ΠΑΤΕΡΑ
 ΑΥΤΟΥ ΙΑΚΩΒ, ΚΑΙ ΠΑΣΑΝ
 ΤΗΝ ΣΥΓΓΕΝΕΙΑΝ ΑΥΤΟΥ ΕΝ ΨΥ-
 15 ΧΑΙΣ ΕΒΔΟΜΗΚΟΝΤΑ ΠΕΝΤΕ. ΚΑ-
 ΤΕΒΗ ΔΕ ΙΑΚΩΒ ΕΙΣ ΑΙΓΥΠΤΟΝ,
 ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΑΥΤΟΣ ΚΑΙ
 16 ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ. ΚΑΙ ΜΕΤΕ-
 ΤΕΘΗΣΑΝ ΕΙΣ ΣΥΧΕΜ, ΚΑΙ ΕΤΕ-
 ΘΗΣΑΝ ΕΝ ΤΩ ΜΥΗΜΑΤΙ Ο ΩΝΤΗ-
 ΣΑΤΟ ΑΒΡΑΑΜ ΤΙΜΗΣ ΑΡΓΥ-
 ΡΙΟΥ ΠΑΡΑ ΤΩΝ ΥΙΩΝ ΕΜΜΟΡ
 17 ΤΟΥ ΣΥΧΕΜ. ΚΑΘΩΣ ΔΕ ΗΓΓΙ-
 ΣΕΝ Ο ΧΡΟΝΟΣ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ
 ΗΣ ΩΜΟΣΕΝ Ο ΘΕΟΣ ΤΩ ΑΒΡΑ-
 ΑΜ, ΠΥΞΗΣΕΝ Ο ΛΑΟΣ ΚΑΙ Ε-
 18 ΠΛΗΘΥΝΘΗ ΕΝ ΑΙΓΥΠΤΩ, ΑΧΡΙΣ
 ΟΥ ΑΝΕΣΤΗ ΒΑΣΙΛΕΥΣ ΕΤΕΡΟΣ,
 19 ΟΣ ΟΥΚ ΗΔΕΙ ΤΟΝ ΙΩΣΗΦ. ΟΥΤΟΣ

κα-

ing jealous of Joseph, sold
 him into Egypt: but God
 was with him, he deliver- 10
 ed him out of all his afflictions,
 and gave him wisdom to be-
 come acceptable to Pharaoh
 king of Egypt; who made
 him governor of Egypt, and
 all his household. in the mean 11
 time a famine spread over all
 the land of Egypt and Cha-
 naan, so that our fathers did
 not know where to get pro-
 visions. but when Jacob heard 12
 there was corn in Egypt, he
 sent our fathers there. at the 13
 second voyage Joseph disco-
 ver'd himself to his bre-
 thren; and Joseph's kindred
 were made known to Pha-
 raoh. after this, Joseph sent 14
 to invite his father Jacob to
 come with all his kindred,
 being threescore and fifteen
 persons. so Jacob went down 15
 into Egypt, and died, he
 and our fathers, and were 16
 transported to Sychem, and
 laid in the sepulchre that
 Abraham bought for a sum
 of money of the sons of Em-
 mor the father of Sychem.
 now while the time was 17
 approaching to accomplish
 what God had sworn to
 Abraham, the people grew
 numerous in Egypt, till ano- 18
 ther king arose who knew
 not Joseph. this prince em- 19
 ploy'd all his arts against
 our

κατασφισσάμενος το γένος ἡ-
μῶν, ἐκακώσε τοὺς πατέρας
ἡμῶν, τοῦ ποιεῖν ἐκθετὰ τὰ
βρέφη αὐτῶν, εἰς τὸ μὴ ζῶ-
20 ρηθῆναι. ἐν ᾧ καιρῷ ἐγενή-
θη Μωσῆς, καὶ ἦν ἀστείος τῷ
θεῷ, ὃς ἀνέταρα μὴνας τρεῖς
ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.
21 ἔκτεθέντος δὲ αὐτοῦ ἀνεί-
λετο αὐτὸν ἡ θυγάτηρ Φα-
ραῶ, καὶ ἀνθρεψάτο αὐτὸν
22 ἑαυτῇ εἰς υἱόν. καὶ ἐπαιδεύ-
θη Μωσὴς πάσῃ σοφίᾳ Αἰ-
γυπτίων, ἦν δὲ δυνατός ἐν
23 λόγῳ καὶ ἐργοῖς. ὡς δὲ ἐ-
πληροῦτο αὐτῷ τεσσαρά-
κοντα ἔτη, ἀνέβη ἐπὶ
τὴν καρδίαν αὐτοῦ ἐπισκε-
ψασθαι τοὺς ἀδελφούς αὐ-
24 τοῦ τοὺς υἱούς Ισραὴλ. καὶ
ἰδὼν τινὰ ἀδικουμένον, ἠμώ-
νατο, καὶ ἐποίησεν ἐκδίκησιν
τῷ καταπονούμενῳ πατάξας
25 τὸν Αἰγύπτιον. ἐνομίξε δὲ
συνεῖναι τοὺς ἀδελφούς αὐ-
τοῦ ὅτι ὁ θεὸς διὰ χειρὸς
αὐτοῦ δίδωσιν αὐτοὺς σω-
τηρίαν· οἱ δὲ οὐ συνεκάν.
26 τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὡφθη
αὐτοῖς μαχομένοις, καὶ συ-
νιλασεν αὐτοὺς εἰς εἰρήνην,
εἰπὼν, ἀνδρες, ἀδελφοί ἐστε
ὑμεῖς, ἵνα τι ἀδικεῖτε ἀλλή-
27 λους; ὁ δὲ ἀδικῶν τοῦ πλη-
σιοῦ, ἀπώσατο αὐτόν, εἰ-
πὼν, τίς σε κατέστησεν ἀρ-
χόντα καὶ δικαστὴν ἐφ' ἡ-
28 μας; μὴ ἀνελὼν με συθε-
λεῖς, ὡς τρόπον ἀνείλες χθές

our nation, and persecuted
our fathers, by obliging them
to expose their young children,
in order to extirpate the race.
in which time Moses was 20
born, who was exceeding fair,
and nourished in his father's
house three months: and 21
when he was exposed, Pha-
raoh's daughter caused him
to be taken up, and main-
tain'd for her adopted son.
at length Moses was instruct- 22
ed in all the sciences of the
Egyptians, and had great
influence by his counsels and
actions. when he was full 23
forty years old, he took the
resolution to visit his brethren
the children of Israel. and 24
seeing one of them abus'd, he
defended him, and avenged
the injury by killing the Egyp-
tian: for he supposed his 25
brethren would have per-
ceiv'd by this, that God de-
sign'd to make him the in-
strument of their deliverance;
but they did not perceive it.
the next day seeing some that 26
were fighting, he would have
persuaded them to agree, say-
ing, sirs, ye are brethren;
why do ye injure one ano-
ther? but he that did his 27
neighbour the injury repelled
Moses, saying; who made
thee a ruler and a judge over
us? will you kill me as you 28
kill'd the Egyptian yesterday?

- 29 ΤΟΝ ΑΙΓΥΠΤΙΟΝ? ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγενετο παροίκος ἐν τῇ Μαδιαμ ὅν ἐγενήσεν υἱοὺς δύο.
- 30 καὶ πληρώθεντων ἐτῶν τεσσαράκοντα, ὡφθη αὐτῷ ἐν τῇ ἐρημῳ τοῦ ὄρους Σινᾶ ἀγγελὸς Κυρίου ἐν φλογὶ πυρός βατοῦ. ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τὸ ὄραμα, προσερχομένου δὲ αὐτοῦ κατανοῶσαι, ἐγενετο φωνὴ Κυρίου πρὸς αὐτόν, “ Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ.” ἐντρομος δὲ γενομένος Μωσῆς οὐκ ἐτόλμα κατανοῶσαι. εἶπε δὲ αὐτῷ ὁ Κύριος, “ λυσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ᾧ ἐστήκας, γῆ ἁγία ἐστίν. ἰδὼν εἰδὼν τὴν κακώσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελῆσθαι αὐτοὺς, καὶ νῦν δεῦρο, ἀποστέλω σε εἰς Αἰγύπτον.” τούτου τοῦ Μωυσῆν ὃν πρῆσαντο, εἰπόντες, τίς σε κατέστησεν ἀρχόντα καὶ δικαστὴν; τοῦτον ὁ Θεὸς ἀρχόντα καὶ λυτρωτὴν ἀπέστειλεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βατῳ· οὗτος ἐξηγάγεν αὐτοὺς, ποιήσας τεράτα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ, καὶ
- at these words Moses fled, and went to reside in the land of Madian, where he became the father of two sons. when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flaming bush. Moses was astonished at this vision: and as he drew near to observe it, he heard the voice of the Lord, which said to him, * “ I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.” and Moses trembled so, he durst not observe any longer. then said the Lord to him, “ put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt; I have heard their groaning, and am come down to deliver them. come immediately, and I will send you into Egypt.” this Moses whom they refused, saying, who made thee a ruler and a judge? the very same did God send to be a ruler and a deliverer by the hands of the angel that appeared to him in the bush. he it was, who delivered them by doing prodigies and miracles in the land of Egypt,

εν ερυθρα θαλασση, και εν
 τη ερημω, ετη τεσσαρακον-
 37 τα· οὗτος εστιν ὁ Μωυσης
 ὁ ειπων τοις υἱοις Ισραηλ,
 “ προφητην ὑμιν ἀναστήσει
 “ Κυριος ὁ Θεος ὑμῶν ἐκ τῶν
 “ ἀδελφῶν ὑμῶν ὡς ἐμε, αὐ-
 38 “ του ἀκουσεσθε.” οὗτος
 εστιν ὁ γενομενος ἐν τῇ ἐκκλη-
 σια ἐν τῇ ἐρημῳ, μετὰ του
 ἀγγελου του λαλουντος αὐτῷ
 ἐν τῷ ὀρει Σινᾳ, και τῶν πα-
 τερῶν ἡμῶν, ὅς ἐδεῖατο λο-
 39 για ζῶντα, δουναι ἡμῖν. ὥ
 οὐκ πθελουσιν ὑπηκοοὶ γενεσ-
 θαι οἱ πατερες ἡμῶν, ἀλλ’ ἀ-
 πωσαντο, και ἐστραφησαν
 ταῖς καρδίαις αὐτῶν εἰς Αἰ-
 40 γυπτον, ειποντες τῷ Αἰ-
 ρων, “ ποιησον ἡμῖν θεοὺς οἱ
 “ προπορευουσιν ἡμῶν, ὁ
 “ γὰρ Μωυσης οὗτος ὃς ἐξηγα-
 “ γεν ἡμᾶς ἐκ τῆς Αἰγυπτου,
 “ οὐκ οἶδαμεν τι γεγονός αὐ-
 41 “ τῷ.” και ἐμωσχοποιησαν
 ἐν ταῖς ἡμέραις ἐκεῖναις, και ἀ-
 νηγαγον θυσίαν τῷ εἰδῶλῳ,
 και ευφραινοντο ἐν τοῖς ἔργοις
 42 τῶν χειρῶν αὐτῶν. ἐστρεψε
 δὲ ὁ Θεος, και παρεδωκεν αὐ-
 τοὺς λατρεῖν τῇ στρατίᾳ
 του οὐρανου, καθὼς γέγραπ-
 ται ἐν βιβλῳ τῶν προφητῶν,
 “ μὴ σφαγία και θυσίας
 “ προσηνεγκατέ μοι ἐτη τεσ-
 “ σπρακοντα ἐν τῇ ἐρημῳ,
 43 “ οἶκος Ισραηλ· καὶ ἀνελα-
 “ βετε τὴν σκηνὴν του Μο-

in the red sea, and in the
 wilderness for forty years.
 this is that Moses who said 37
 to the children of Israel *
 “ a prophet shall the Lord
 “ your God raise up unto
 “ you of your brethren, like
 “ unto me; him shall ye
 “ hear.” ’twas he that was 38
 in the assembly with our fa-
 thers in the wilderness, and
 with the angel that spoke to
 him on mount Sina: and de-
 livered the oracles to him by
 word of mouth for our use.
 him our fathers would not o- 39
 bey, but rejected him, and they
 return’d to their Egyptian
 disposition. † “ make us 40
 “ gods, said they to Aaron,
 “ to be our guides: for as
 “ for this Moses, who brought
 “ us out of the land of Egypt,
 “ we know not what is be-
 “ come of him.” ’twas 41
 then they made a calf, and
 offered sacrifice to the idol,
 triumphing in the works of
 their own hands. then God 42
 left them, and abandon’d
 them to the worship of the
 celestial army; as it is writ-
 ten in the book of the pro-
 phets‡, “ O ye house of Israel,
 “ is it to me that ye have of-
 “ fered victims, and sacrifici-
 “ ces, for the space of forty
 “ years in the wilderness?
 “ on the contrary, ye carried 43

“ λοχ,

L. 11 2 “ the

* Deut. xviii. 15, 18.

† Exod. xxii. 1.

‡ Amos v. 25.

44 "λοχ, και το αστρον του
 "Θεου υμων ρεμφαν, τους τυ-
 "πους ουκ εποιησατε προσ-
 "κυβειν αυτοις, και μετοι-
 "κιω υμας επεκεινα Βαβυ-
 44 "λωνος." η σκηνη του μαρ-
 τυριου ην τοις πατρασιν η-
 μων εν τη ερημω, καθως διε-
 ταξατο ο λαλων τω Μωση,
 ποιησαι αυτην κατα τον τυ-
 45 πον ον εωρακει. ην και εισι-
 γαρτον διαδεξαμενοι οι πατερες
 ημων μετα Ιησου εν τη κα-
 τασχεσει των εθνων, ων εξω-
 σεν ο Θεος απο προσωπου
 των πατερων ημων, εως των
 46 ημερων Δαβιδ, ος ευρε χαριν
 ενωπιον του Θεου, και ητη-
 σατο ευρειν σκηνωμα τω Θεω
 47 Ιακωβ. Σολομων δε ωκοδο-
 48 μπησεν αυτω οικον. αλλ ουχ
 ο υψιστος εν χειροποιητοις
 (ναοις) κατοικει, καθως ο
 49 προφητης λεγει, "ο ουρανος
 "μοι θρονος η δε γη υποπο-
 "διον των ποδων μου, ποιουν
 " οικον οικοδομησητε μοι ?
 " λεγει Κυριος, η τις τοπος
 " της καταπαυσεως μου ?
 50 " ουχι η χειρ μου εποιησε
 51 " ταυτα παντα ?" σκλη-
 ροτραχηλοι, και απεριτμη-
 τοι τη καρδια και τοις ωσιν,
 υμεις αιει τω πνευματι τω α-
 ριω αντιπιπτετε, ως οι πα-
 52 τερες υμων και υμεις. τινα
 των προφητων ουκ εδιωξαν
 οι πατερες υμων ? και απεκ-

" the tabernacle of * Moloch,
 " and the star of your god †
 " Remphan, figures which
 " ye made to worship them :
 " wherefore I will transport
 " you beyond Babylon." our 44
 fathers had the tabernacle of
 witness in the wilderness, as
 he had appointed, ordering
 Moses to make it according
 to the model that he had seen.
 which our fathers and Joshua 45
 having received, they carry'd
 it into the territory of those
 nations whom God drove out
 upon their arrival : where
 it staid to the time of David,
 who was favoured by God, 46
 and desired to have a settled
 tabernacle for the God of
 Jacob. it was Solomon how- 47
 ever that built him a temple.
 altho' the most high does not 48
 dwell in temples made with
 hands ; as the prophet said ‡,
 " heaven is my throne, and 49
 " earth is my footstool : what
 " house will ye build me ?
 " saith the Lord : or what
 " is the place of my rest ?
 " hath not my hand made 50
 " all these things ?" stubborn 51
 people, whose hearts and ears
 like the uncircumcised, are
 always averse to the holy spi-
 rit : as your fathers did, so
 do ye. was there ever any 52
 prophet whom your fathers
 did not persecute ? have they

TEL-

not

* It signifies King. 2 Kings xxiii. 10.

† Saturn.

‡ Esa. lxvi. 1

ΤΕΙΝΑΝ ΤΟΥΣ ΠΡΟΚΑΤΑΓΓΕΙΛΑΝ-
ΤΑΣ ΠΕΡΙ ΤΗΣ ΕΛΕΥΣΕΩΣ ΤΟΥ
ΔΙΚΑΙΟΥ, ΟΥ ΝΥΝ ΥΜΕΙΣ ΠΡΟΔΟ-
53 ΤΑΙ ΚΑΙ ΦΟΝΕΙΣ ΓΕΓΕΝΗΣΘΕ. ΟΙ-
ΤΙΝΕΣ ΕΛΑΒΕΤΕ ΤΟΝ ΝΟΜΟΝ ΕΙΣ
ΔΙΑΤΑΓΑΣ ΑΓΓΕΛΩΝ, ΚΑΙ ΟΥΚ Ε-
ΦΥΛΑΞΑΤΕ.

54 ΑΚΟΥΟΝΤΕΣ ΔΕ ΤΑΥΤΑ, ΔΙΕ-
ΠΡΙΟΝΤΟ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥ-
ΤΩΝ, ΚΑΙ ΕΒΡΥΧΟΝ ΤΟΥΣ ΟΔΟΝ-
55 ΤΑΣ ΕΠ' ΑΥΤΟΝ. ΥΠΑΡΧΩΝ ΔΕ
ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ, Α-
ΤΕΝΙΣΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ, ΕΙΔΕ
ΔΟΞΑΝ ΘΕΟΥ, ΚΑΙ ΙΗΣΟΥΝ
ΕΣΤΩΤΑ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΘΕ-
56 ΟΥ. ΚΑΙ ΕΙΠΕΝ, ΙΔΟΥ, ΘΕΩ-
ΡΩ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΑΝΕΩΓΜΕΝΟΥΣ,
ΚΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ
ΔΕΞΙΩΝ ΕΣΤΩΤΑ ΤΟΥ ΘΕΟΥ.
57 ΚΡΑΞΑΝΤΕΣ ΔΕ ΦΩΝΗ ΜΕΓΑΛΗ,
ΣΥΝΕΣΧΟΝ ΤΑ ΩΤΑ ΑΥΤΩΝ,
ΚΑΙ ΩΡΜΗΣΑΝ ΟΜΟΘΥΜΑΔΟΝ ΕΠ'
58 ΑΥΤΟΝ. ΚΑΙ ΕΚΒΑΛΟΝΤΕΣ ΕΞΩ
ΤΗΣ ΠΟΛΕΩΣ, ΕΛΘΟΒΟΛΟΥΝ,
ΚΑΙ ΟΙ ΜΑΡΤΥΡΕΣ ΑΠΕΘΕΝΤΟ ΤΑ
ΙΜΑΤΙΑ ΑΥΤΩΝ ΠΑΡΑ ΤΟΥΣ ΠΟ-
ΔΑΣ ΝΕΑΝΙΟΥ ΚΑΛΟΥΜΕΝΟΥ ΣΑΥ-
ΛΟΥ.

59 ΚΑΙ ΕΛΘΟΒΟΛΟΥΝ ΤΟΝ ΣΤΕ-
ΦΑΝΟΝ ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΚΑΙ ΛΕ-
ΓΟΥΝΤΑ, "ΚΥΡΙΕ ΙΗΣΟΥ, ΔΕΞΑΙ
60 "ΤΟ ΠΝΕΥΜΑ ΜΟΥ." ΘΕΙΣ ΔΕ
ΤΑ ΓΟΝΑΤΑ ΕΚΡΑΞΕ ΦΩΝΗ ΜΕ-
ΓΑΛΗ, "ΚΥΡΙΕ, ΜΗ ΣΤΗΣΗΣ
"ΑΥΤΟΙΣ ΤΗΝ ΑΜΑΡΤΙΑΝ ΤΑΥ-
"ΤΗΝ." ΚΑΙ ΤΟΥΤΟ ΕΙΠΩΝ,
1 ΕΣΚΟΙΜΗΘΗ. ΣΑΥΛΟΣ ΔΕ ΠΝ ΣΥΝ-
ΕΥΔΟΚΩΝ ΤΗ ΑΝΑΙΡΕΣΕΙ ΑΥ-
ΤΟΥ.

not slain those who predicted
the coming of that just per-
son whom you have so lately
betrayed and murder'd? you, 53
I say, who received the law
by the administration of an-
gels, but have not however
observ'd it.

When they heard these 54
things, they were transported
with rage, and gnashed their
teeth against him. but he, 55
full of the holy spirit, fix'd
his eyes towards heaven, and
saw the glory of God, and
Jesus standing at the right
band of God. and he said, 56
there I see the heavens open,
and the son of man standing
on the right hand of God.
then they broke out into a 57
loud cry, and stopping their
ears, fell upon him all at
once. then they dragg'd him 58
out of the city, and stoned
him: the false witnesses hav-
ing laid down their clothes at
a young man's feet, whose
name was Saul.

Thus they stoned Stephen, 59
while he was calling upon
God, and saying, "Lord
"Jesus, receive my spirit." and on his knees he cried with 60
a loud voice, "Lord, lay not
"this sin to their charge." and having said this, he ex-
pired. and Saul was accessory
to his death.

ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΕΚΕΙΝΗ ΤΗ ἡ-
μερᾷ διωγμος μετὰς ἐπὶ τὴν
ἐκκλῃσιαν τὴν ἐν Ἱεροσολυ-
μοῖς, πάντες τε διεσπάρησαν
κατὰ τὰς χώρας τῆς Ἰουδαί-
ας καὶ Σαμαρείας, πλην τῶν
2 ἀποστόλων. συνεκοιμῶσαν δὲ
τὸν Στεφάνου ἀνδρεῖς εὐλα-
βεῖς, καὶ ἐποίησαντο κοπε-
3 τὸν μετὰν ἐπ' αὐτῷ. Σαυ-
λος δὲ ἐλυμαίνεται τὴν ἐκκλη-
σίαν, κατὰ τοὺς οἴκους εἰσ-
πορεύμενος, συρῶν τε ἀν-
δρας καὶ γυναῖκας, παρὰ δίδου
4 εἰς φυλακὴν. οἱ μὲν οὖν δια-
σπαρέντες διηλθον εὐαγγελι-
ζόμενοι τὸν λόγον.

5 Φίλιππος δὲ κατελθὼν εἰς
πολιν τῆς Σαμαρείας, ἐκη-
ρυσσεν αὐτοῖς τὸν Χριστόν.
6 προσείχον τε οἱ ὄχλοι τοῖς λε-
γομένοις ὑπὸ τοῦ Φιλίππου
ὁμοθυμαδόν, ἐν τῷ ἀκοῦειν
αὐτοὺς καὶ βλέπειν τὰ ση-
7 μεία ἃ ἐποίει. πολλῶν γάρ
τῶν ἐκόντων πνεύματα ἀκα-
θάρτα, βόωντα μεγάλη φω-
νῇ, ἐπῆρχετο: πολλοὶ δὲ πα-
ραλελυμένοι καὶ χωλοὶ ἐθερά-
8 πυνθίσαν. καὶ ἐγένετο χαρὰ
μεγάλη ἐν τῇ πόλει ἐκείνῃ.

9 Ἄνθρωπος δὲ τις ὀνοματὶ Σίμων
προυπηρχεν ἐν τῇ πόλει μα-
γικῶν καὶ ἐξιστῶν τὸ ἔθνος
τῆς Σαμαρείας, λεγὼν εἶναι
10 τίνα ἑαυτὸν μετὰν. ὃ προ-
σεῖχον πάντες ἀπὸ μικροῦ ἕως

*At that time the persecu-
tion was so violent against the
church at Jerusalem, they
were all dispers'd through
the regions of Judea and Sa-
maria, except the apostles,
and some devout men who
carried Stephen to his bu-
rial, making great lamenta-
tion over him. as for Saul,
he made havock of the
Church, entering into their
houses, whence he dragg'd
away both men and women,
to throw them into prison.
but they that were dispers'd,
preach'd the gospel wherever
they went.*

Philip being arrived at 5
Samaria, preached Christ to 6
them. the people attended 6
with great unanimity, bear-
ing his discourses, and observ-
ing the miracles he wrought.
for the impure spirits, with 7
great outcries, came out of
many that were possessed:
many paralytic, and lame peo-
ple were cured. which caused 8
great joy in that city.

One Simon was then resi- 9
dent in that place, who pre-
tended to be something extra-
ordinary, and by his magical
practices had so enchanted the
people of Samaria, that they 10
all followed him, both old and

μεγαλου, λεγοντες, ουτος εστιν η δυναμις του Θεου η
 11 μεγαλη. προσειχον δε αυτω, δια το ικανω χρονω ταις μαρτυρiais εξεστακεναι αυτους.
 12 οτε δε επιστευσαν τω Φιλιππω ευαγγελιζομενω τα περι της βασιλειας του Θεου, και του ονοματος του Ιησου Χριστου, εβαπτιζοντο. ανδρες τε και γυναικες. ο δε
 13 Σιμων και αυτος επιστευσε, και βαπτισθεις ην προσκαρτερων τω Φιλιππω, θεωρων τε σημεια και δυναμεις μεγαλης γινόμενας, εξιστατο.

14 Ακουσαντες δε ηεν Ιεροσολυμοις αποστολοι οτι δεδεκται η Σαμαρεια του λογου του Θεου, απεστειλαν προς αυτους τον Πητρον και Ιωαννην. οιτινες καταβαντες προσπνυξαντο περι αυτων, οπως λαβουσι πνευμα αγιον.
 16 ουπω γαρ ην επ' ουδενι αυτων επιπετωκος, μονον δε βεβαπτισμενοι υπηρχον εις το
 17 ονομα του Κυριου Ιησου. τοτε επιτιθουν τας χειρας επ' αυτους, και ελαμβανον πνευμα αγιον. θεασαμενος δε ο
 18 Σιμων οτι δια της επιθεσεως των χειρων των αποστολων διδοται το πνευμα το αγιον, προσηνεγκεν αυτοις χρηματα,
 19 λεγων, δοτε και μοι την εξουσιαν ταυτην, ινα ω αν επιθω τας χειρας, λαμβανη
 πνευμα

and young. this man, said they, is the plenipotentiary of God. no wonder they were
 11 so attach'd to one, who had for a long time insatuated them with his arts. but when
 12 they had embraced the doctrine of Philip, concerning the kingdom of the Messias, and the authority of Jesus Christ, they were baptized, both men and women. nay,
 13 Simon himself became a proselyte : and after he was baptized, he continued with Philip, and was transported at the sight of the miracles and prodigies which he perform'd.

Now when the apostles
 14 who were at Jerusalem, heard that the Samaritans had embraced the word of God, they sent Peter and John, who upon their ar-
 15 rival, prayed for them that they might receive the holy spirit. (for as yet he had
 16 not descended on any of them : they having only been baptized in the name of the Lord Jesus) the apostles therefore
 17 gave them imposition of hands, and they received the holy spirit. when Simon saw that
 18 the holy spirit was given by imposition of the hands of the apostles, he offered them money, saying, give me too this
 19 power, that on whomsoever I lay hands he may receive the

20 πνευμα ἄγιον. Πέτρος δὲ εἶπε πρὸς αὐτὸν, τὸ ἀργύριον σου σὺν σοὶ εἶπ' εἰς ἀπώλειαν, ὅτι τὴν δῶρεάν τοῦ Θεοῦ ἐνομίσας διὰ κρημάτων κτασθαι. οὐκ ἐστὶ σοὶ μέρος οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεία ἐνώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἂν ἀφεθῇσεται σοὶ ἡ ἐπινοία τῆς καρδίας σου. εἰς γὰρ χολὴν πικρίας καὶ συνδέσμον ἀδικίας ὄρω σε οὕτως. ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μὴ ἐν ἐπελθῇ ἐπ' ἐμὲ ὧν εἰρηκατέ. οἱ μὲν οὖν διαμαρτυραμένοι, καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπεστρέψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κωμὰς τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, ἀναστῆθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, αὕτη

27 ἐστὶν ἐρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ, ἀνὴρ Αἰθιοπῆς εὐνοῦχος, δυναστὴς Κανθακῆς τῆς βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς ἐπληθύνει προσκυνητῶν εἰς Ἱερουσαλὴμ.

28 ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ,

the holy spirit. but Peter said unto him, thy money perish with thee, for thinking that the gift of God may be purchased with money. thou hast no manner of share in this gift: for thy heart is not right in the sight of God. repent therefore of this thy wickedness, and pray to God, if it be possible, this suggestion you have entertained. for I perceive you are upon the brink of misery, led captive by your sin. Simon answered, do you pray to the Lord for me, that nothing like what you mention may befall me. after this the apostles having certified and preached the word of the Lord, returned to Jerusalem, preaching the gospel by the way in many villages of the Samaritans.

*Now an angel of the Lord spoke to Philip, saying, arise, and go toward the south, by the way that leads from Jerusalem to Gaza, in the desert. accordingly he departed: and met a man of Ethiopia, an eunuch of great authority under * Candace queen of the Ethiopians, and was her high-treasurer: he had been at Jerusalem, to perform the duties of a proselyte, but was now upon his return, and sat in his chariot*

* Queen of Meroë.

του, και ανερινωσκε τον προ-
 29 φητην Ησαιαν. ειπε δε το
 πνευμα τω Φιλιππω, προσ-
 ελθε, και κολληθητι τω αρ-
 30 ματι τουτω. προσδραμων
 δε ο Φιλιππος ηκουσεν αυτου
 αναρινωσκοντος τον προφη-
 την Ησαιαν, και ειπεν, αρα
 γε γινωσκεις α αναρινωσκεις?
 31 ο δε ειπε, πως γαρ αν δυναί-
 μην, εαν μη τις οδηγησῃ με?
 παρεκαλεσε τε τον Φιλιππου
 αναβαιντα καθισαι συν αυ-
 32 τω. * η δε περιοχη της γρα-
 φης ην ανερινωσκεν, ην αυτην,
 ως προβατον επι σφαγην
 ηχθη, και ως αμνος εναν-
 τιον του κειροντος αυτου
 αφωνος, ουτως ουκ ανοιγει
 33 το στομα αυτου. εν τη
 ταπεινωσει αυτου η κρισις
 αυτου, ηρθη: την δε γε-
 νεαν αυτου τις διηγησε-
 ται? οτι αιρεται απο της
 34 ης η ζωη αυτου." απο-
 κριθεις δε ο ευνουχος τω Φι-
 λιππω, ειπε, θεομαι σου,
 περι τινος ο προφητης λεγει
 τουτο? περι εαυτου, η περι
 35 ετερου τινος? ανοιξας δε ο Φι-
 λιππος το στομα αυτου, και
 αρξαμενος απο της γραφης
 ταυτης, ευηγγελισατο αυτω
 36 τον Ιησουν. ως δε επορευον-
 το κατα την οδον, παθον επι
 τι υδωρ, και φησιν ο ευνου-
 χος, ιδου υδωρ, τι κωλυει με
 37 βαπτισθηναι? [ειπε δε ο
 Φιλιππος, ει πιστευεις εξ ο-
 λης της καρδιας, εξεστιν.
 απο-

riot, reading the prophet E-
 saias. then the spirit said un- 29
 to Philip, go near, and ad-
 vance to his chariot. Philip 30
 ran to him, and bearing
 him read the prophet Esaias,
 said, do you understand what
 you read? how can I, an- 31
 swer'd he, without some ex-
 positor? and he desired Phi-
 lip to mount, and sit with
 him. the passage of the scrip- 32
 ture which he read, was
 this, " he was led as a sheep
 " to the slaughter, and like
 " a lamb before his shearer,
 " was dumb, so opened he not
 " his mouth: in his humili- 33
 " ation he was judged, he
 " was taken off: and who
 " shall describe the men of
 " his time? for the land
 " has taken away his life." and the eunuch answered Phi- 34
 lip, and said, pray, of whom
 does the prophet say this? of
 himself, or of some other? then Philip enter'd upon the 35
 subject, and show'd how the
 whole passage was applica-
 ble to Jesus. as they pur- 36
 sued their journey, they came
 to a place of water: and
 the eunuch said, see, here is
 water; what should binder
 my being baptized? [and 37
 Philip said, if you believe
 with all your heart, you may.
 and he answered, I do be-
 lieve that Jesus Christ is the
 M m m son

αποκριθεις δε ειπε, πισ-
 τευω τον υιον του Θεου ειναι
 38 τον Ιησουν Χριστον*.] και
 εκελευσε στηναι το αρμα, και
 κατεβησαν αμφοτεροι εις το
 υδωρ, ο, τε Φιλιππος και ο
 ευνουχος, και εβαπτισεν αυ-
 39 τον. οτε δε ανεβησαν εκ του
 υδατος, πνευμα Κυριου ηρ-
 πασε τον Φιλιππον, και ουκ
 ειδεν αυτον ουκετι ο ευνουχος,
 επορευετο γαρ την οδον αυ-
 40 του χαιρων. Φιλιππος δε
 ευρεθη εις Αζωτον, και διε-
 χομενος ευηγγελιζετο τας πο-
 λεις πασας, εως του ελθειν
 αυτον εις Καισαρειαν.

1 Ο δε Σαυλος ετι εμπνεων
 απειληκ και φονου εις τους
 μαθητας του Κυριου, προ-
 2 σελθων τω αρχιερει, ητησα-
 το παρ αυτου επιστολας εις
 Δαμασκον προς τας συναγω-
 γας, οπως εαν τινας ευρη της
 οδου ουτας ανδρας τε και γυ-
 ναικας, δεδεμενους αραγη εις
 Ιερουσαλημ.

son of God.] so he order'd 38
 the charioteer to stop: and
 they went down into the wa-
 ter, both Philip and the
 eunuch; and he baptized
 him. when they were come 39
 out of the water, the spirit
 of the Lord caught away
 Philip, that the eunuch saw
 him no more: and he pur-
 sued his way with joy. but 40
 Philip was found at Azotus:
 and passing on, he
 preached in all the cities, till
 he came to Cesarea.

Saul still breathing out no- 1
 thing but threats and slaugh-
 ter against the disciples of
 the Lord, went to the high 2
 priest, and demanded letters
 for the synagogues of Damas-
 cus, that if he found any of this
 sect, whether men or women,
 he might bring them bound
 to Jerusalem.

Εν

As

* V. 37. This verse is not in the Complutensian edition; nor in the MSS. of Stephens a. s. a. 15. the Alexandrian MS. a Greek MS. of Erasmus. Magdal. new Col. 2. Lincoln. Montfort. Laud. 2. eight MSS. of Cardinal Barbarini. Petav. 1. 3. Cantab. 1. Beza 2. Covel. 2. 3. Mount Sinai. Leicest. Bartier. 2. Vienna. Seidel. nor in the Coptic, the Syriac, and Ethiopic versions; nor in the Latin MS. of Beda; nor in Chrysostom. Grotius thinks it an interpolation; and Dr. Mills says, that the verse should be left out of so many of the most valuable and most antient manuscripts, either by the negligence or the fraud of transcribers, is really incredible: that most probably it was at first only a marginal note, which at length slipped into the text, tho' very early, because the Vulgat, Irenæus, Cyprian, and the very antient MS. of Laud, have it, but with some variation; a farther proof of its being supposititious. he concludes, by thinking it was borrowed from v. 9. cap. 10. of the Ep. to the Romans. Vid. a. 4. l. 8. & Prol. 37 r.

3 ΕΝ ΔΕ Τῷ ΠΟΡΕΥΕΣΘΑΙ, ΕΓΕ-
 ΝΕΤΟ ΑΥΤΟΝ ΕΓΓΙΖΕΙΝ Τῇ ΔΑ-
 ΜΑΣΚῳ, ΚΑΙ ΕΞΑΙΦΝΗΣ ΠΕΡΙΕ-
 ΣΤΡΑΨΕΝ ΑΥΤΟΝ ΦΩΣ ΑΠΟ ΤΟΥ
 4 ΟΥΡΑΝΟΥ. ΚΑΙ ΠΕΣΩΝ ΕΠΙ ΤΗΝ
 ΓΗΝ, ΠΚΟΥΣΕ ΦΩΝΗΝ ΛΕΓΟΥΣΑΝ
 ΑΥΤῳ, ΣΑΟΥΛ, ΣΑΟΥΛ, ΤΙ
 5 ΜΕ ΔΙΩΚΕΙΣ; ΕΙΠΕ ΔΕ, ΤΙΣ ΕΙ,
 ΚΥΡΙΕ; Ὁ Δὲ ΚΥΡΙΟΣ ΕΙΠΕΝ: ΕΓΩ
 ΕΙΜΙ ΙΗΣΟΥΣ ὃν ΣΥ ΔΙΩΚΕΙΣ,
 6 [ΣΚΛΗΡΟΝ * ΣΟΙ ΠΡΟΣ ΚΕΝΤΡΑ
 ΛΑΚΤΙΖΕΙΝ. ΤΡΕΜΩΝ ΤΕ ΚΑΙ
 ΘΑΜΒΩΝ ΕΙΠΕ, ΚΥΡΙΕ, ΤΙ ΜΕ
 ΘΕΛΕΙΣ ΠΟΙΗΣΑΙ; ΚΑΙ Ὁ ΚΥΡΙΟΣ
 ΠΡΟΣ ΑΥΤΟΝ,] ΑΛΛ' ΑΝΑΣΤΗΘΙ
 ΚΑΙ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ, ΚΑΙ
 ΛΑΛΗΘΗΣΕΤΑΙ ΣΟΙ ΤΙ ΣΕ ΔΕΙ
 7 ΠΟΙΕΙΝ. Ἄ Δὲ ἄνδρες ἃ συνο-
 ΔΕΥΟΝΤΕΣ ΑΥΤῳ, ΕΙΣΤΗΚΕΙΣΑΝ
 ΕΝΝΕΟΙ, ΑΚΟΥΟΝΤΕΣ ΜΕΝ ΤΗΣ ΦΩ-
 ΝΗΣ, ΜΗΔΕΝΑ Δὲ ΘΕΩΡΟΥΝΤΕΣ.
 8 ΠΗΡΘΗ Δὲ Ὁ ΣΑΥΛΟΣ ΑΠΟ ΤΗΣ
 ΓΗΣ, ΑΝΕΩΓΜΕΝΩΝ Δὲ ΤΩΝ ΟΦ-
 ΘΑΛΜΩΝ ΑΥΤΟΥ, ΟΥΔΕΝΑ ΕΒΛΕ-
 ΠΕ, ΧΕΙΡΑΓΩΓΟΥΝΤΕΣ Δὲ ΑΥΤΟΝ,
 9 ΕΙΣΗΓΑΓΟΝ ΕΙΣ ΔΑΜΑΣΚΟΝ, ΚΑΙ
 ΠΝ ΗΜΕΡΑΣ ΤΡΕΙΣ ΜΗ ΒΛΕΠΩΝ,
 ΚΑΙ ΟΥΚ ΕΦΑΓΕΝ, ΟΥΔὲ ΕΠΙΕΝ.

10 ΗΥ Δὲ ΤΙΣ ΜΑΘΗΤΗΣ ΕΝ ΔΑ-
 ΜΑΣΚῳ ΟΝΟΜΑΤΙ ΑΝΑΝΙΑΣ, ΚΑΙ
 ΕΙΠΕ ΠΡΟΣ ΑΥΤΟΝ Ὁ ΚΥΡΙΟΣ ΕΝ
 ὀρα-

As he was on his journey, 3
and near Damascus, on a
sudden, a light from heaven
surrounded him, and he fell 4
to the ground, and heard a
voice which said to him, Saul,
Saul, why persecutest thou
me? and he said, who art 5
thou, Lord? and the Lord
said, I am Jesus whom thou
persecutest: [it is hard for
thee to kick against the goad.
then trembling with the fright 6
Saul said, Lord, what wilt
thou have me to do? and the
Lord [said to him,] but rise,
and go into the city, and you
shall be told what you must do.
the mean while the men who 7
accompany'd him, remain'd
astonish'd, bearing a voice,
but seeing no one. at length 8
Saul rose from the ground;
and when he opened his eyes,
he could not see: so that they
led him by the hand, and
brought him to Damascus,
where he was three days 9
without sight, and did nei-
ther eat nor drink.

Now there was a disciple 10
at Damascus, named Ana-
nias, to whom the Lord said
 M m m 2 *in*

* All from διωκεις to αλλα αναστηθι is not in the Complutensian edition, nor in any of the fourteen MSS. of R. Stephens, nor of Laud. 2, 3. new Col. 1, 2. Magdal. Lincoln. eight of Barbarini, Cantab. 2. Petav. 1, 3. Covel. 2, 3, 4. Mount Sinah, Leicest. Bat. 2. Montfort, Vien. Seidel, nor in the Coptic, or Syriac versions, nor in Chrysostom. Erasmus, Beza, Grotius, &c. conclude it was borrowed from Acts xxii. 10. and xxvi. 14. see Dr. Mills a. l. & Prol. 881.

11 δραματι, Ανανια, ὁ δὲ εἶπεν,
 11 ἰδοὺ ἐγώ, Κύριε. ὁ δὲ Κύριος
 πρὸς αὐτὸν, ἀναστὰς πορευ-
 θήτι ἐπὶ τὴν ῥύμην τὴν κα-
 λουμένην Εὐθείαν, καὶ ζητη-
 σον ἐν οἰκίᾳ Ἰουδᾶ Σαυλὸν ο-
 νοματι, Ταρσεα, ἰδοὺ γάρ
 12 προσεύχεται. καὶ εἶδεν ἐν ο-
 ραματι ἀνδρᾶ ονοματι Ανα-
 νιαν εἰσελθόντα, καὶ ἐπιθεν-
 ῖτα αὐτῷ χεῖρα, ὅπως ανα-
 13 βλεψῇ. ἀπεκριθὲν δὲ ὁ Ανα-
 νίας, Κύριε, ἀκήκοα ἀπὸ
 πολλῶν περὶ τοῦ ἀνδρός του-
 του, ὅσα κακὰ ἐποίησε τοῖς
 14 ἁγίοις σου ἐν Ἱερουσαλὴμ. καὶ
 ὡδὲ ἔχει ἐξουσίαν παρὰ τῶν
 ἀρχιερέων, ὄψαι πάντας
 τοὺς ἐπικαλούμενους τὸ ονο-
 15 μα σου. εἶπε δὲ πρὸς αὐτὸν
 ὁ Κύριος, πορεύου, ὅτι σκευὸς
 ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ
 βαστάσαι τὸ ὄνομα μου ἐνω-
 πίων ἐθνῶν, καὶ βασιλεῶν,
 16 υἱῶν τε Ἰσραὴλ. ἐγὼ γὰρ ὑ-
 ποδείξω αὐτῷ ὅσα δεῖ αὐτὸν
 ὑπὲρ τοῦ ὀνόματος μου πα-
 17 θεῖν. ἀπῆλθε δὲ Ἀνανίας,
 καὶ εἰσηλθὲν εἰς τὴν οἰκίαν,
 καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖ-
 ρας, εἶπε, Σαυλ ἀδελφε, ὁ
 Κύριος ἀπεσταλκε με (Ἰη-
 σους) ὁ ὀφθεὶς σοι ἐν τῇ ὁδῷ
 ἢ ἤρχου ὅπως ἀναβλεψῇς,
 καὶ πλησθῇς πνεύματος ἁγίου.
 18 καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν
 ὀφθαλμῶν αὐτοῦ ὥσπερ λεπι-
 δες, ἀνεβλεψέ τε, καὶ ἀνασ-

in a vision, Ananias! and
he said, Lord, here I am.
and the Lord said unto him, 11
arise, and go to the street called
Straight, and enquire at the
house of Judas, for one Saul
of Tarsus: for he is there
at prayer. (at that very in- 12
stant Saul saw in a vision
the said Ananias come in,
and put his hand on him, to
restore his sight.) then Ana- 13
nias answered, Lord, I have
heard from many that this
man has done a world of
mischiefs to thy saints at Je- 14
rusalem: he is now here, and
is intower'd by the chief
priests, to imprison all that
make profession of thy name.
go, said the Lord to him: 15
for he is the instrument I
have chosen, to bear my
name to the Gentiles, to
kings, and to the children of
Israel. for I will make him 16
see how much he must suffer
for my name. Ananias there- 17
fore departed, and being ar-
rived at the house, he put
his hands on Saul, and said,
brother Saul, the Lord, even
Jesus that appeared to you on
your journey hither, hath sent
me, that you might obtain
your sight, and be filled with
the holy spirit. immediately 18
there fell from his eyes some-
thing like scales, and he re-
cover'd his sight; upon which
be

τας εβαπτισθη. και λαβων
19 τροφην, ενισχυσεν. εγενετο
δε (ο Σαυλος) μετα των εν
Δαμασκω μαθητων ημερας
τινας.

20 Και ευθως εν ταις συνα-
γωγαις εκηρυσσε τον Ιησουν,
οτι ουτος εστιν ο υιος του
21 Θεου. εξισταντο δε παντες
οι ακουοντες, και ελεγον, ουχ
ουτος εστιν ο πορνησας εν Ιε-
ρουσαλημ τους επικαλουμε-
νους το ονομα τουτο, και ωδε
εις τουτο εληλυθει ινα δεδε-
μενους αυτους αραγη επι τους
22 αρχιερεις? Σαυλος δε μαλ-
λον ενεδυναμουτο, και συνε-
χυε τους Ιουδαίους τους κα-
τοικουντας εν Δαμασκω,
συμβιβάζων οτι ουτος εστιν
ο Χριστος.

23 Ως δε επληρουντο ημεραι
ικαναι, συνεβουλευσαντο οι
24 Ιουδαίοι ανελειν αυτον. εγ-
νωσθη δε τω Σαυλω η επι-
βουλη αυτων. παρετηρουν
τε τας πυλας ημερας τε και
νυκτος, όπως αυτον ανελωσι.
25 λαβοντες δε αυτον οι μαθη-
ται νυκτος, καθηκαν δια του
τειχους, καλασαντες εν σπυ-
26 ριδι. παραγενομενος δε (ο
Σαυλος) εις Ιερουσαλημ, ε-
πειρατο κολλασθαι τοις μα-
θηταις, και παντες εφοβουν-
το αυτον, με πιστευοντες οτι
27 εστι μαθητης. Βαρναβας δε
επιλαβομενος αυτον, ηγαγε
προς τους αποστολους, και διη-

he instantly arose, and was
baptized. and when he had
19 taken some food, he was re-
fresh'd. after which Saul
staid some time with the dis-
ciples at Damascus.

Immediately he maintain-20
ed in the synagogues, that
Jesus was the son of God.
the audience were all ama-21
zed, and said, is not this he
that persecuted the professors
of this doctrine at Jerusalem,
and came here on purpose to
carry them prisoners to the
chief priests? however Saul 22
still gain'd ground, and con-
founded the Jews of Damas-
cus, proving that Jesus was
the Messias.

A good while after, the 23
Jews conspir'd to kill him:
but Saul was appriz'd of their 24
plot. and as they were night
and day upon the watch at
the gates, in order to kill
him, the disciples took him 25
by night, and let him down
the wall in a basket. when 26
Saul was come to Jerusalem,
he try'd to associate himself
with the disciples: but they
were all afraid of him, and
could not be persuaded that
he was a disciple. thereupon 27
Barnabas took him with him
to the apostles, and re-
lated to them how the Lord
had

ἀπηγάτο αυτοὺς πῶς ἐν τῇ
ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι
ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
Δαμασκῷ ἐπαρρησιασάτο ἐν
28 τῷ ὀνόματι τοῦ Ἰησοῦ. καὶ
πν μετ' αὐτῶν εἰσπορευόμενος
εἰς Ἱερουσαλὴμ, καὶ παρρη-
σιαζόμενος ἐν τῷ ὀνόματι τοῦ
29 Κυρίου Ἰησοῦ. ἐλάλει τε καὶ
συνέλειπτε πρὸς τοὺς Ἑλλη-
νιστάς, οἱ δὲ ἐπεχειροῦν αὐ-
30 τὸν ἀνελεῖν. ἐπιγινώσκοντες δὲ
οἱ ἀδελφοὶ κατήγαγον αὐτὸν
εἰς Καισαρείαν, καὶ ἔξαπεσ-
τείλαν αὐτὸν εἰς Τάρσον.

31 Αἱ μὲν οὖν ἐκκλησίαι καθ'
ὅλης τῆς Ἰουδαίας καὶ Γαλι-
λαιας καὶ Σαμαρείας εἶχον εἰ-
ρηνὴν, οἰκοδομουμέναι καὶ πο-
ρευόμεναι τῷ φόβῳ τοῦ Κυ-
ρίου, καὶ τῇ παρακλήσει
τοῦ ἁγίου πνεύματος ἐπλη-
32 θυνόντο. ἐγένετο δὲ Πέτρον
διερχόμενον διὰ πάντων, κα-
τελθεῖν καὶ πρὸς τοὺς ἁγίους
τοὺς κατοικοῦντας Λυδᾶν.
33 εὔρε δὲ ἐκεῖ ἀνθρώπον τινα Λι-
νεαν ὀνόματι, ἐξ ἑτῶν ὀκτῶ
κατακειμενον ἐπὶ κραββάτῳ,
34 ὃς πν παραλελυμένος. καὶ
εἶπεν αὐτῷ ὁ Πέτρος, Λινεά,
ἰάται σε Ἰησοῦς ὁ Χριστός,
ἀναστῆθι, καὶ στρώσον σε-
αυτῷ. καὶ εὐθὺς ἀνεστῆ.
35 καὶ εἶδον αὐτὸν πάντες οἱ κα-
τοικοῦντες Λυδᾶν καὶ τὸν
Σαρωνᾶν, οἵτινες ἐπεστρέψαν
ἐπὶ τὸν Κύριον.

36 Ἐν Ἰοππῇ δὲ τις πν μαθη-
τρια ὀνόματι Ταβίθα, ἡ δι-
ερμηνευομένη

had appear'd to him on his
journey, and had spoken to
him, and how publickly Saul
had preach'd at Damascus
in the name of Jesus. then 28
he convers'd freely with the
apostles at Jerusalem: and he 29
openly preach'd in the name of
the Lord Jesus, and disputed
against the Hellenists, who
therefore plotted against his
life: which when the bre- 30
thren knew, they brought him
down to Cesarea, and sent
him away to Tarsus.

Then the churches in all 31
Judea, Galilee, and Sama-
ria, were unmolested and esta-
blish'd, and by their religious
conduct, and the assistance of
the holy spirit, grew more
extensive. now as Peter was 32
making a general visitation,
he went to Lydda to see the
converts in that city, where 33
finding a man named Eneas,
a paralytic, who had kept
his bed eight years, Peter 34
said to him, Eneas, Jesus,
who is the Messiah, gives
thee health: rise, and make
your bed your self: upon
which he immediately rose.
and all that dwelt at Lyd- 35
da, and Saron, saw him,
and became converts to the
Lord.

At Joppa there was a 36
disciple named Tabitha, that
is

ερμηνευομενη λεγεται Δορκας, αὕτη νῦν πληρης αγαθων εργων και ελεημοσυνων. ὧν ἐ-
 37 ποιει. εγενετο δε εν ταις ημεραις εκειναις ασθενησασαν αυτην αποθανειν, λουσαντες δε αυτην εθηκαν εν ὑπερω. 38
 38 εγγυς δε ουσης Λυδδης τη Ιοππη, οι μαθηται ακουσαντες οτι Πετρος εστιν εν αυτη, απεστειλαν δυο ανδρας προς αυτον, παρακαλουντες μη οκνησαι διελθειν εως αυτων.

39 Αναστας δε Πετρον συναλθεν αυτοις, ον παραγενομενον ανηγαγον εκ του υπερωον, και παρεστησαν αυτω πασαι αι χηραι κλαιουσαι, και επιδεικνυμεναι χιτωνας και ιματια οσα εποιει μετ' αυτων
 40 ουσα η Δορκας. εκβαλων δε εξω παντας ο Πετρος, θεις τα ρονατα προσπυξατο, και επιστρεψας προς το σωμα, ειπε, Ταβιθα, αναστηθι. η δε ηνοιξε τους οφθαλμους αυτης, και ιδουσα τον Πετρον,
 41 ανεκαθισε. δους δε αυτη χειρα, ανεστησεν αυτην, φωτισας δε τους αγιους και τας χηρας, παρεστησεν αυτην
 42 ζωσαν. πρωστον δε εγενετο καθ' ολης της Ιοππης, και πολλοι επιστευσαν επι του
 43 Κυριου. εγενετο δε ημερας ικανας μειναι αυτον εν Ιοππη παρα τινι Σιμωνι βυρσει.

is in Greek, * Dorcas : this woman was very active in all the offices of benevolence and charity. she happen'd 37 to fall sick at that time, and died : after they had bath'd her body, they laid her out in an upper chamber. as 38
 Lydda was near Joppa, and the disciples having heard that Peter was there, they sent two men to him to desire he would come to them without delay.

Peter immediately went 39 with them, and when he was come, they conducted him to the upper chamber : and all the widows advanc'd to him weeping, and shew'd the robes and garments which Dorcas made while she was with them. but Peter turn'd 40 them all out, and kneeled down and prayed, then turning towards the body, Tabitha, said he, arise immediately. she opened her eyes : and when she saw Peter, she sat up. Peter lent her 41 his hand, and lift her up ; and having called the saints and widows, he presented her alive. this was soon spread 42 thro' all Joppa ; and many believed in the Lord. so that 43 Peter staid there a considerable time with one Simon a tanner.

1 Αὐτὸς δὲ τις ἦν ἐν Καισα-
 ρείᾳ ὀνοματὶ Κορνηλίος, ἐ-
 κατοντάρχης ἐκ σπειρῆς τῆς
 2 καλουμένης Ἰταλικῆς, εὐσεβὴς
 καὶ φοβούμενος τὸν Θεόν, συν-
 παντὶ τῷ οἰκῷ αὐτοῦ, ποιῶν
 τε ἐλεημοσύνας πολλὰς τῷ
 λαῷ, καὶ δεόμενος τοῦ Θεοῦ
 3 διαπαντός. εἶδεν ἐν ὄραματι
 φανερῶς, ὥσπερ ὥραν ἐννατὴν
 τῆς ἡμέρας, ἀγγέλων τοῦ Θε-
 4 οῦ εἰσελθόντα πρὸς αὐτὸν,
 καὶ εἰπόντα αὐτῷ, Κορνη-
 λιε. ὁ δὲ ἀτενίσας αὐτῷ,
 καὶ ἐμφοβὸς γενομένος, εἶπε,
 τί ἐστὶ Κύριε; εἶπε δὲ αὐτῷ,
 αἱ προσευχαὶ σου καὶ αἱ ἐλε-
 ημοσύναι σου ἀνεβήσαν ἐκ
 5 μνημοσύνων ἐνώπιον τοῦ Θε-
 οῦ. καὶ νῦν πέμψον εἰς Ἰοπ-
 πὴν ἀνδράς, καὶ μεταπέμψαι
 Σίμωνα ὃς ἐπικαλεῖται Πέ-
 6 τρος. οὗτος ξενίζεται παρὰ
 τινὶ Σίμωνι βυρσεὶ, ᾧ ἐστὶν
 οἰκία παρὰ θαλάσσαν.
 7 Ὡς δὲ ἀπῆλθεν ὁ ἀγγελὸς ὁ
 λαλῶν αὐτῷ φωνήσας δύο
 τῶν οἰκετῶν αὐτοῦ, καὶ
 8 στρατιωτὴν εὐσεβὴ τῶν
 προσκαρτερούντων αὐτῷ, καὶ
 ἐξηγήσαμενος αὐτοῖς ἅπαντα,
 ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰ-
 9 οππὴν.
 Τῇ δὲ ἐπαυριῶν ὁδοιποροῦν-
 τῶν ἐκεῖνων, καὶ τῇ πολὺ ἡ-
 10 ρίζοντων, ἀνέβη Πέτρος ἐπὶ
 τὸ δῶμα προσευξάσθαι, περὶ
 ὥραν ἑκτὴν. ἐγένετο δὲ προσ-
 πεινός, καὶ θέλεε γευσάσθαι,
 παρα-

In Cefarea there was a cen-
 1 tution of a cohort in the Italic
 legion, whose name was Corne-
 lius, a religious man, and was
 2 a profelyte, together with all
 his family: he gave much alms
 to the people, and was assidu-
 ous in his prayers to God.
 one day about the ninth hour,
 3 he clearly saw in a vision
 an angel of God, who ad-
 dressed himself to him, and
 said, Cornelius! and when
 4 he looked on him, he was a-
 fraid, and said, what is it,
 Lord? and he said to him,
 thy prayers and thine alms
 have been observ'd and ap-
 5 prov'd by God. send mes-
 sengers immediately to Joppa,
 for one Simon, whose sir-
 name is Peter: he lodges
 6 with one Simon a tanner,
 whose house is by the sea-side.

As soon as the angel that
 7 spoke to Cornelius was de-
 parted, he called two of his
 domesticks, and a devout
 soldier, one of those that were
 in waiting: and after he had
 8 related to them the whole af-
 fair, he sent them to Joppa.

On the morrow as they
 9 were on their journey, and
 drew nigh the city, Peter
 went upon the leads to pray,
 about the sixth hour. and
 10 being seiz'd with hunger, he
 would

- παρασκευάζοντων δὲ ἐκείνων,
 ἐπέπεσεν ἐπ' αὐτὸν ἐκστασις.
 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωρ-
 μένον, καὶ καταβαίνον (ἐπ'
 αὐτὸν) σκευὸς τι ὡς ὀθονὴν
 μετὰ πλιν, τέσσαρσιν ἀρχαῖς
 δεδεμένον, καὶ καθιεμένον ἐπὶ
 12 τῆς γῆς. ἐν ᾧ ὑπῆρχε πάντα
 τὰ τετραπόδα, καὶ τὰ ἐρ-
 πετά τῆς γῆς, καὶ τὰ πετει-
 13 να τοῦ οὐρανοῦ. καὶ ἐγενέτο
 φωνὴ πρὸς αὐτὸν. ἀναστὰς
 14 Πέτρε, θύσον καὶ φάγε. ὁ δὲ
 Πέτρος εἶπε, μὴ δαμῶς, Κυ-
 ριε, ὅτι οὐδέποτε ἐφάγον παν
 15 κοινὸν ἢ ἀκαθάρτον. καὶ
 φωνὴ πάλιν ἐκ δευτέρου πρὸς
 αὐτὸν, ἃ ὁ Θεὸς ἐκαθάρισε,
 16 σὺ μὴ κοινῶς. τοῦτο δὲ ἐγε-
 νετο ἐπὶ τρίς. καὶ πάλιν ἀ-
 νελήφθη τὸ σκευὸς εἰς τὸν ου-
 ρανόν.
 17 Ὡς δὲ ἐν ἑαυτῷ διππορεῖ ὁ
 Πέτρος τι ἀν εἴη τὸ ὄραμα ὃ
 εἶδε, καὶ ἰδοὺ, οἱ ἀνδρες οἱ ἀ-
 πιστάλλενοι ἀπὸ τοῦ Κορνη-
 λίου, διερωτήσαντες τὴν οἰ-
 κίαν Σίμωνος, ἐπέστησαν ἐπὶ
 18 τὸν πύλωνα. καὶ φωνήσαν-
 τες ἐπυνθάνοντο εἰ Σίμων ὁ ἐ-
 πικαλούμενος Πέτρος ἐθαδε
 ἔστιν.
 19 Τοῦ δὲ Πέτρου διεθυμου-
 μένου περὶ τοῦ ὄραματος, εἶ-
 πεν αὐτῷ τὸ πνεῦμα, ἰδοὺ,
 20 ἀνδρες ἑπύουσι σε. ἀλλὰ ἀ-
 ναστάς καταβῆθι, καὶ πο-
 ρεύου σὺν αὐτοῖς, μὴδὲν δια-
 κρινόμενος, διότι ἐγὼ ἀπέσ-
 21 τάλκα αὐτοὺς. κατὰ βας δὲ

would have had something
 to eat: but while they were
 making it ready, he fell into
 a trance, when he saw the
 11 heaven open, and something
 descending in the form of a
 great sheet, ty'd at the four
 corners, and let down to
 the earth: in it were all
 12 sorts of quadrupeds, reptiles,
 and birds. and a voice
 18 said to him, rise, Peter;
 kill and eat. but Peter said,
 14 not so, Lord; for I have
 never eaten any thing that
 is common or unclean. and
 15 the voice spake to him again
 the second time, don't call
 that common, which God
 calls clean. this was done
 16 thrice: and then the sheet
 was taken up into heaven.

While Peter was perplex-
 17 ed about the signification of
 this vision, the messengers
 from Cornelius having en-
 quir'd out Simon's house, ar-
 riv'd at the gate, and cal-
 18 ling somebody, ask'd, whe-
 ther Simon Peter lodg'd
 there.

As Peter was still pon-
 19 dering upon the vision, the
 spirit said to him, there
 are people below, who en-
 quire for you. rise therefore,
 20 get thee down, and go with
 them, without hesitating: for
 I have sent them. then Pe-
 21

Πέτρος πρὸς τοὺς ἀνδράς, εἰ-
 πέν, ἰδοὺ, ἐγὼ εἰμι ὃν ἡ-
 22 τέετε, τίς ἡ αἰτία δι' ἣν πα-
 ρεστε; οἱ δὲ εἶπον, Κορνη-
 λιος ἑκατοντάρχης, ἀνὴρ δι-
 καιὸς καὶ φοβούμενος τὸν Θε-
 ον, μαρτυρούμενος τε ὑπὸ ὁ-
 λου τοῦ ἔθνους τῶν Ἰουδαίων,
 ἐκρηματίσθη ὑπὸ ἀγγέλου ἁ-
 γίου μεταπεμψασθαι σε εἰς
 23 τὸν οἶκόν αὐτοῦ, καὶ ακου-
 σαι ῥήματα παρὰ σου. εἰς-
 καλεσάμενος οὖν αὐτοὺς, ἐξε-
 ῆσε.

Τῇ δὲ ἐπαυρίῳ ἀναστὰς
 ἐξῆλθε σὺν αὐτοῖς, καὶ τινες
 τῶν ἀδελφῶν τῶν ἀπὸ τῆς
 24 Ἰοππῆς συνήλθον αὐτῷ. καὶ
 τῇ ἐπαυρίῳ εἰσῆλθον εἰς τὴν
 Καισαρείαν. ὁ δὲ Κορνηλιὸς
 ἦν προσδοκῶν αὐτοὺς, συγκα-
 λεσάμενος τοὺς συγγενεὶς αὐ-
 τοῦ καὶ τοὺς ἀναγκαιοὺς φί-
 25 λους. ὡς δὲ ἐγένετο εἰσελθεῖν
 τὸν Πέτρον, συναντήσας αὐ-
 τῷ ὁ Κορνηλιὸς, πεσὼν ἐπὶ
 τοὺς πόδας, προσεκύνησεν.
 26 ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λε-
 γων, ἀνάστηθι, καὶ ὡς αὐτὸς
 27 ἀνθρώπος εἰμι. καὶ συνομιλῶν
 αὐτῷ, εἰσῆλθε, καὶ εὗρισκε
 συναπληροῦτας πολλοὺς.
 28 ἐφῆτε πρὸς αὐτοὺς, ὑμεῖς ἐπί-
 σταθε ὡς ἀθέμιτον ἐστὶν ἀν-
 δρὶ Ἰουδαίῳ κολλασθαι ἢ
 προσερχεσθαι ἀλλοφυλεῖ, καὶ
 ἐμοὶ ὁ Θεὸς ἐδείξε μηδὲν αἰ-
 29 ὄνιον ἢ ἀκαθάρτον λεγεῖν αὐ-
 τῷ. διὸ καὶ ἀνατί-
 ρητως ἦλθον μεταπεμψθεὶς.

ter went down to the mes-
 sengers; and said, I am the
 person you look for: what
 occasion brought you hither?
 they answered, Cornelius the
 22 centurion, a man of probity
 and piety, one that has an
 universal good character a-
 mong the Jews, was divine-
 ly admonish'd by an holy an-
 gel to send for you to his
 house, to hear what you had
 to say to him: then he invited
 23 them in, and they lodged there.

On the morrow, Peter
 departed with them, and
 some of his brethren from
 Joppa accompanied him. the
 24 next day they arriv'd at Ce-
 sarea: where Cornelius ex-
 pected them, having invited
 his kinsmen and intimate
 friends, to his house. as Pe-
 25 ter was coming in, Cornelius
 met him, and prostrated him-
 self at his feet, but Peter
 26 rais'd him, saying, stand up;
 I am but a man, as well
 as you. and as he discours'd
 27 with him, he went in, where
 finding many persons assem-
 bled; you know, said he, how
 28 unlawful it is for a Jew, to
 frequent a stranger, or even
 to go to his house: but God
 hath shew'd me, that I should
 not look upon any man as
 common and unclean. for
 29 which reason I came without
 demur, as soon as I knew
 your

- 30 *πυνθανομαι ουν, τινω λογω* *your message: I ask there-*
μετεμψασθε με? και ο Κορ- *fore upon what account you*
νηλιος εφη, απο τεταρτης *sent for me? then Cornelius* 30
ημερας μεχρι ταυτης της ω- *said, it is now four days ago*
ρας, πηνυν υποστειων, και την *that I was fasting, and while*
ευνατην ωραν προσευχομενος *I was at prayers in my house,*
εν τω οικω μου, και ιδου, α- *about the ninth hour, a man*
ντηρ εστη ενωπιου μου εν εσ- *in bright attire presented him-*
 31 *θητι λαμπρα. και φησι,* *self before me, and said, "Cor-* 31
" Κορηλιε, εισηκουσθη σου *" nelius, thy prayer is heard,*
" η προσευχη, και αι ελεη- *" and God has approved*
" μοσυναι σου εμνησθησαν *" thine alms. send therefore* 32
 32 *" ενωπιου του Θεου. πεμ-* *" to Joppa, for one Si-*
" ψον ουν εις Ιοππην, και *" mon, whose surname is*
" μετακαλεσαι Σιμωνα ος ε- *" Peter; he is lodged in*
" πικαλειται Πητρος, ουτος *" the house of one Simon a*
" ξενιζεται εν οικια Σιμωνος *" tanner, by the sea-side,*
" βυρσεως παρα θαλασσαν, *" who, when he is arriv'd,*
" (ος παραγενομενος λαλησει *" will give you information."*
 33 *" σοι.") εξαυτης ουν επεμ-* *immediately I sent to you; 33*
ψα προς σε, συ τε καλως ε- *and you have done well to*
ποιησας παραγενομενος. νυν *come. now here we are all*
ουν παντες ημεεις ενωπιου του *in the presence of God, to hear*
Θεου παρεσμεν, ακουσαι *whatever he has given you*
παντα τα προστεταρμενα *in charge. then Peter thus* 34
 34 *σοι υπο του Θεου. ανοιξας* *began, now I plainly per-*
δε Πητρος το στομα αυτου *ceive that God is no respecter*
ειπεν, επ' αληθειας κατα- *of persons: but in every na-* 35
λαμβανομαι οτι ουκ εστι προ- *tion, he that searcheth him,*
 35 *σωποληπτικς ο Θεος, αλλ'* *and acts justly, is acceptable*
εν παντι εθνει ο φοβουμενος *to him. this was what he* 36
αυτον, και εργαζομενος δι- *communicated to the children*
καιουσυντην, δεκτος αυτω εστι. *of Israel, proclaiming salva-*
 36 *του λογον ον απιστευσε τοις* *tion by Jesus Christ, who is*
υιοις Ισραηλ, ευαγγελιζομενος *the Lord of all mankind.*
ειρηνην δια Ιησου Χριστου. *you know, how his fame* 37
ουτος εστι παντων Κυριος, *spread from Galilee through*
 37 *ημεεις οιδατε το γενομενον ρημα* *all Judea, after the baptism*
καθ' ολης της Ιουδαιας, αρ- *which John had preach'd:*
ξαμενος απο της Γαλιλαιας,
 μετα

- 38 μετὰ τὸ βαπτισμὰ ὁ ἐκ-
 38 ρυῖεν Ἰωάννης, Ἰησοῦν τὸν α-
 πο Νάζαρετ, ὡς ἐχρίσεν αὐ-
 τὸν ὁ Θεὸς πνευματὶ ἁγίῳ καὶ
 δυνάμει, ὃς διηλθεν εὐεργετῶν
 καὶ ἰωμένος πάντας τοὺς κα-
 ταδυναστευομένους, ὑπὸ τοῦ
 διαβόλου, ὅτι ὁ Θεὸς ἦν μετ'
 39 αὐτοῦ. καὶ ἡμεῖς ἐσμεν μαρ-
 τυροὶ πάντων ὧν ἐποίησεν ἐν
 τῇ τῇ χωρᾷ τῶν Ἰουδαίων
 καὶ ἐν Ἱερουσαλὴμ, ὃν καὶ ἀ-
 νείλον κρέμασαντες ἐπὶ ξύλου.
 40 τούτου ὁ Θεὸς ᾗρει τῇ τρίτῃ
 ἡμέρᾳ, καὶ ἐδῶκεν αὐτὸν ἐμ-
 41 φανῇ γενέσθαι, οὐ παντὶ τῷ
 λαῷ, ἀλλὰ μαρτύσι τοῖς
 προκεχειροτονημένοις ὑπὸ τοῦ
 Θεοῦ, ἡμῖν, αἵτινες συνεφα-
 γομεν καὶ συνεπιομεν αὐτῷ
 42 μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
 νεκρῶν. καὶ παρηγγείλεν ἡμῖν
 κηρύξαι τῷ λαῷ, καὶ διαμαρ-
 τυρασθαι ὅτι αὐτὸς ἐστὶν ὁ
 43 ὠρίσμενος ὑπὸ τοῦ Θεοῦ κρι-
 τῆς ζωντῶν καὶ νεκρῶν. τού-
 τῳ πάντες οἱ προφῆται μαρ-
 τυροῦσιν, ἀφ' οὗ ἀμαρτιῶν
 λαβεῖν διὰ τοῦ ὀνόματος αὐ-
 τοῦ πάντα τοὺς πιστευόντας
 εἰς αὐτὸν.
 44 Ἐπὶ λαλοῦντος τοῦ Πέτρου
 τὰ ῥήματα ταῦτα, ἐπέπεσε
 τὸ πνεῦμα τὸ ἅγιον ἐπὶ παν-
 τας τοὺς ἀκούοντας τὸν λό-
 45 γον. καὶ ἐξέστησαν ἅ ἐκ πε-
 ριτομῆς πιστοὶ ὅσοι συναβῶν
 τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ
 ἔθνη ἡ χάρις τοῦ ἁγίου πνευ-
 46 ματος ἐκκεχυταί. ἤκουον γὰρ
 αὐτῶν
- how Jesus of Nazareth di- 38
 vinely inspired by the holy
 spirit, and with miraculous
 power, went about doing good,
 and healing all that were un-
 der the oppression of the de-
 vil : because God was with
 him. we are witnesses of all 39
 his transactions, both in Ju-
 dea, and at Jerusalem. how-
 ever, they put him to death,
 even that of the cross. but 40
 God raised him up the
 third day, and shewed him
 openly, not to all the people, 41
 but to those witnesses, which
 God had before chosen : to us,
 I say, who did eat and drink
 with him after he rose from
 the dead. and he command- 42
 ed us to publish, and to te-
 stify to the people, that he
 was the person whom God
 had constituted to be the
 judge of the living, and of
 the dead. he is the person 43
 to whom all the prophets
 give this attestation, that all
 who believe in him, shall
 receive remission of sins, by
 his authority.
- Peter was yet speaking, 44
 when the holy spirit descend-
 ed on all that heard him. all 45
 the Jewish converts, who
 came with Paul, were asto-
 nished to see that the gift of
 the holy spirit was diffused
 likewise among the Gentiles.
 for they heard them express 46
 their

αὐτῶν λαλοῦντων γλώσσαις,
 καὶ μεγαλυνόντων τὸν Θεόν.
 47 τότε ἀπεκρίθη ὁ Πέτρος, μνη-
 τι τοῦ ὕδωρ κολυσαι δύναται
 τις, τοῦ μὴ βαπτισθῆναι
 τοὺς, οἵτινες τὸ πνεῦμα
 τοῦ ἁγίου ἐλάβον καθὼς καὶ ἡ-
 48 μεῖς; προσεταξέτε τε αὐτοὺς
 βαπτισθῆναι ἐν τῷ ὀνόματι
 τοῦ Κυρίου. τότε πρῶτησαν
 αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.
 1 Ἦκουσαν δὲ οἱ ἀποστολοὶ
 καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 τὴν Ἰουδαίαν, ὅτι καὶ ταῖς ἐθνη
 ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.
 2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱε-
 ρουσαλὴμα, διεκρίνοντο πρὸς
 3 αὐτὸν οἱ ἐκ περιτομῆς, λεγόν-
 τες, ὅτι πρὸς ἀνδράς ακροβυσ-
 τίαν ἔχοντας εἰσπλῆες, καὶ
 4 συνεφαγες αὐτοῖς. ἀρξάμενος
 δὲ ὁ Πέτρος ἐξέτιθετο αὐτοῖς
 5 κἀθέτης, λεγὼν, ἐγὼ ἦμην ἐν
 πόλει Ἰοππῇ προσευχομένης,
 καὶ εἶδον ἐν ἑκστάσει ὄραμα,
 καταβαίνον σκευὸς τι ὡς ο-
 θυνὴν μεγάλην, τεσσαρσὶν ἀρ-
 χαῖς καθιεμένην ἐκ τοῦ οὐρα-
 νου, καὶ πλῆν ἀχρις ἐμοῦ.
 6 εἰς ἣν ἀτεμῶς κατενοῶν,
 καὶ εἶδον τὰ τετραποδὰ τῆς
 γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρ-
 πετα, καὶ τὰ πτερυγία τοῦ
 7 οὐρανοῦ. ἤκουσα δὲ φωνῆς
 λεγούσης μοι, ἀναστὰς Πέτρε,
 8 θύσον καὶ φάγε. εἶπον δὲ,
 μὴ δαμῶς, Κύριε, ὅτι κοινὸν ἡ
 ἀκαθάρτον οὐδεποτὲ εἰσπλῆεν
 9 εἰς τὸ στόμα μου. ἀπεκρίθη
 δὲ μοι φωνὴ ἐκ δευτέρου ἐκ
 τοῦ

their praises to God in di-
 vers languages. then Peter 47
 said, can we refuse the wa-
 ter of baptism to such as
 have received the holy spi-
 rit as well as we? so he 48
 directed they should be bap-
 tized in the name of the
 Lord. after which they de-
 sired him to stay some time
 with them.

In the mean time, the 1
 apostles, and the brethren,
 who were in Judea, heard
 that the Gentiles had like-
 wise receiv'd the word of
 God. and when Peter was 2
 return'd to Jerusalem, the
 Jewish converts objected to
 his conduct, and ask'd him, 3
 why did you go to eat with
 the uncircumcised? but Pe- 4
 ter represented the whole af-
 fair to them, saying, as I 5
 was at prayers in Joppa, I
 saw something like a great
 sheet, tied at the four cor-
 ners, which descended from
 heaven, and came just to 6
 me. as I was considering it
 very attentively, I saw se-
 veral quadrupeds, wild beasts,
 reptiles and birds. then I 7
 heard a voice, which said,
 rise, Peter; kill and eat.
 but I said, Lord, by no 8
 means: for I never did eat
 any thing impure, and defil-
 ed. but the voice from heaven 9
 address'd it self to me again,
 and

του ουρανου, ὃ ὁ Θεὸς ἐκα-
 10 θάρισε, συ μὴ κοινου. του-
 το δὲ ἐγένετο ἐπὶ τρεῖς, καὶ
 πάλιν ἀνεσπασθὴ ἀπαντα
 11 εἰς τὸν οὐρανόν. καὶ ἰδοὺ
 ἐξ αὐτῆς τρεῖς ἀνδρες ἐπεστῆ-
 σαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην,
 ἀπεσταλμένοι ἀπὸ Καισα-
 12 ρείας πρὸς με. εἶπε δὲ μοι τὸ
 πνεῦμα συνελθεῖν αὐτοῖς, μὴ-
 δὲν διακρίνομενον. πλῆθον δὲ
 συν ἔμοι καὶ ὅ ἔξ ἀδελφοὶ οὗ-
 13 τοι, καὶ εἰσπληθόμεν εἰς τὸν οἰ-
 κὸν τοῦ ἀνδρός. ἀπηγγέλλε τε
 ἡμῖν πῶς εἶδε τὸν ἀγγέλου ἐν
 τῷ οἰκῷ αὐτοῦ σταθέντα
 καὶ εἰπόντα αὐτῷ, ἀποστεί-
 λου εἰς Ἰοππὴν, καὶ μετα-
 14 πεμψαὶ Σίμωνα τὸν ἐπικα-
 λούμενον Πέτρον, ὃς λαλή-
 σει ῥήματα πρὸς σε, ἐν ὧς
 σωθήσῃ συ καὶ πᾶς ὁ οἶκος
 15 σου. ἐν δὲ τῷ ἀρξασθαι με
 λαλεῖν, ἐπέπεσε τὸ πνεῦμα
 τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ
 16 καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμ-
 νησθὴν δὲ τοῦ ῥήματος τοῦ
 Κυρίου, ὡς ἔλεγεν, "Ἰωαν-
 νῆς μὲν ἐβαπτίσεν ὕδατι,
 " ὑμεῖς δὲ βαπτισθήσεσθε ἐν
 17 " πνεύματι ἁγίῳ." εἰ οὖν
 τὴν ἰσὺν δώρεον ἔδωκεν αὐ-
 τοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πισ-
 τεύσασιν ἐπὶ τὸν Κύριον Ἰη-
 σὺν Χριστῷ, ἔγωγε τίς ἡμῶν
 δυνατὸς κωλύσαι τὸν Θεόν;
 18 Ἀκούσαντες δὲ ταῦτα, ἡ-
 συχάσαν, καὶ ἐδοξάζον τὸν
 Θεόν, λέγοντες, ἀγαθὸν καὶ
 τοῖς

and said, don't call that im-
 pure, which God has puri-
 fied. this was done three 10
 times, and then the whole
 scene was mounted to heaven.
 at that very instant three men, 11
 dispatch'd from Cesarea to me,
 were just arrived at the house,
 where I was. and the spirit 12
 bid me make no difficulty of
 going with them. these six
 brethren accompany'd me,
 and we went together to the
 man's house. he told us how 13
 he had seen an angel, who
 had presented himself to him,
 and had said, send to Joppa,
 to fetch Simon, surnam'd Pe-
 ter: who will give you such 14
 instructions, as will be the
 means of saving both you and
 all your family. and while I 15
 was speaking to them, the ho-
 ly spirit descended upon them,
 as it did on us, at the begin-
 ning. then I remember'd 16
 that * expression of the Lord,
 " John baptized with water,
 " but ye shall be baptized
 " with the holy spirit." if 17
 therefore God has bestow'd
 the same favour upon them,
 as on us, after we had be-
 lieved on the Lord Jesus
 Christ, how could I make any
 opposition to the divine will?

Having heard this, they 18
 were pleas'd, and glorified
 God, saying, God has then
 granted

τοῖς ἔθνεσι ὁ Θεὸς τὴν μετα-
νοίαν ἐδωκεν εἰς ὧν.

granted salvation likewise to
the gentiles, on the terms of
their repentance.

- 19 Οἱ μὲν οὖν διασπαρευτές ἀ-
πο τῆς θλίψεως τῆς γενομένης
ἐπὶ Στεφάνῳ, διήλθον ἕως
Φοινίκης καὶ Κυπρου καὶ Αν-
τιοχείας, μηδεὶ λαλοῦντες
τὸν λόγον εἰ μὴ μόνον Ἰουδαι-
20 οῖς. ἦσαν δὲ τινες ἐξ αὐτῶν
ἄνδρες Κυπριοὶ καὶ Κυρηναῖοι,
οἵτινες εἰσελθόντες εἰς Ἀντιο-
χείαν, ἐλάλουν πρὸς τοὺς Ἑλ-
ληνας, εὐαγγελιζόμενοι τὸν
21 Κύριον Ἰησοῦν. καὶ ἦν χεὶρ
Κυρίου μετ' αὐτῶν, πολὺς τε
ἀριθμὸς πιστευσας ἐπεστρε-
ψεν ἐπὶ τὸν Κύριον.

In the mean time they who 19
were dispers'd upon the per-
secution that arose after Ste-
phen's time, had travell'd
as far as Phenicia, Cyprus
and Antioch, without preach-
ing the gospel to any, but
Jews only. some of them 20
were of Cyprus and Cyrene,
and upon their arrival at
Antioch they address'd them-
selves to the Greeks, and
preach'd to them the Lord
Jesus. and as the divine as- 21
sistance accompany'd them, a
great number of persons be-
lieved and became converts.

- 22 Ἠκούσθη δὲ ὁ λόγος εἰς τα-
ῦτα τῆς ἐκκλησίας τῆς ἐν Ἱε-
רוσολυμοῖς περὶ αὐτῶν, καὶ
ἔξαπεστείλαν Βαρναβάν ἕως
23 Ἀντιοχείας. ὃς παραγενομέ-
νος καὶ ἰδὼν τὴν χάριν τοῦ
Θεοῦ, ἐχαρῆ, καὶ παρεκάλει
παντὰς τῇ προθεσῇ τῆς καρ-
διας προσμένειν τῷ Κυρίῳ;
24 ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλη-
ρὴς πνεύματος ἁγίου καὶ πισ-
τεως. καὶ προσετέθη ὄχλος
25 ἰκανὸς τῷ Κυρίῳ. ἔξηλθε δὲ
εἰς Τάρσον ὁ Βαρναβᾶς ἀνα-
ζητῆσαι Σαῦλον, καὶ εὗρων
αὐτόν, ἤγαγεν αὐτόν εἰς Ἀν-
26 τιοχείαν. ἐγενετο δὲ αὐτοὺς
ἐπ' αὐτόν ὅλον συναχθῆναι ἐν
τῇ ἐκκλησίᾳ, καὶ διδάξαι ὁχ-
λόν

Of this the church at Je- 22
rusalem being appriz'd, they
order'd Barnabas to go to An-
tioch; who upon his arrival 23
there, was glad to see such ef-
fects of the divine grace, and
exhorted them all to remain
firmly attach'd to the christian
profession: for he was a good 24
man, and full of the holy spi-
rit and of faith: so that ma-
ny converts were added to the
church. at length Barnabas 25
departed to Tarsus in quest of
Saul, and having found him,
he conducted him to Antioch:
where they resided a whole 26
year with that church, and
instructed abundance of disci-
ples,

λον ἱκανον, χρηματισαι τε
πρωτον· εν Αντιοχεια τους
μαθητας Χριστιανους.

- 27 Εν ταυταις δε ταις ἡμεραις
κατηλθον απο Ιεροσολυμων
28 προφηται εις Αντιοχειαν. α-
γαστας δε εις εξ αυτων ονο-
ματι Αγαβος, εσημανε δια
του πνευματος, λιμον μεραν
μελλειν εσεσθαι εφ' ὅλην την
οικουμενην, ὅστις και εγενετο
29 επι Κλαυδίου Καισαρος. των
δε μαθητων, καθως νυπορειτο
τις, ὠρισαν ἕκαστος αυτων
εις διακονιαν πεμψαι τοις κα-
τοικοις εν τη Ιουδαια α-
30 δελφοις, ὁ και εποιησαν, απο-
στειλαντες προς τους πρεσ-
βυτερους δια χειρος Βαρναβα
και Σαυλου.

- 1 Κατ' ἐκεινον δε τον καιρον
επεβαλεν Ηρωδης ὁ βασιλευς
τας χειρας κακωσαι τινας των
2 απο της εκκλησιας. ανειδε
δε Ιακωβον τον αδελφον Ι-
ωαννου μαχαира. ιδων δε
3 ὅτι αρεστον εστι τοις Ιου-
δαιοις, προσεθετο συλλαβειν
και Πητρον, πσαν δε αἱ ἡμεραι
4 των αἰϋμων, ὃν και πιασας
εθετο εις φυλακην, παραδους
τεσσαρσι τετραδιοις στρα-
τιωτων φυλασσειν αυτον,
βουλομενος κατα το πασ-
χα αναγαγειν αυτον τῷ λα-
5 ῳ. ὁ μεν ουν Πητρος ετη-
ρειτο εν τη φυλακη, προσευ-
χη δε νυ εκτενης γινομενη ὑπο
της εκκλησιας προς τον Θεον
ὑπερ

ples, and these disciples were
the first that were denomina-
ted Christians.

About that time some pro- 27
phets came from Jerusalem to
Antioch : and one of them 28
named Agabus foretold by the
spirit, that there should be a
great famine, thro' all the
world : which accordingly
happen'd in the reign of Clau-
dius Cesar. then the disciples 29
determin'd to send, each of
them answerably to his abili-
ties, some relief to the bre-
thren residing in Judea :
which they actually perform'd, 30
and sent it by the hands of
Saul and Barnabas to the
presbyters at Jerusalem.

About that time, king He- 1
rod Agrippa began to perse-
cute some of the church. he 2
caus'd James the brother of
John to be beheaded. and 3
perceiving that the Jews were
pleas'd with this, he pro-
ceeded to secure Peter du-
ring the feast of unleavened
bread : having apprehended 4
Peter, he put him into pri-
son, appointing a detachment
of sixteen soldiers to guard him,
intending to have him brought
to publick execution, after
Easter. thus Peter was kept 5
in prison, but the Church
prayed to God, without ceas-

ing,

6 ὑπὲρ αὐτοῦ. ὅτε δὲ ἐμελλεν αὐτὸν προαγεῖν ὁ Ἡρῶδης, τῇ νυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλυσεσσι δύοσι, φυλάκες τε πρὸ τῆς θυρας ἐτήρουν τὴν φυλακὴν.

7 καὶ ἰδοὺ, ἀγγελὸς Κυρίου ἐπέστη, καὶ φῶς ἐλάμψεν ἐν τῷ οἰκηματί, πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων, ἀναστὰ ἐν τάχει· καὶ ἐξέπεσον αὐτοῦ

8 αἱ ἀλυσεῖς ἐκ τῶν χειρῶν. εἶπε τε ὁ ἀγγέλός πρὸς αὐτὸν, περιβῶσαι, καὶ ὑποδήσαι τὰ σανδάλια σου· ἐποίησε δὲ οὕτω, καὶ λέγει αὐτῷ, περιβαλὼν τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.

9 καὶ ἐξελθὼν ἠκολούθει αὐτῷ. καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ το γινόμενον διὰ τοῦ ἀγγέλου,

10 ἐδοκεῖ δὲ ὄραμα βλέπειν. διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, πᾶσαν ἐπὶ τὴν πύλιν τὴν σιδήρεαν, τὴν φέρουσάν ἐς τὴν πόλιν, ἥτις αὐτοματῇ ννοικθῆ αὐτοῖς, καὶ ἐξελθόντες προήλθον ῥύμην μίαν, καὶ εὐθεὺς ἀπέστη ὁ ἀγγέλός ἀπ' αὐτοῦ.

11 Καὶ ὁ Πέτρος γενομένος ἐν ἑαυτῷ, εἶπε, νῦν οἶδα ἀληθῶς ὅτι ἐξαπεστείλε Κύριος τὸν ἀγγέλόν αὐτοῦ, καὶ ἐξήλεστο με ἐκ χειρὸς Ἡρῶδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

12 συνδῶν τε πᾶν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου,

ing, for him. now the very night preceding the day which Herod design'd for his execution, Peter bound with two chains, was sleeping between two soldiers, while the other guards secured the prison door; when an angel of the Lord suddenly appear'd and fill'd the room with light, and touch'd Peter on the side, awak'd him, saying, rise, be quick. and immediately his chains fell from his hands. put on your girdle, continu'd the angel, and bind on your sandals: which he did. throw your cloak over you, said the angel, and follow me. so he went out after the angel without knowing that what the angel had done, was real; but thinking it was all a vision. when they had pass'd the first and second guard, they came to the iron-gate that leads to the city, which open'd to them of itself: so they went out and pass'd together thro' one street: when all of a sudden the angel quitted Peter.

Then coming to himself; now, said he, I know for certain, that the Lord has sent his angel, and has deliver'd me from the hands of Herod, and from what the Jews were in expectation of. then recalling where he was, he went to the house of Mary the

του επικαλουμενου Μαρκου,
 οὐ πσαν ἱκανοὶ συνθηρισε-
 13 νοὶ καὶ προσευχομενοὶ. κρου-
 σαντος δὲ τοῦ Πέτρου τὴν
 θύραν τοῦ πυλῶνος, προσήλ-
 θε παιδίσκη ὑπακούσαι, ονο-
 14 ματι Ροδῆ. καὶ ἐπιγνοῦσα
 τὴν φωνὴν τοῦ Πέτρου, ἀπο-
 τῆς χαρᾶς οὐκ ἠνείχε τοῦ πυ-
 λῶνα, εἰσδραμουσα δὲ ἀπηγ-
 γείλεν ἔσταναι τὸν Πέτρον
 15 πρὸ τοῦ πυλῶνος. οἱ δὲ πρὸς
 αὐτὴν εἶπον, μαινῇ; ἢ δὲ
 δισχυρίζετο οὕτως εἶναι. οἱ
 δὲ ἐλεγον, ὁ ἄγγελος αὐτοῦ
 16 ἐστίν. ὁ δὲ Πέτρος ἐπεμύνε
 κρουῶν, ἀνοίξαντες δὲ εἶδον
 17 αὐτὸν, καὶ ἐξεστῆσαν. κα-
 τάσεισας δὲ αὐτοῖς τὴν χεῖρα
 σιγᾶν, διηγήσατο αὐτοῖς πῶς
 ὁ Κύριος αὐτὸν ἐξηγάγεν ἐκ
 τῆς φυλακῆς, εἶπε δὲ, ἀπαγ-
 γείλατε Ἰακώβῳ καὶ τοῖς ἀ-
 δελφοῖς ταῦτα. καὶ ἐξελ-
 θὼν ἐπορεύθη εἰς ἕτερον το-
 πον.

18 Γενομένης δὲ ἡμέρας, νύ-
 ταρχος οὐκ ὀλίγος ἐν τοῖς
 στρατιωταῖς, τί ἀρὰ ὁ Πέ-
 19 τρος ἐγενέτο. Ἡρώδης δὲ ἐπι-
 λήτησας αὐτὸν, καὶ μὴ ἔν-
 ρων, ἀνακρίνας τοὺς φυλα-
 κὰς, ἐκέλευσεν ἀπαχθῆναι,
 καὶ κατελθὼν ἀπὸ τῆς Ἰου-
 δαίας εἰς τὴν Καισαρείαν, διέ-
 τριβεν.

mother of John, surnam'd
 Mark, where many were as-
 sembled at prayers. when he 13
 had knock'd at the door of the
 gate, a servant named Rho-
 da came to ask who was
 there. upon bearing Peter 14
 tell his name, instead of ope-
 ning the gate, she ran, out of
 joy, to tell them, that Peter
 was there. are you mad? 15
 said they. but she persisting
 that it was even so, they re-
 ply'd, it is then his angel. as 16
 Peter still continued knocking,
 they let him in, and seeing it
 was he, they were extremely
 surpriz'd: but he made a 17
 sign to them with his hand,
 to be silent: and related to
 them, how the Lord had
 brought him out of the prison.
 go, said he, and acquaint James
 and the other brethren with
 this affair. after which he
 departed and went to another
 place.

As soon as it was day, the 18
 soldiers were in a world of
 confusion to know what was
 become of Peter. Herod ba- 19
 ving caus'd diligent search to
 be made, without being able
 to find him, after examining
 the guards, he order'd them
 to execution. after which he
 departed from Judea, and
 went to Cesarea, where he
 resided.

20 Ἦν δὲ θυμομαχῶν Τυρίοις
καὶ Σιδωνίοις, ὁμοθυμαδὸν δὲ
παρῆσαν πρὸς αὐτὸν, καὶ
πεισαντες Βλαστοῦ τοῦ ἐπι-
τοῦ κοιτῶνος τοῦ βασιλεως,
ἦθουντο εἰρηπν, διὰ τὸ τρε-
φεσθαι αὐτῶν τὴν χώραν α-
21 πο τῆς βασιλικῆς. τακτῇ δὲ
ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος
ἐσθῆτα βασιλικήν, καὶ καθι-
σας ἐπὶ τοῦ βηματός, ἐδημη-
22 γορεῖ πρὸς αὐτοὺς. ὁ δὲ δη-
μοκ ἐπεφωνεῖ, Θεοῦ φωνῇ, καὶ
23 οὐκ ἀνθρώπου. παρακρήμα
δὲ ἐπατάξεν αὐτὸν ἀγγελὸς
Κυρίου, ἀπ' ὧν οὐκ ἔδωκε
τὴν δόξαν τῷ Θεῷ, καὶ γενο-
μενός σκωληκοβρωτός, ἐξε-
ψύξεν.

24 Ὁ δὲ λόγος τοῦ Θεοῦ πύξανε
25 καὶ ἐπληθύνετο. Βαρναβας
δὲ καὶ Σαυλὸς ὑπέστρεψαν
ἐξ Ἱερουσαλὴμ, πληρώσαντες
τὴν διακονίαν, συμπαραλα-
βούτες καὶ Ἰωάννην τὸν ἐπι-
κληθέντα Μάρκον.

1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κα-
τα τὴν οὖσαν ἐκκλησίαν
προφῆται καὶ διδασκαλοὶ, ὅ,
τε Βαρναβας καὶ Συμεὼν ὁ
καλούμενος Νίγερ, καὶ Λου-
κίος ὁ Κυρηνάιος, Μανανν τε
Ἡρώδου τοῦ τετραρχοῦ συν-
2 τροφός, καὶ Σαυλός. λει-
τουροῦντων δὲ αὐτῶν τῷ
Κυ-

Herod was then making 20
warlike preparations against
the Tyrians, and Sidonians :
but they unanimously sent a
deputation to court : where
having gain'd Blastus the
king's chamberlain, they
brought matters to an ac-
commodation : for their coun-
try was subsisted by the king's
territorys. one court-day, He- 21
rod array'd in his robes of
state, and seated upon the
throne, made a publick ora-
tion : at which the people 22
gave a shout, saying, it is
the voice of a God, and not
of a man. but at the instant 23
an angel of the Lord smote
him, because he did not glo-
rify God : so that he became
a prey to worms and died.

In the mean time, the
word of God made continual 24
progress. and after Barnabas
and Saul had executed their 25
commission, they return'd to
Jerusalem, and took with
them John who was sur-
nam'd Mark.

Now there were several 1
prophets and teachers in the
church of Antioch, as Bar-
nabas, Simeon surnam'd
Niger, Lucius of Cyrene, Ma-
naen who had been brought
up with Herod the tetrarch,
and Saul. as they were mi- 2
nistring to the Lord, and
O o o 2 fast-

- Κυρίῳ καὶ ὑποστευόντων, εἶπε
 τὸ πνεῦμα τὸ ἅγιον, ἀφορι-
 σατέ ὃν μοι τὸν τε Βαρνα-
 βαν καὶ τὸν Σαῦλον εἰς τὸ ἔρ-
 γον ὃ προσκεκλημαι αὐτοὺς.
- 3 ΤΟΤΕ ΥΠΟΣΤΕΥΣΑΝΤΕΣ ΚΑΙ ΠΡΟ-
 ΣΕΥΞΑΜΕΝΟΙ, ΚΑΙ ΕΠΙΘΕΝΤΕΣ ΤΑΣ
 ΧΕΙΡΑΣ ΑΥΤΟΙΣ, ΑΠΕΛΥΣΑΝ.
- 4 Οὗτοι μὲν οὖν ἐκπεμφθέντες
 ὑπὸ τοῦ πνεύματος τοῦ ἁ-
 γίου, κατήλθον εἰς τὴν Σελευ-
 κείαν, ἐκεῖθεν τε ἀπέπλευσαν
- 5 εἰς τὴν Κύπρον. καὶ γενομένοι
 ἐν Σαλαμῇ, κατήχησαν τοὺς
 λόγον τοῦ Θεοῦ ἐν ταῖς συ-
 ναγωγαῖς τῶν Ἰουδαίων, εἶχον
 δὲ καὶ Ἰωάννην ὑπερέτην.
- 6 Διελθόντες δὲ ὅλην τὴν νη-
 σον ἀχρι Παφου, ἔβρον τινα
 μαγὸν ψευδοπροφῆτην Ἰου-
 δαίου, ὃν ὄνομα Βαρῖσους, ὃς
- 7 ἦν σὺν τῷ ἀνθυπατῷ Σεργίῳ
 Παύλῳ, ἀνδρὶ συνετῷ, οὗ-
 τος προσκαλεσάμενος Βαρνα-
 βαν καὶ Σαῦλον, ἐπέλητη-
 σεν ἀκοῦσαι τὸν λόγον τοῦ
- 8 Θεοῦ, ἀνθίστατο δὲ αὐτοῖς
 Ἐλῡμας ὁ μαγός, οὕτω γάρ με-
 θερμηνεῖται τὸ ὄνομα αὐτοῦ,
 ἵητων διαστρεψαὶ τὸν ἀνθυ-
 πατὸν ἀπὸ τῆς πίστεως.
- 9 Σαῦλος δὲ ὁ καὶ Παῦλος
 πλῆσθεις πνεύματος ἁγίου,
- 10 καὶ ἀτενίσας εἰς αὐτὸν, εἶ-
 πεν, “ὦ πληρὸς παντός δο-
 “λου καὶ πάσης ῥαδιουργίας,
 “ὥς διαβολοῦ, ἐχθρὸς πάσης
 “δικαιοσύνης, οὗ παῦσῃ
 “διαστρεφῶν τὰς ὁδοὺς Κυ-
 “ρίου
- fasting, the holy spirit said
 to them, separate me Barna-
 bas and Saul, for the work
 to which I have destin'd them.
 accordingly, after having fast-
 ed and prayed they gave them
 imposition of hands, and dis-
 miss'd them. being thus ap-
 pointed missioners by the
 holy spirit, they went to Se-
 leucia, where they embark'd
 for Cyprus. when they were
 arrived at Salamis, they
 preach'd the word of God in
 the synagogues of the Jews,
 and had John for their assi-
 stant.*
- Having travers'd the isle
 as far as to Paphos, they
 found a Jew there nam'd
 Barjesus, who was a false
 prophet and magician: he
 was with the proconsul Ser-
 gius Paulus, a man of pru-
 dence: who sent for Barna-
 bas and Saul, desiring to
 hear the word of God. but
 Elymas (a name which sig-
 nifies* Magus) oppos'd them,
 endeavouring to seduce the
 proconsul from the faith. then
 Saul, who was nam'd like-
 wise Paul, full of the holy
 spirit, look'd fixedly upon
 him, and said, "thou bear
 "of imposture and mischief,
 "offspring of the devil, and
 "enemy to all justice, wilt
 "thou not cease to pervert
 "men."*

* In the Arabic language.

- 11 " ριου τας ευθειας ? και νυν
 " ιδου, χειρ του Κυριου επι
 " σε, και εση τυφλος, μη
 " βλεπων τον ηλιον αχρι
 " καιρου." παραχρημα δε ε-
 πεπεσεν επ αυτον ακλως και
 σκοτος, και περιαγων εζητει
 12 χειραγωγους. τοτε ιδων ο αν-
 θυπατος το γεγονός, επιστευ-
 σεν, εκπλησσομενος επι τη
 13 διδαχη του Κυριου. αναχ-
 θεντες δε απο της Παφου οι
 περι τον Παυλον, πλθον εις
 Περην της Παμφυλιας, Ιω-
 αννης δε αποχωρησας απ'
 αυτων, υπεστρεψεν εις Ιερο-
 σολυμα.
- 14 Αυτοι δε διελθοντες απο
 της Περης, παρεγενοντο εις
 Αντιοχειαν της Πισιδιας, και
 εισελθοντες εις την συναγωγην
 τη ημερα των σαββατων, ε-
 15 καθισαν. μετα δε την α-
 ναγνωσιν του νομου και των
 προφητων, απεστειλαν οι
 αρχισυναγωγοι προς αυτους,
 λεγοντες, Ανδρες αδελφοι, ει
 τις εστι λογος εν υμιν παρα-
 κλησεως προς τον λαον, λε-
 16 γετε. αναστας δε Παυλος,
 και κατασεισας τη χειρι, ει-
 πεν, ανδρες Ισραηλιται, και
 οι φοβουμενοι τον Θεον, α-
 17 κουςατε. ο Θεος του λαου
 τουτου (Ισραηλ) εξελεξατο
 τους πατερας ημων, και του
 λαου υψωσεν εν τη παροικια
 εν τη Αιγυπτω, και μετα
 βρα-
- " men from the right ways
 " of the Lord ? his hand
 " is falling upon thee, thou
 " shalt be blind, and not
 " see the sun for some time."
 immediately his eyes were
 covered with obscurity and
 darkness ; so that he grop'd
 about for somebody to lead
 him by the hand. the pro- 12
 consul seeing the fact, em-
 braced the faith, being struck
 with admiration of the chri-
 stian doctrine. after which 13
 Paul and his company set out
 from Paphos to Perga in
 Pamphilia, where John quit-
 ted them in order to return to
 Jerusalem.
- From Perga they went to 14
 Antioch in Pisidia, and go-
 ing to the synagogue on the
 sabbath-day, they took their
 places, and after the lesson 15
 out of the law and the pro-
 phets was finish'd, the heads
 of the synagogue sent this
 message to them ; Men and
 brethren, if you have any
 instruction to offer to the peo-
 ple, deliver it. thereupon 16
 Paul stood up, and having
 made sign with his hand for
 their attention, he said, men
 of Israel, and ye that fear
 God, give audience. the God 17
 of Israel made choice of our
 fathers, and exalted the peo-
 ple when they sojourn'd in
 Egypt, from whence he con-
 ducted

18 βραχιονός ὑψηλοῦ ἐξηγαγε
 αὐτοὺς ἐξ αὐτῆς. καὶ ὡς
 τεσσαρακονταετη χρόνον ἐ-
 τροφοφορήσεν αὐτοὺς ἐν τῇ
 19 ἐρημῷ. καὶ καθελων ἐθνη ἐπ-
 τα ἐν γῇ Κανααν, κατέκλη-
 ρονομήσεν αὐτοῖς τὴν γῆν αὐ-
 20 τῶν. καὶ μετὰ ταῦτα, ὡς
 ἑτέσι τετρακοσίοις καὶ πεν-
 τηκοντα, ἔδωκε κρίτας ἕως
 21 Σαμουὴλ τοῦ προφήτου. κα-
 κείθεν ἠτήσαντο βασιλεῖα,
 καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τοῦ
 Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ φυ-
 λῆς Βενιαμίν, ἐτὶ τεσσαρα-
 22 κοντα. καὶ μεταστῆσας αὐ-
 τον, ἠγείρεν αὐτοῖς τὸν Δαβὶδ
 εἰς βασιλεῖα, ὃ καὶ εἶπε μαρ-
 τυρήσας, “ ἔυρον Δαβὶδ τὸν
 “ τοῦ Ἰεσσαί, ἀνδρὰ κατὰ
 “ τὴν καρδίαν μου, ὃς ποιη-
 “ σει πάντα τὰ θέλημά
 23 “ μου.” τοῦτου ὁ Θεὸς ἀπο-
 τοῦ σπέρματος κατ’ ἐπαγγελ-
 λίαν ἠγείρε τῷ Ἰσραὴλ σωτή-
 24 ρα Ἰησοῦν, προκηρύξαντος
 Ἰωαννοῦ προ προσώπου τῆς
 εἰσοδοῦ αὐτοῦ βαπτισμα με-
 τάνοιαις παντὶ τῷ λαῷ Ἰσ-
 25 ραὴλ. ὡς δὲ ἐπληροῦ ὁ Ἰω-
 αννης τὸν δρόμον, ἔλεγε, τι-
 να με ὑπονοεῖτε εἶναι; “ οὐκ
 “ εἰμι ἐγώ, ἀλλ’ ἰδοὺ, ἐρχε-
 “ ται μετ’ ἐμῆ, ὃς οὐκ εἰμι
 “ ἄξιός το ὑποδήμα των πο-
 “ δῶν λυσαί.”

26 Ἄνδρες ἀδελφοί, υἱοὶ γενεῶς
 Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φο-
 βούμενοι

ducted them by the terror of
 his arm. for forty years he 18
 maintain'd them in the wil-
 derness. after that he distri- 19
 buted to them by lot the ter-
 ritorys of seven nations, which
 he destroyed in Canaan. af- 20
 ter these transactions, which
 lasted about four hundred
 and fifty years, he gave
 them judges to the time of the
 prophet Samuel: when hav- 21
 ing demanded a king, God
 gave them Saul the son of
 Cis, of the tribe of Benjamin:
 the government of both hav- 22
 ing lasted forty years, God
 removed Saul, and rais'd up
 David to be their king, to
 whom he gave this testimo-
 nial, “ * I have found David
 “ the son of Jesse: he is a
 “ man most acceptable to me,
 “ and he will execute all my
 “ orders.” it is of his poste- 23
 rity that God, pursuant to his
 promise, has rais'd up Jesus
 to be the saviour of Israel.
 before his appearance, John 24
 had preach'd the baptism of
 repentance to all the people of
 Israel. and in the discharge of 25
 his mission, he said, “ who do
 “ you think I am? I am not
 “ the Messiah. but there
 “ comes another after me,
 “ whose shoes I am not wor-
 “ thy to untie.”

It is to you, my brethren, 26
 who are the children of Abra-
 ham,

27 βουλευοι τον Θεον, υμιν ο λο-
 γος της σωτηριας ταυτης α-
 27 πεστοαλη. οι γαρ κατοικουν-
 τες εν Ιερουσαλημ, και οι αρ-
 χοντες αυτων, τουτον αγνο-
 ησαντες, και τας φωνας των
 προφητων τας κατα παν
 σαββατον αναγινωσκομενας,
 28 κριναντες, επληρωσαν. και
 μηδεμιαν αιτιαν θανατου ευ-
 ροντες, ητησαντο Πιλατον
 29 αναιρεθηναι αυτον. ως δε ε-
 τελεσαν παντα τα περι αυ-
 του γεγραμμενα, καθελοντες
 απο του ξυλου, εθηκαν εις
 30 μνημειον. ο δε Θεος ηγειρεν
 31 αυτον εκ νεκρων. ος ωφθη
 επι ημερας πλειους τοις συνα-
 ναβασιν αυτω απο της Γα-
 λιλαιας εις Ιερουσαλημ, οτινες
 νυν εισι μαρτυρες αυτου προς
 32 τον λαον. και ημες υμας ευ-
 αγγελιζομεθα την προς τους
 πατερας επαγγελιαν γενομε-
 νην, οτι ταυτην ο Θεος εκ-
 πεπληρωκε τοις τεκνοις αυ-
 των ημιν, αναστησας Ιη-
 33 σουν, ως και εν τω ψαλμω
 τω * πρωτω γεγραπται, "υι-
 ος μου ει συ, εγω σημερον
 34 " γεγεννηκα σε." οτι δε α-
 νεστησεν αυτον εκ νεκρων,
 μηκετι μελλοντα υποστρε-
 φειν εις διαφθοραν, οутως ει-
 ρηκεν, " οτι δωσω υμιν τα
 " οσια Δαβιδ τα πιστα."

ham, and to all who fear
 God among you, that this
 salutory news is sent. as for 27
 the inhabitants of Jerusalem,
 and their senators, by their
 not knowing who he was, and
 by condemning him, they have
 accomplished the declarations
 of the prophets, which are
 read every sabbath-day: al- 28
 though they could not convict
 him of any thing capital, yet
 they demanded of Pilate, that
 he should be put to death. af- 29
 ter they had accomplished all
 that was written concerning
 him, he was taken down
 from the cross, and laid in
 a sepulchre: but God raised 30
 him from the dead: and 31
 for many days he was seen
 by those, who had accom-
 pany'd him from Galilee to
 Jerusalem: and they are now
 his witnesses to the people. to 32
 you therefore we declare, that
 the promise which God had
 made to the fathers, he has
 now perform'd to us, who
 are their children, by his
 having raised up Jesus again.
 agreeable to what is written 33
 in the first psalm, " thou
 " art my son, this day have
 " I begotten thee." and to 34
 show that he rais'd him from
 the dead, never more to re-
 turn to corruption, he said
 thus *, " I will faithfully
 per-

35 διὸ καὶ ἐν ἑτέρῳ λεγεί, “ οὐ
 “ ὀψώσεαι τὸν ὅσιον σου ἰδεῖν
 36 “ διαφθοράν.” Δαβὶδ μὲν
 γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ
 τοῦ Θεοῦ βουλῇ, ἐκοιμήθη,
 καὶ προσετέθη πρὸς τοὺς πα-
 37 τερας αὐτοῦ, καὶ εἶδε διαφθο-
 38 ράν. οὐ δὲ ὁ Θεὸς ἠφείρεν, οὐκ
 εἶδε διαφθοράν. γινώσκον οὖν
 ἔστω ὑμῖν, ἀνδρες ἀδελφοί,
 ὅτι διὰ τούτου ὑμῖν ἀφεσὶς
 39 ἁμαρτιῶν καταγγέλλεται. καὶ
 ἀπὸ πάντων ὧν οὐκ ἠδυνήθη-
 τε ἐν τῷ νόμῳ Μωσέως δικαιο-
 40 ῶσθαι, ἐν τούτῳ πᾶς ὁ πισ-
 41 “ ἰδετέ οἱ καταφρονεῖται, καὶ
 “ θαυμάσατε, καὶ ἀφανισ-
 “ θήτε, ὅτι ἔργον ἐγὼ ἐργάζο-
 “ μαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ
 “ οὐ μὴ πιστεύσητε, εἰς τὴν
 “ ἐκδίηται ὑμῖν.”

42 Ἐξιόντων δὲ ἐκ τῆς συνα-
 γωγῆς τῶν Ἰουδαίων, παρε-
 καλοῦντάς τινες εἰς τὸ μεταξὺ
 σαββατοῦ λαλῆσθαι αὐτοῖς
 43 τὰ ῥήματα ταῦτα. λυθει-
 σης δὲ τῆς συναγωγῆς, ἠκο-
 λουθήσαν πολλοὶ τῶν Ἰου-
 δαίων καὶ τῶν σεβομένων

“ perform the promises, which
 “ I made to David.” where- 35
 fore in another place* he says,
 “ thou shalt not suffer thy
 “ holy one to see corruption.”
 for David, after he had serv’d 36
 in his time the designs of pro-
 vidence, died and was bury-
 ed with his fathers, and was
 subject to corruption. but 37
 he, whom God hath raised,
 was not subject to corruption.
 know then, my brethren, it is by 38
 him, that the remission of sins
 is offer’d to you : by him, every 39
 one who believes, is purged
 from all that guilt, for which
 the law of Moses had made
 no such provision. take care 40
 then, that what the prophets
 predicted may not happen to
 you †, “ consider you despi- 41
 “ sers, be surpriz’d and
 “ turn pale, for I shall
 “ perform a work in your
 “ days, which you will not
 “ believe, whoever shall de-
 “ clare it unto you.”

When Paul and Barnabas 42
 were gone out of the Jewish
 synagogue, the Gentiles de-
 sired them to entertain them
 on the same subject, the fol-
 lowing sabbath. when the 43
 assembly was separated, many
 Jews and religious proselytes

προ-

fol-

* Psal. xvi. 10. † Habac. i. 5.

προσπλυτων τῷ Παυλῷ και
τῷ Βαρναβᾶ, ὅτινες προσ-
λαλουντες αυτοις, επειθου αυ-
τους επιμενειν τη χαρτι του
Θεου.

- 44 Τῷ τε ερχομενῷ σαββατῷ
σχεδον πασα ἡ πολις συνη-
θη ακουσαι του λογον του
45 Θεου· ιδοντες δε οἱ Ιουδαιοι
τους οχλους, επλησθησαν
ζηλου, και αντελεγον τοις
ὑπο του Παυλου λεγομενοις
46 βλασφημουντες. παρρησια-
σαμενοι δε ὁ Παυλος και ὁ
Βαρναβας, ειπον, ὑμιν νυν α-
ναγκαιον πρωτον λαληθηναι
τον λογον του Θεου, επειδη
δε απωθεισθε αυτον, και ουκ
αξιους κρινετε εαυτους της
αιωνιου ζωης, ιδου, στρεφου-
47 μεθα εις τα εθνη. οὕτω γαρ
ενταταται ἡμιν ὁ Κυριος,
“ τεθεικα σε εις φως εθνων,
“ του ειναι σε εις σωτηριαν
“ ἕως εσχατου της γης.”
48 ακουοντα δε τα εθνη εκαιρον,
και εδοξαζον τον λογον του
Κυριου, και επιστευσαν ὅσοι
ησαν τεταρμενοι εις ζωην
49 αιωνιον. διεφερετο δε ὁ λογος
του Κυριου δι’ ὅλης της χω-
50 ρας. οἱ δε Ιουδαιοι παρω-
τρυναν τας σεβομενας γυναι-
κας και τας ευσχημονας, και
τους πρωτους της πολεως,
και επηγειραν διωγμον επι τον
Παυλον και τον Βαρναβαν,
και εξεβαλον αυτους απο των

followed after, to whom the
apostles address'd themselves,
and exhorted them to perse-
vere in the divine dispensa-
tion.

The next sabbath-day al- 44
most the whole city assembled
to hear the word of God.
when the Jews saw such a 45
crowd, they were fill'd with
resentment, and oppos'd what
Paul had advanc'd, even to
blasphemy. but Paul and 46
Barnabas told them boldly,
you indeed were the first, to
whom the word of God was
to be preach'd: but since you
reject it, and judge your own
selves unworthy of eternal
life, be assur'd, we shall make
the same offer to the Gentiles:
for thus has the Lord com- 47
manded us*, “ I have ap-
“ pointed you to be a light to
“ the Gentiles, that you should
“ bring salvation to the re-
“ mote parts of the earth.”
when the Gentiles heard this, 48
they received the word with
joy, glorifying the Lord: and
as many as were dispos'd to
eternal life, believed. and 49
the word of the Lord spread
through the whole country.
but the Jews having ani- 50
mated the women of quality
of their religion, and the
leading men of the city, rais-
ed a persecution against Paul

φιων

P P P and

51 ὁρίων αὐτῶν. οἱ δὲ ἐκτινα-
 ξάμενοι τὸν κονιορτὸν τῶν
 ποδῶν αὐτῶν ἐπ' αὐτοὺς, πλ-
 52 θον εἰς Ἰκόνιον. οἱ δὲ μαθη-
 ται ἐπληροῦντο χαρὰς καὶ
 πνεύματος ἁγίου.

and Barnabas, and banish'd
 them from their territories.
 so they shook off the dust of 51
 their feet against them, and
 went to Iconium. and the 52
 disciples were filled with joy,
 and with the holy spirit.

1 Εἰσέβητο δὲ εἰς Ἰκόνιον, κατὰ
 τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς
 τὴν συναγωγὴν τῶν Ἰουδαίων
 καὶ λαλῆσαι οὕτως ὥστε
 πιστεῦσαι Ἰουδαίων τε καὶ
 2 Ἑλλήνων πολὺ πλῆθος. οἱ δὲ
 ἀπειθοῦντες Ἰουδαῖοι ἐπηγεί-
 ραν καὶ ἐκακώσαν τὰς ψυ-
 χὰς τῶν ἐθνῶν κατὰ τῶν ἀ-
 3 δελφῶν. ἴκανον μὲν συν χρό-
 νον διετριῶν παρρησιαζό-
 μενοι ἐπὶ τῷ Κυρίῳ τῷ μαρ-
 τυροῦντι τῷ λόγῳ τῆς χα-
 ρίτος αὐτοῦ, δίδοντι σημεῖα
 καὶ τεράτα γίνεσθαι διὰ τῶν
 4 χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ
 πλῆθος τῆς πόλεως, καὶ οἱ
 μὲν ἦσαν συν τοῖς Ἰουδαίοις,
 οἱ δὲ συν τοῖς ἀποστόλοις.
 5 ὥς δὲ ἐγένετο ὁρμητὴν τῶν ἐθνῶν
 τε καὶ Ἰουδαίων συν τοῖς ἀρ-
 χουσὶν αὐτῶν, ὑβρίσαι καὶ
 6 λιθοβολῆσαι αὐτοὺς, συνι-
 δόντες κατεφύρον εἰς τὰς πο-
 λεῖς τῆς Λυκαονίας, Λυστραν
 καὶ Δερβην, καὶ τὴν περικύ-
 7 ρον. κακεῖ ἦσαν εὐαγγελιζό-
 μενοι.

Being arriv'd at Iconium, 1
 they went both together to the
 Jewish synagogue, where they
 discours'd in such a manner,
 that a great number both of
 Jews and of Greeks believed.
 but the disbelieving Jews 2
 practis'd upon the Gentiles,
 and inflam'd their minds a-
 gainst the brethren. however 3
 the apostles stay'd there a
 considerable time, being in-
 spir'd with great resolution by
 the Lord, who gave his at-
 testation to the evangelical
 doctrine, by the prodigys
 and miracles, which he did
 by their hands. so that the 4
 people of the city were di-
 vided, some siding with the
 Jews, and others with the
 apostles. upon this the Gen- 5
 tiles and the Jews, supported
 by their magistrates, made an
 insurrection in order to use
 violence against them, and
 even to stone them : of which 6
 they were appriz'd, and fled
 to Lystra and Derbe, citys of
 Lycasmia, and to the adja-
 cent country, where they 7
 preach'd the gospel.

8 Καὶ τις ἀνὴρ ἐν Λυστραῖς
ἀδύνατος τοῖς ποσὶν ἐκείνῳ,
χωλὸς ἐκ κοιλίας μητρὸς αὐ-
τοῦ, ὃς οὐδέποτε περιεπεπατή-
9 κει. οὗτος ἤκουε τοῦ Παύ-
λου λαλοῦντος, ὃς ἀτεισας
αὐτῷ, καὶ ἰδὼν ὅτι πιστὴν
10 ἔχει τοῦ σωθῆναι, εἶπε μεγα-
λῇ τῇ φωνῇ, ἀναστῆθι ἐπὶ
τοὺς πόδας σου ὀρθός. καὶ
ἤλλετο, καὶ περιεπατεῖ.

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποι-
πεν ὁ Παῦλος, ἐπῆραν τὴν
φωνὴν αὐτῶν, Λυκαονιστί
λεγοντες, οἱ θεοὶ ὁμοιωθέντες
ἀνθρώποις κατεβῆσαν πρὸς

12 ἡμᾶς. ἐκαλοῦν τε τὸν μὲν
Βαρναβαν, διὰ, τὸν δὲ Παύ-
λον, Ἑρμην, ἐπεὶ αὐτὸς ἦν

13 ὁ ἡγούμενος τοῦ λόγου. ὁ δὲ
ἱερεὺς τοῦ Διὸς τοῦ οὐτοῦ προ-
τῆς πόλεως, ταύρους καὶ
στεμματα ἐπὶ τοὺς πυλῶνας
ἐνεγκας, συν τοῖς ὄχλοις ἤθε-

14 λε θυεῖν. ἀκούσαντες δὲ οἱ
ἀποστολοὶ Βαρναβας καὶ
Παῦλος, διαρρήξαντες τὰ ἱ-
ματία αὐτῶν, εἰσεπήδησαν

15 εἰς τὸν ὄχλον, κρᾶζοντες, καὶ
λεγοντες, “ ἀνδρες τί ταῦτα

“ ποιεῖτε; καὶ ἡμεῖς ὅμοιοι

“ παθεῖν ἐσμεν ὑμῖν ἀνθρώ-

“ ποι, ἐκκληζόμενοι ὑμᾶς

“ ἀπὸ τούτων τῶν ματαιῶν

“ ἐπιστρέφειν ἐπὶ τὸν Θεόν

“ τοῦ ζῶντος, ὃς ἐποίησε τὸν

“ οὐρανὸν καὶ τὴν γῆν καὶ

“ τὴν θάλασσαν, καὶ παν-

16 “ τὰ τὰ ἐν αὐτοῖς, ὃς ἐν

“ ταῖς

Now at Lystra there was 8
a man, who could not stand
upon his feet, he was born
a cripple, and had never
walked about. one day he 9
heard Paul preach, who fix-
ing his eyes upon him, and
perceiving that he expected to
be cured, he said to him aloud, 10
rise and stand right upon your
feet: upon which he leap'd
up and walk'd.

When the people saw what 11
Paul had done, they cry'd
out in the Lycaonian tongue,
the Gods have assum'd a hu-
man form, and are descend-
ed among us. Barnabas, they 12
stiled Jupiter; and Paul,
Mercury, because he was the
chief speaker. ever the priest 13
of Jupiter, whose statue was
at the city-gates, brought
oxen and garlands there, and
together with the people,
would have offer'd sacrifice
to the apostles. but Paul and 14
Barnabas being appriz'd of
it, tore their clothes, and
throwing themselves among
the crowd, cry'd out, “ sirs, 15
“ what are you going to do?
“ we are but men as well as
“ you, and we exhort you to
“ renounce these vanities,
“ and turn to the living
“ God, who made the hea-
“ ven, the earth and the
“ sea, and all that they con-
“ tain: who in past ages 16

- “ ταις παρωχημέναις γενεαῖς
 “ εἰασε πάντα τὰ ἔθνη πό-
 “ ρευεσθαι ταῖς ὁδοῖς αὐτῶν.
 17 “ καὶ τοι γέ οὐκ ἀμαρτυροῦν
 “ ἑαυτὸν ἀφῆκεν, ἀγαθο-
 “ ποιῶν, οὐρανοθεν ἡμῖν ὕε-
 “ τούς διδούς καὶ καιροὺς
 “ καρποφοροῦς, ἐμπιπλῶν
 “ τροφῆς καὶ εὐφροσύνης τὰς
 18 “ καρδίας ἡμῶν.” καὶ ταυ-
 “ τὰ λέγοντες, μόλις κατέπαυ-
 “ σαν τοὺς ὄχλους τοῦ μη θυεῖν
 “ αὐτοῖς.
 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχεί-
 “ ας καὶ Ἰκονίου Ἰουδαῖοι, καὶ
 “ πείσαντες τοὺς ὄχλους, καὶ
 “ λήθασαντες τὸν Παῦλον, ἐ-
 “ σσυρον ἐξω τῆς πόλεως, νομι-
 20 “ σαντες αὐτὸν τεθνάναι, κυκ-
 “ λῶσαντων δὲ αὐτὸν τῶν μα-
 “ θητῶν, ἀναστὰς εἰσῆλθεν εἰς
 “ τὴν πόλιν, καὶ τῇ ἐπαυρίῳ
 “ ἐξῆλθε σὺν τῷ Βαρναβᾷ εἰς
 “ Δερβην.
 21 Εὐαγγελισάμενοι τὴν πό-
 “ λιν ἐκεῖνην, καὶ μαθητεύσαν-
 “ τες ἱκανοὺς, ὑπέστρεψαν εἰς
 “ τὴν Λυστραν καὶ Ἰκόνιον καὶ
 22 Ἀντιοχείαν, ἐπιστηρίζοντες
 “ τὰς ψυχὰς τῶν μαθητῶν,
 “ παρακαλοῦντες ἐμμένειν τῇ
 “ πίστει, καὶ ὅτι διὰ πολλῶν
 “ θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς
 23 τὴν βασιλείαν τοῦ Θεοῦ. χει-
 “ ροτονησάντες δὲ αὐτοὺς πρεσ-
 “ βυτέρους κατ’ ἐκκλησίαν,
 “ προσευξάμενοι μετὰ νηστει-
 “ ων, παρέθεντο αὐτοὺς τῷ Κυ-
 “ ρῳ εἰς ὃν πεπιστεύκεισαν.
 “ καὶ
- “ has let all Nations proceed
 “ in their own ways. ne-17
 “ vertheless be sufficiently
 “ display’d himself by his be-
 “ neficence to mankind, in
 “ giving us rain from hea-
 “ ven, and fruitful seasons,
 “ replenishing our hearts
 “ with food and gladness.”
 but whatever they could say, 18
 it was with difficulty that
 they restrain’d the people
 from sacrificing to them.
 Now some Jews being ar-19
 riv’d from Antioch and Ico-
 nium, work’d so upon the peo-
 ple, that they stoned Paul,
 and dragg’d him out of the ci-
 ty, supposing he had been
 dead. but the disciples being 20
 gather’d about him, he rose up
 and went into the city, from
 whence he departed the next
 day with Barnabas to go to
 Derbe.
 After they had preach’d 21
 the gospel in that city, and
 made many disciples, they re-
 took the road to Lystra, Ico-
 nium and Antioch, encoura-22
 ging the disciples, exhorting
 them to persevere in the faith,
 representing that it is thro’
 much tribulation that we must
 enter into the kingdom of God.
 and after they had by prayers 23
 and fastings establish’d Pastors
 for them in every church,
 they recommended them to the
 Lord in whom they had be-
 lieved,

24 και διελθοντες την Πισιδιαν,
25 ηλθον εις Παμφυλιαν. και
λαλησαντες εν Περγη τον λο-
γον, κατεβησαν εις Αττά-
26 λειαν. κακειθεν απεπλευσαν
εις Αντιοχειαν, οθεν ησαν
παραδεδομενοι τη χαριτι του
Θεου εις το εργον ο επληρω-
27 σαν. παραγενομενοι δε και
συναγαγοντες την εκκλησιαν,
ανηγγειλαν οσα εποιησεν ο
Θεος μετ' αυτων, και οτι η-
28 νοιξε τοις εθνεσι θυραν πισ-
τωσ. διετριβον δε χρονον
ουκ ολιγον συν τοις μαθη-
ταις.

1 Και τινες κατελθοντες απο
της Ιουδαιας, εδιδασκουν τους
αδελφους, οτι εαν μη περι-
τεμνησθε τω εθει Μωυσεως, ου
σωσθε σωθηναι. γενομενης
2 ουστασεως και ζητησεως
μετα ολιγων τω Παυλω και τω
Βαρναβα προς αυτους, εταξαν
αναβαινειν Παυλον και Βαρ-
ναβαν και τινας αλλους εκ
αυτων προς τους αποστολους
και πρεσβυτερους εις Ιερου-
σαλημ, περι του ζητηματος
3 τουτου. οι μεν ουν προπεμφ-
θεντες υπο της εκκλησιας, δι-
ερχοντο την Φοινικην και Σα-
μαρειαν, εκδιηγουμενοι την
επιστροphen των εθνων, και
εποιουν χαραν μεγαλην πασι
4 τοις αδελφοις. παραγενομε-
νοι δε εις Ιερουσαλημ, απε-
δεχθησαν υπο της εκκλησιας
και

24 lived: at length they pass'd
thro' Pisidia, and came to
Pamphilia: and having 25
preach'd the word in Perga,
they went to Attalia: from 26
thence they sail'd to Antioch;
where they had been recom-
mended to the favour of God,
for the commission, which they
had now discharg'd. when 27
they were arriv'd, and had
assembled the Church, they re-
lated what great things God
had wrought by them, and
how he had opened the door of
faith to the Gentiles: and they 28
resided there a considerable
time with the disciples.

1 However some that arriv'd
from Judea, told the Gentile
converts, unless you are cir-
cumcised agreeably to the law
of Moses, you cannot be saved.
upon which Paul and Bar-
nabas having warmly con-
tasted the point with them, it
was resolv'd, that Paul and
Barnabas and some others
should go to Jerusalem to con-
sult the apostles upon this
question. so they set out, ac- 3
companied part of the way
by the church, and pass'd
thro' Phenicia and Samaria;
relating the conversion of the
Gentiles, which gave great
joy to all the brethren. and 4
being arriv'd at Jerusalem,
they were receiv'd by the
church, by the apostles, and
presbyters,

καὶ τῶν ἀποστόλων καὶ τῶν
πρεσβυτέρων, ἀνῆλθαν τε
ὅσα ὁ Θεὸς ἐποίησε μετ' αὐ-
τῶν, ἐξάνεσθαι δὲ τινες
τῶν ἀπὸ τῆς ἁρεσέως τῶν
Φαρισαίων πεπιστευότες, λε-
γοντες, ὅτι δεῖ περιτεμεῖν αὐ-
τοὺς, παραρτῆλαι τε τηρεῖν
τὸν νόμον Μωυσέως.

Συγκλήθησαν δὲ οἱ ἀποστο-
λοι καὶ οἱ πρεσβύτεροι ἰδεῖν
περὶ τοῦ λόγου τούτου. πολ-
λὰ δὲ συζητήσεως γενομένης,
ἀναστὰς Πέτρος εἶπε πρὸς
αὐτοὺς, ἀνδρες ἀδελφοί, ὑ-
μεῖς ἐπιστάσθε ὅτι ἀφ' ἡμε-
ρῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν
ἐξελέξατο διὰ τοῦ στόματος
μου ἀκουσαὶ τὰ ῥήματα τοῦ
κυρίου τοῦ εὐαγγελίου, καὶ πισ-
τεῖν. καὶ ὁ καρδιακῶς τοῦ
Θεοῦ ἐμαρτύρησεν αὐτοῖς, δοὺς
αὐτοῖς τὸ πνεῦμα τὸ ἅγιον,
καθὼς καὶ ἡμῖν, καὶ οὐδὲν διέ-
κρινε μετὰ ἡμῶν τε καὶ αὐ-
τῶν, τῇ πίστει καθάρισας
τὰς καρδίας αὐτῶν. καὶ οὐν
οὐκ ἐπειράτε τὸν Θεόν, ἐπι-
θεῖναι ζυγὸν ἐπὶ τὸν τραχήλου
τῶν μαθητῶν, ὃν οὔτε οἱ πα-
τέρες ἡμῶν, οὔτε ἡμεῖς ἰσχυ-
σαμεν βαστάσαι; ἀλλὰ
διὰ τῆς χάριτος κυρίου Ἰησοῦ
(Χριστοῦ) πιστεύομεν σω-
θῆναι, καθ' ὃν τρόπον καὶ
ὑμεῖς.

Ἐσίγησε δὲ πᾶν τὸ πλῆθος,
καὶ πρὸς Βαρναβᾶ καὶ Παύ-
λου ἐξηγουμένων ὅσα ἐποίησεν

presbyters, to whom they re-
lated all that God had done
by them. but some of the sect
of the Pharisees who had em-
braced the faith, started up,
pretending that the Gentiles
ought to be circumcised, and
observe the law of Moses.

The apostles therefore, and
the presbyters assembled to
deliberate upon this affair.
and after the question had
been much canvass'd, Peter
rose up, and said, my bre-
thren, you know that a consi-
derable time since God chose
me from among you to preach
the gospel to the Gentiles, and
bring them to the faith. God
who knows their hearts has
granted them a testimonial,
by giving them the holy spi-
rit, even as he did to us:
making no difference between
us and them, having purified
their hearts by the faith. why
therefore do you tempt God
to put a yoke upon the neck
of the disciples, which neither
we nor our forefathers were
able to bear? but we believe
that it is by the favour of the
Lord Jesus Christ, that we
are to be sav'd, as well as
they.

The whole assembly were
very silent, whilst Barnabas
and Paul related what mi-
racles and prodigies God had
wrought

ὁ Θεὸς σημεῖα καὶ τέρατα ἐν ταῖς ἐθνεσὶ δι' αὐτῶν.

13 Μετὰ δὲ το σιγήσαι αὐ-
τους, ἀπεκριθὴ Ἰακώβος, λε-
γων, ἀνδρες ἀδελφοί, ἀκού-

14 σάτε μου. Συμμενεῖς ἤκουσα-
το καθὼς πρῶτον ὁ Θεὸς ἐ-
πέσχευατο λαβεῖν ἐξ ἐθνῶν

15 λαὸν τῷ ὀνόματι αὐτοῦ. καὶ
τούτῳ συμφωνοῦσιν οἱ λόγοι
τῶν προφητῶν, καθὼς γε-

16 γραπταί, "μετὰ ταῦτα ἀ-
"ναστρέψω, καὶ ανοικοδο-

"μῶσω τὴν σκηνὴν Δαβὶδ
"τὴν πεπτωκυῖαν, καὶ τὰ
"κατεσκαμμένα αὐτῆς ἀ-

"νοικοδομήσω, καὶ ἀνορθώ-

17 "σω αὐτήν, ὅπως αὐ ἐκλή-
"τησιν οἱ καταλοιποὶ
"τῶν ἀνθρώπων τὸν Κύριον,

"καὶ πάντα τὰ ἔθνη ἐφ' οὓς
"ἐπικεκληται τὸ ὄνομα μου
"ἐπ' αὐτοὺς, λέγει Κύριος ὁ

"ποιῶν ταῦτα (πάντα.)"

18 Γνωστὰ ἀπ' αἰῶνος ἐστὶ τῷ
Θεῷ (πάντα) τὰ ἔργα αὐ-

19 του. διὸ ἐγὼ κρίνω μὴ παρε-
νοχεῖν τοῖς ἀπὸ τῶν ἐθνῶν
ἐπιστρέφουσιν ἐπὶ τοῦ Θεοῦ,

20 ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ
ἀπεχεσθαι ἀπὸ τῶν ἀλισγη-
μάτων τῶν εἰδῶλων, καὶ τῆς

πορνείας, (καὶ τοῦ πικτοῦ,) 21
καὶ τοῦ αἵματος. Μωσὴς γάρ
ἐκ γενεῶν ἀρχαίων κατὰ πόλιν
τοὺς κηρύσσοντας αὐτὸν ἔχει,
ἐν ταῖς συναγωγαῖς κατὰ παν
σαββάτου ἀναγινωσκόμενος.

wrought among the Gentiles
by their ministry.

After they had done speak- 13
ing, James assum'd the dis-
course, and said, my brethren,

give me your attention. Simon 14
has related how God began
to visit the Gentiles, to choose

from among them a people
consecrated to his name. and 15
this is agreeable to the oracles
of the prophets: as it is writ-

ten, "after this I will re- 16
"turn and build again the
"tabernacle of David, which

"is fallen down: I will re- 17
"pair its ruins, and raise it
"up: that the rest of man-

"kind, even all the nations,
"that profess my name, may
"seek the Lord. he that does 18

"all these things, is the Lord
"himself that has said it."

for the works of God are all
known to him from the be-
ginning of the world. where- 19

fore my opinion is not to dis-
quiet the Gentile converts: 20
but only to write to them, that

they abstain from the pollu-
tions of idols, from fornica-
tion, from animals that are

strangled, and from their blood.
for as to the law of Moses, that 21
has been published in every

city a considerable time, be-
ing read in the synagogues e-
very sabbath-day.

TOTE

Then

* Amos ix. 11, 12.

22 ΤΟΤΕ ΕΔΩΞΕ ΤΟΙΣ ΑΠΟΣΤΟ-
ΛΟΙΣ ΚΑΙ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ
ΣΥΝ ὅΛῃ Τῇ ΕΚΚΛΗΣΙΑ, ΕΚΛΕ-
ΞΑΜΕΝΟΥΣ ΑΝΔΡΑΣ ΕΞ ΑΥΤΩΝ
ΠΕΜΨΑΙ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ, ΣΥΝ
Τῷ ΠΑΥΛῳ ΚΑΙ ΒΑΡΝΑΒΑ, ΙΟΥ-
ΔΑΝ ΤΟΝ ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΒΑΡ-
ΣΑΒΑΝ, ΚΑΙ ΣΙΛΑΝ, ΑΝΔΡΑΣ
ἤΓΟΥΜΕΝΟΥΣ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ,
23 ΓΡΑΨΑΝΤΕΣ ΔΙΑ ΧΕΙΡΟΣ ΑΥΤΩΝ
ΤΑΔΕ.

ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΠΡΕΣ-
ΒΥΤΕΡΟΙ * (ΚΑΙ ΟΙ) ΑΔΕΛΦΟΙ,
ΤΟΙΣ ΚΑΤΑ ΤΗΝ ΑΝΤΙΟΧΕΙΑΝ
ΚΑΙ ΣΥΡΙΑΝ ΚΑΙ ΚΙΛΙΚΙΑΝ Α-
ΔΕΛΦΟΙΣ ΤΟΙΣ ΕΞ ΕΘΝΩΝ, ΧΑΙΡΕΙΝ.
24 ΕΠΕΙΔὴ ΠΚΟΥΣΑΜΕΝ ὅΤΙ ΤΙΝΕΣ ΕΞ
ἡμῶν ΕΞΕΛΘΟΝΤΕΣ ΕΤΑΡΑΞΑΝ ὑ-
ΜΑΣ ΛΟΓΟΙΣ, ΑΝΑΣΚΕΥΑΖΟΝΤΕΣ
ΤΑΣ ΨΥΧΑΣ ὑΜΩΝ, (ΛΕΓΟΝΤΕΣ
ΠΕΡΙΤΕΜΝΕΣΘΑΙ, ΚΑΙ ΤΗΡΕΙΝ ΤΟΝ
ΝΟΜΟΝ,) Οἳ ΟΥ ΔΙΕΣΤΕΙΛΑΜΕΘΑ,
25 ΕΔΩΞΕΝ ἡμῖν ΓΕΝΟΜΕΝΟΙΣ ὉΜΟΘΥΜΑ-
ΔΟΝ, ΕΚΛΕΞΑΜΕΝΟΥΣ ΑΝΔΡΑΣ ΠΕΜ-
ΨΑΙ ΠΡΟΣ ὑΜΑΣ, ΣΥΝ ΤΟΙΣ Α-
ΓΑΠΗΤΟΙΣ ἡμῶν ΒΑΡΝΑΒΑ ΚΑΙ
26 ΠΑΥΛῳ, ΑΝΘΡΩΠΟΙΣ ΠΑΡΑΔΕ-
ΔΩΚΟΣΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ
ὑΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥ-
ΡΙΟΥ ἡμῶν ἸΗΣΟΥ ΧΡΙΣΤΟΥ.
27 ΑΠΕΣΤΑΛΚΑΜΕΝ ΟὖΝ ΙΟΥΔΑΝ
ΚΑΙ ΣΙΛΑΝ, ΚΑΙ ΑΥΤΟΥΣ ΔΙΑ
ΛΟΓΟΥ ΑΠΑΡΤΕΛΛΟΝΤΑΣ ΤΑ ΑΥ-
28 ΤΑ. ΕΔΩΞΕ ΓΑΡ Τῷ ἁΓΙῳ ΠΝΕΥ-
ΜΑΤΙ ΚΑΙ ἡμῖν, ΜΗΔΕΝ ΠΛΕΟΝ
ΕΠΙΤΙΘΕΣΘΑΙ ὑμῖν ΒΑΡΟΣ ΠΛΗΝ

Then the apostles, the pres- 22
byters, and the whole church
thought it proper to select some
out of their own body to accom-
pany Paul and Barnabas to
Antioch: such as Judas sur-
nam'd Barsabas, and Silas,
leading men among the bre-
thren, whom they charg'd 23
with this letter.

The apostles, the presby-
ters, and the brethren, to the
Gentile brethren at Antioch,
in Syria, and Cilicia, send
greeting. Whereas we have 24
been appriz'd, that some who
went from us, have embra-
s'd you with their dis-
course, and unsettled your
minds, maintaining, that you
ought to be circumcised, and
to observe the law, though
we gave them no such injunc-
tion: after having been as- 25
sembled, we unanimously
judg'd it proper to send par-
ticular deputies to you, with
our beloved Barnabas and
Paul, men that have ex- 26
posed their lives for the name
of our Lord Jesus Christ. we 27
therefore send Judas and Si-
las to inform you in person of
this affair. for by the holy 28
spirit it seemed good to us, to
lay no greater burthen upon
you,

ΤῶΝ

* V. 23. πρεσβυτεροι αδελφω Alex. Cant. Barb. 1. Colb. 6. Vulg. Ire-
naeus, Pacian. Athenas. Dr. Mills thinks this the true reading, v. Pro.
1350.

29 τῶν ἐπισημασμένων τούτων, ἀπέ-
χεσθαι εἰδωλοθύτων, καὶ αἵ-
ματος (καὶ πικτοῦ) καὶ πορ-
νείας, ἐξ ὧν διατηροῦντες ἑ-
αυτοὺς, εὖ πράξετε, ἐρρωσ-
θε.

30 Οἱ μὲν οὖν ἀπολυθέντες
πῶθον ἐκ Ἀντιοχείαν, καὶ
συναγαγόντες τὸ πλῆθος, ἐπέ-
31 δωκαν τὴν ἐπιστολὴν. ἀ-
ναγνόντες δὲ, ἐχαρήσαν ἐπὶ
32 τῇ παρακλήσει. Ἰουδᾶς δὲ
καὶ Σίλας, καὶ αὐτοὶ προ-
φηταὶ ὄντες, διὰ λόγου πῶ-
λου παρεκάλεσαν τοὺς ἀδελ-
33 φους, καὶ ἐπεστήριξαν. ποι-
ήσαντες δὲ χρόνον ἀπελυθῆ-
σαν μετ' εἰρήνης ἀπὸ τῶν ἀ-
δελφῶν πρὸς τοὺς ἀποστο-
34 λους. [* ἐδοξε δὲ τῷ Σίλᾳ
35 ἐπιμείναι αὐτοῦ.] Παῦλος
δὲ καὶ Βαρναβᾶς διέτριβον ἐν
Ἀντιοχείᾳ, διδάσκοντες καὶ
εὐαγγελίζομενοι, μετὰ καὶ ἑ-
τέρων πολλῶν, τὸν λόγον
τοῦ Κυρίου.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπε
Παῦλος πρὸς Βαρναβᾶν, ἐ-
πιστρέψαντες ὅτι ἐπισχεψώ-
μεθα τοῦ ἀδελφοῦ κατὰ πα-
σαν πόλιν, ἐν αἷς κατηγγεί-
λαμεν τὸν λόγον τοῦ Κυρίου,
πῶς

you; than these necessary in-
junctions: that you abstain 29
from what has been sacrific-
ed to idols, from blood, from
the flesh of strangled animals,
and from fornication: you will
do well to preserve your selves
from these practices. farewell.

Being thus dispatch'd, they 30
went to Antioch; where hav-
ing assembled all the faithful,
they deliver'd the letter:
from the reading of which, 31
they were affected with joy
at the comfortable contents.
as for Judas and Silas, they 32
being also prophets; they con-
solated and confirm'd the bre-
thren by several discourses.
and after they had stay'd 33
there some time, with the
good wishes of the brethren,
they had leave to go to the apo-
stles. however Silas thought 34
fit to stay at Antioch, where 35
Paul and Barnabas continu-
ed, teaching and preaching
the doctrine of the Lord, with
many others.

Some time after, Paul said 36
to Barnabas, let us return to
visit all those cities, where
we have preach'd the word
of the Lord, to see what con-
dition the brethren are in.
upon

* This Verse is not in the Alex. Laud. 3. Baroc. Cant. 2. Pet. 1. Hunt. 1. Sinab. Covel. 2, 3. Mont. Magdal. N. Col. 2. Leic. Bas. 2. Lu. Coptic, Syriac, Arabic versions: nor in many Latin MSS. Dr. Mills pleads it is an interpolation. see his argument a. h. l.

37 πώς έχουσι. Βαρναβας δὲ ἐ-
 βουλετο συμπαραλαβεῖν τὸν
 Ἰωάννην τὸν καλούμενον Μαρ-
 38 κόν. Παῦλος δὲ ἤξιον, τὸν
 ἀποστάντα ἀπ' αὐτῶν ἀπὸ
 Παμφυλίας, καὶ μὴ συνελ-
 θόντα αὐτοὺς εἰς τὸ ἔργον, μὴ
 39 συμπαραλαβεῖν τούτον. ἐ-
 γενετο οὖν παροξυσμός, ὥστε
 ἀποχωρισθῆναι αὐτοὺς ἀπ'
 ἀλλήλων, τὸν τε Βαρναβαν
 παραλαβόντα τὸν Μάρκον,
 40 ἐκπλεῦσαι εἰς Κύπρον. Παῦ-
 λος δὲ ἐπιλέξαμενος Σίλαν,
 ἐξῆλθε παραδοθεὶς τῇ χαρίτι
 τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.
 41 διήρχετο δὲ τὴν Συρίαν καὶ
 Κιλικίαν, ἐπιστηρίζων τὰς
 ἐκκλησίας.

1 Κατήντησε δὲ εἰς Δερβην
 καὶ Λύστραν, καὶ ἰδοὺ, μα-
 θητῆς τις ἦν ἐκεῖ, ὀνόματι
 Τιμοθεός, υἱὸς γυναίκος Ἰου-
 2 δαίας πιστῆς, πατρὸς δὲ Ἑλ-
 ληνός. ὃς ἐμαρτυρεῖτο ὑπὸ
 τῶν ἐν Λύστρῃ καὶ Ἰκονίῳ
 3 ἀδελφῶν. τούτου ἐθέλησεν
 ὁ Παῦλος συν αὐτῷ ἐξελθεῖν,
 καὶ λαβὼν περιετέμεν αὐτόν,
 διὰ τοὺς Ἰουδαίους τοὺς οὐ-
 4 τας ἐν τοῖς τόποις ἐκείνοις,
 ᾗδουσιν ὅτι πάντες τὸν πα-
 τέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρ-
 4 χεν. ὡς δὲ διέπορευοντο τὰς
 πόλεις, παρεδίδουν αὐτοῖς φθ-
 λασσεῖν τὰ δογματὰ τὰ κε-
 κριμένα ὑπὸ τῶν ἀποστόλων
 καὶ τῶν πρεσβυτέρων τῶν ἐν
 5 Ἱερουσαλὴμ. αἱ μὲν οὖν ἐκ-
 κλησὶαι ἐστερεοῦντο τῇ πισ-
 τεϊ,

upon which Barnabas pro- 37
 pos'd to take John surnam'd 38
 Mark, with them. but Paul 38
 did not think it proper to take
 one that had quitted them at
 Pamphylia, refusing to ac-
 company them in their mi-
 nistry. and the contention was 39
 so sharp between them, that
 they separated: so Barnabas
 took Mark, and sailed to Cy-
 prus. but Paul chose Silas, 40
 and having been recommended
 by the brethren to the favour
 of God, he departed, and 41
 passing through Syria and Ci-
 licia, he settled the churches
 there.

Paul arrived then at Derbe 1
 and Lystra, where there was
 a disciple named Timothy,
 whose mother was a Jewish
 convert, but his father a 2
 Greek. as the brethren of 2
 Lystra and Iconium gave him
 a good character, Paul had
 a mind he should accompany 3
 him. so he took him and had 3
 him circumcised, out of re-
 gard to the Jews of that
 country, who all knew his
 father was a Greek. as they 4
 pass'd through the cities, they
 recommended it to the faith-
 ful to observe the decisions,
 made by the apostles and pres-
 byters at Jerusalem. thus 5
 were the churches established
 in the faith, and daily grew
 more

6 *ΤΕΙ, ΚΑΙ ΕΠΕΡΙΣΣΕΥΟΥ ΤΩ Α-*
ΡΙΘΜΩ ΚΑΘ' ΗΜΕΡΑΝ. ΔΙΠΛΗΘΟΝ ΔΕ
ΤΗΝ ΦΡΥΓΙΑΝ ΚΑΙ ΤΗΝ ΓΑΛΑΤΙ-
ΚΗΝ ΧΩΡΑΝ, ΚΩΛΥΘΕΝΤΕΣ ΑΠΟ
ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΛΑΛΗ-
ΣΑΙ ΤΟΝ ΛΟΓΟΝ ΕΝ ΤΗ ΑΣΙΑ,
7 *ΕΛΘΟΝΤΕΣ ΚΑΤΑ ΤΗΝ ΜΥΣΙΑΝ,*
ΕΠΕΙΡΑΖΟΥ ΕΙΣ ΤΗΝ ΒΙΘΥΝΙΑΝ
ΠΟΡΕΥΕΣΘΑΙ, ΚΑΙ ΟΥΚ ΕΙΑΣΕΝ
*ΑΥΤΟΥΣ ΤΟ ΠΝΕΥΜΑ * ΙΗΣΟΥ.*
8 *ΠΑΡΕΛΘΟΝΤΕΣ ΔΕ ΤΗΝ ΜΥΣΙΑΝ,*
9 *ΚΑΤΕΒΗΣΑΝ ΕΙΣ ΤΡΩΑΔΑ. ΚΑΙ*
ΟΡΑΜΑ ΔΙΑ ΤΗΣ ΝΥΚΤΟΣ ΩΦΘΗ
ΤΩ ΠΑΥΛΩ, ΑΝΗΡ ΤΙΣ ΠΝ ΜΑ-
ΚΕΔΩΝ ΕΣΤΩΣ, ΠΑΡΑΚΑΛΩΝ ΑΥ-
ΤΟΝ, ΚΑΙ ΛΕΓΩΝ, "ΔΙΑΒΑΣ ΕΙΣ
"ΜΑΚΕΔΟΝΙΑΝ, ΒΟΗΘΗΣΟΝ ΗΜΙΝ."
10 *ΩΣ ΔΕ ΤΟ ΟΡΑΜΑ ΕΙΔΕΝ, ΕΥΘΕΩΣ*
ΕΙΠΗΤΗΣΑΜΕΝ ΕΞΕΛΘΕΙΝ ΕΙΣ ΤΗΝ
ΜΑΚΕΔΟΝΙΑΝ, ΣΥΜΒΙΒΑΛΟΝΤΕΣ
ΟΤΙ ΠΡΟΣΚΕΚΛΗΤΑΙ ΗΜΑΣ Ο ΚΥ-
ΡΙΟΣ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΑΥΤΟΥΣ.
11 *ΑΝΑΧΘΕΝΤΕΣ ΟΥΝ ΑΠΟ ΤΡΩΑΔΟΣ,*
ΕΥΘΥΔΡΟΜΗΣΑΜΕΝ ΕΙΣ ΣΑΜΟΘΡΑ-
ΚΗΝ, ΤΗ ΤΕ ΕΠΙΟΥΣΗ ΕΙΣ ΝΕΑ-
12 *ΠΟΛΙΝ, ΕΚΕΙΘΕΝ ΤΕ ΕΙΣ ΦΙΛΙΠ-*
ΠΟΥΣ, ΗΤΙΣ ΕΣΤΙ ΠΡΩΤΗ ΤΗΣ
ΜΕΡΙΔΟΣ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ ΠΟΛΙΣ,
ΚΟΛΩΝΙΑ. ΗΜΕΝ ΔΕ ΕΝ ΤΑΥΤΗ
ΤΗ ΠΟΛΕΙ ΔΙΑΤΡΙΒΟΝΤΕΣ ΗΜΕΡΑΣ
13 *ΤΙΝΑΣ. ΤΗ ΤΕ ΗΜΕΡΑ ΤΩΝ*
ΣΑΒΒΑΤΩΝ ΕΞΗΛΘΟΜΕΝ ΕΞΩ ΤΗΣ
ΠΟΛΕΩΣ ΠΑΡΑ ΠΟΤΑΜΟΝ, ΟΥ
ΕΝΟΜΙΖΕΤΟ ΠΡΟΣΕΥΧΗ ΕΙΝΑΙ, ΚΑΙ
ΚΑΘΙΣΑΝΤΕΣ ΕΔΑΛΟΥΜΕΝ ΤΑΙΣ
14 *ΣΥΝΕΛΘΟΥΣΑΙΣ ΓΥΝΑΙΚΕΙ. ΚΑΙ ΤΙΣ*
ΓΥΝΗ ΟΝΟΜΑΤΙ ΛΥΔΙΑ, ΠΟΡΦΥ-
ΡΑΤΩΛΙΣ, ΠΟΛΕΩΣ ΘΥΑΤΙΡΩΝ,
ΓΕΒΟΜΕΝΗ ΤΟΝ ΘΕΟΝ, ΗΚΟΥΕΝ,

more numerous, but after 6
they had travers'd Phrygia
and Galatia, they were or-
der'd by the holy spirit not
to preach the gospel in Asia :
being therefore arrived in 7
Mysia, they essayed to go into
Bithynia, but the spirit of
Jesus would not allow it :
so they pass'd by Mysia, and 8
came to Troas, there Paul 9
had a vision in the night, a
Macedonian appear'd to him,
and thus address'd him, "pass
"on to Macedonia, and come
"to our relief." immediate- 10
ly after he had had this vi-
sion, we endeavoured to go
into Macedonia, concluding
from thence, that the Lord
had called us to publish the
gospel there. we embark'd 11
therefore at Troas, and sail'd
directly to Samothracia, and
the next day landed at Nea-
polis. from thence we march- 12
ed to Philippi, the chief city
of that part of Macedonia,
and a colony. having stopp'd
there some days, we went 13
out of town on the sabbath
towards the river, where the
Jews were allowed to have
an oratory. so we took our 14
places, and convers'd with
the women, that came there.
one of them was nam'd Ly-
dia of Thyatira, a trader in
purple, and a Jewish profe-
lyte.

Q 99 2 lyte.

- ἥ ὁ Κύριος διηρώξε τὴν καρ-
 διαν, προσεχὲν τοῖς λαλοῦ-
 15 μένοις ὑπὸ τοῦ Παύλου. ὡς
 δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐ-
 τῆς, παρέκαλεσε, λέγουσα,
 εἰ κεκρικάτε με πιστὴν τῷ
 Κυρίῳ εἶναι, εἰσελθόντες εἰς
 τὸν οἶκόν μου, μένατε. καὶ
 παρεβίασατο ἡμᾶς.
 16 Ἐγένετο δὲ πορευομένων ἡ-
 μῶν εἰς προσευκὴν, παιδισ-
 κὴν τινα ἔχουσαν πνεῦμα
 * Πυθῶνα ἀπαντῆσαι ἡμῖν,
 ἥτις ἐργασίαν πολλὴν παρείχε
 τοῖς κυρίοις αὐτῆς, μαντευο-
 17 μένῃ. αὕτη κατακολουθη-
 σασα τῷ Παύλῳ καὶ ἡμῖν,
 ἐκραῖε λέγουσα, οὗτοι οἱ ἀν-
 θρώποι, δούλοι τοῦ Θεοῦ τοῦ
 ὑψίστου

lyte. she heard us : and the
 Lord inclin'd her heart to
 attend to what Paul said. so 15
 that having been baptized
 with her family, she made us
 this request, if you think me
 sincere in my profession, pray
 come and lodge at my house ;
 and she prevail'd upon us.

One day as we went to the 16
 oratory, we happen'd to meet
 a slave, who had the spirit
 Python, and was very gain-
 ful to her masters by telling
 of fortunes. as she followed 17
 Paul and the rest of us, she
 cried out, these men are the
 servants of the most high
 God, who show you the way
 to

* Πυθῶνα, Plutarch in his discourse de Oracul. defectu, says, ἑσφατρίμυθος Εὐρυκλῆας παλαι, νυνὶ Πυθῶνας προσφωρούμενος, " they who " were formerly call'd Euryclites, are now call'd Pythons." Pytho was a city of the Delphi, and they who delivered the responses were call'd Pythons, or Belly-speakers ; who having the art of speaking with the mouth shut, the sound thereby seem'd to come from the Belly. so Galen in his glossary to Hippocrates explains it ἑσφατρίμυθοι ἢ κεκλεισμένου τοῦ στοματός φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς σάτρος φθεγγεσθαι and the chorus in Aristophanes's *Vespæ* complain of the ill usage the author had met with from some of his brother poets, who ow'd their compositions to his influence, having enter'd as it were into 'em, and there vented his comical effusions, just like the spirit of divination in Eurycles.

ἐπικουρῶν προβδὴν στερῆς ποιηταῖς
 Μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διανοίαν,
 Εἰς ἀλλοτρίας σάτρας ἐνδὺς κωμῶδια πολλὰ χεῖσθαι.

Upon which the scholiast observes, " this Belly-speaker Eurycles was " said to have prophesy'd by means of a dæmon, that was in him : so " that prophets ever after were call'd Belly-speakers and Euryclites, from " Eurycles, who was the first practitioner in that way." in which the scholiast was greatly mistaken. for the woman that had a familiar spirit, 1 Samuel xxviii. 7. is call'd by the LXX. ἑσφατρίμυθος, a Belly-speaker. and they always render the Hebrew word אֹבֹתָה, (which comes from אָב, that is, the Belly) by ἑσφατρίμυθοι, i.e. Belly-speakers.

ὑψίστου εἰσιν, ὅτινες καταρτελλουσιν ἡμῖν ὁδὸν σω-
 18 τηρίας. τούτο δὲ ἐποίησεν ἐπὶ
 πολλὰς ἡμέρας: διαπονήσας
 δὲ ὁ Παῦλος, καὶ ἐπιστρέψας,
 τῷ πνεύματι εἶπε, παραρ-
 γελλῶ σοι ἐν τῷ ὀνόματι Ἰη-
 σου Χριστοῦ, ἐξέλθαι ἀπ'
 αὐτῆς. καὶ ἐξῆλθεν αὐτὴ τῇ
 19 ὥρᾳ. ἰδόντες δὲ οἱ κύριοι αὐ-
 τῆς· ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς
 ἐργασίας αὐτῶν, ἐπιλαβόμε-
 νοι τοῦ Παύλου καὶ τοῦ Σι-
 λαῦ, εἰλκυσαν ἐκ τῆν ἀγορᾶν
 20 ἐπὶ τοὺς ἀρχόντας, καὶ προσ-
 αγγίζοντες αὐτοὺς τοὺς στρα-
 τηροὺς, εἶπον, οὗτοι οἱ ἀν-
 θρώποι ἐκταρασσουσὶν ἡμῶν
 τὴν πόλιν, Ἰουδαῖοι ὑπαρ-
 21 χόντες, καὶ καταρτελλουσιν
 ἐν αὐτῇ ἃ οὐκ ἐξέστιν ἡμῶν παρα-
 δεχέσθαι, οὐδὲ ποιῆν, Ῥω-
 22 μαιοὶ οὖσι. καὶ συνεπεσθὴ
 ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ
 στρατηγοὶ περιρρήξαντες αὐ-
 τῶν τὰ ἱμάτια, ἐκέλευον ῥαβ-
 23 δίειν, πολλὰς τε ἐπιβύττας
 αὐτοὺς πληγὰς, ἐβάλον ἐν
 φυλακῇ, παραρτίλαντες τῷ
 δεσμοφυλακῇ ἀσφαλῶς τηρεῖν
 24 αὐτοὺς. ὁ παραρτίλαν τοῖς
 αὐτοῖς εἰληφῶς, ἐβάλεν αὐ-
 τοὺς ἐκ τῆν ἐσωτερᾶν φυλα-
 κῇ, καὶ τοὺς πόδας αὐτῶν
 παφαλίσσας ἐν τῷ ξύλῳ.
 25 Κατὰ δὲ τὸ μεσονυκτίον
 Παῦλος καὶ Σίλας προσευχο-
 μένοι ὑμῶν τὸν Θεόν, ἐπη-
 κροῦντο δὲ αὐτῶν οἱ δεσμοί.
 26 ἁφῶν δὲ σεισμός ἐγενέτο με-
 ρας,

to salvation. this she did 18
 for several days, till Paul
 stir'd with it turn'd about,
 and said to the spirit, in
 the name of Jesus Christ
 I command you to quit her: 19
 and instantly he came out.
 her masters finding they had
 lost such a prospect of gain, 19
 seized upon Paul and Silas,
 and haul'd them to the pub-
 lick place before the magi-
 strates. having presented them 20
 to the Officers, they said, these
 men, who are Jews, raise
 great disorders in our city,
 and preach such maxims, as 21
 it is not lawful for Romans,
 as we are, to admit or prac-
 tise. upon this the populace 22
 rose upon them, and the Offi-
 cers order'd them to be stript
 and scourg'd. after they had 23
 been severely lash'd, they
 were thrown into prison, the
 jayler being charg'd to keep
 them safe. in consequence of 24
 this order he thrust them
 into the inner prison, and
 made their feet fast in the
 stocks.

At midnight Paul and Si- 25
 las went to prayers, and sang
 praises to God, which the o-
 ther prisoners heard: when 26
 all of a sudden there was
 such

ρας, ὥστε σαλευθῆναι τὰ θε-
 μεῖα τοῦ δεσμωτηρίου, ἀνε-
 ωχθίσαν τε παρακρήμα αἰ-
 θυραὶ πασαι, καὶ παντῶν τὰ
 27 δεσμά ἀνέθη. εὐπνος δὲ γε-
 νομένος ὁ δεσμοφυλάξ, καὶ ἰ-
 δὼν ἀνεωρμένας τὰς θύρας τῆς
 φυλακῆς, σπασάμενος μά-
 χαιραν, ἐμελλεν ἑαυτὸν ἀ-
 ναίρειν, νομίζων ἐκπεφευγῆναι
 28 τοὺς δεσμοὺς. ἐφώνησε δὲ
 φωνὴ μεγάλη ὁ Παῦλος, λε-
 γων, μὴδὲν πράξης σεαυτῷ
 κακόν, ἅπαντες γάρ εσμεν ἐν-
 29 θαδὲ. αἰτήσας δὲ φῶτα εἰσ-
 ἐπῆλθε, καὶ ἐντρομος γενομέ-
 νος προσέπεσε τῷ Παύλῳ καὶ
 30 τῷ Σιλᾷ. καὶ παραγαγὼν αὐ-
 τοὺς ἔξω ἐφη, κύριοι, τί με
 31 δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ
 εἶπον, πιστεύσον ἐπὶ τὸν Κυ-
 ριον Ἰησοῦν (Χριστὸν) καὶ
 σωθήσῃ σὺ καὶ ὁ οἶκος σου.
 32 καὶ ἐλάλησαν αὐτῷ τὸν λό-
 γον τοῦ Κυρίου, σὺν πᾶσι
 33 τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ
 παραλαβὼν αὐτοὺς ἐν ἐκείνῃ
 τῇ ὥρᾳ τῆς νυκτός, ἐλουσεν
 ἀπὸ τῶν πληγῶν, καὶ ἐβαπ-
 τίσθη αὐτὸς καὶ οἱ αὐτοῦ
 34 πάντες παρακρήμα. ἀναγα-
 γὼν τε αὐτοὺς εἰς τὸν οἶκον
 αὐτοῦ, παρέθηκε τραπέζαν,
 καὶ ἡγάλλασατο πανοικί πε-
 πιστευκῶς τῷ Θεῷ.
 35 Ἡμέρας δὲ γενομένης ἀπεσ-
 τεῖλαν οἱ στρατηγοὶ τοὺς
 ραβδούκους, λέγοντες, ἀπο-
 λυσον τοὺς ἀνθρώπους ἐκεῖ-
 36 νους. ἀπηγγείλε δὲ ὁ δεσμο-
 φυλάξ

*such a great earthquake, that
 the foundations of the prison
 were shaken: immediately all
 the doors opened, and the fet-
 ters dropp'd from the pri-
 soners. the jayler waking, and 27
 seeing the prison-doors open,
 drew his sword, designing to
 dispatch himself from the ap-
 prehension that the prisoners
 had escaped. but Paul call'd 28
 to him aloud, and said, do
 thy self no harm, for we are
 all here. then having called 29
 for a light, he ran in, and
 with trembling fell down be-
 fore Paul and Silas; and 30
 bringing them out, he said,
 sirs, what must I do to be
 saved? believe, said they, 31
 on the Lord Jesus, and you
 shall be saved, you, and your
 family. then they declared 32
 the word of the Lord to him,
 and to all his family. at the 33
 same time of night he washed
 their stripes, and immediatel-
 y he was baptized, he, and
 all that belong'd to him. then 34
 he conducted them to his house,
 and gave them an entertain-
 ment; and he and his family
 were affected with joy, for
 having believed in God.*

*When it was day the offi- 35
 cers sent their serjeants to bid
 the jayler let the men go. so 36
 the jayler told Paul, the magi-
 strates had order'd them to
 be*

φυλαξ τοὺς λόγους τούτους
 πρὸς τὸν Παῦλον, ὅτι ἀπισ-
 ταλκασιν οἱ στρατηγοί, ἵνα
 ἀπολυθῆτε, νῦν οὖν ἐξέλθον-
 37 τές, πορεύεσθε ἐν εἰρήνῃ. ὁ
 δὲ Παῦλος ἐφη πρὸς αὐτοὺς,
 δεῖραντες ἡμᾶς δημοσίᾳ, ἀκα-
 τακρίτους, ἀνθρώπους Ῥω-
 μαίους ὑπαρχόντας, ἐβάλον
 εἰς φυλακὴν, καὶ νῦν λαβρά
 ἡμᾶς ἐκβαλλουσιν; οὐ γάρ,
 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς
 38 ἐξάγαγετώσαν. ἀντιφείλαν δὲ
 τοῖς στρατηγοῖς οἱ ραβδούχοι
 τὰ ῥήματα ταῦτα, καὶ ἐφο-
 βήθησαν ἀκούσαντες ὅτι Ῥω-
 39 μαιοὶ εἰσι. καὶ ἐλθόντες πα-
 रेκαλῆσαν αὐτοὺς, καὶ ἐξά-
 γαρόντες πρῶτων ἐξελθεῖν τῆς
 40 πόλεως. ἐξελθόντες δὲ ἐκ τῆς
 φυλακῆς εἰσῆλθον πρὸς τὴν
 Λυδίαν, καὶ ἰδόντες τοὺς ἀ-
 δελφοὺς, παρεκάλεσαν αὐ-
 τοὺς, καὶ ἐξῆλθον.

1 Διοδεύσαντες δὲ τὴν Ἀμ-
 φιπολιν καὶ Ἀπολλωνίαν, πλ-
 θυν ἐκ Θεσσαλονικῆς, ὅπου
 πν ἡ συναγωγὴ τῶν Ἰουδαίων.

2 κατὰ δὲ τὸ εἶωθος τῷ Παύλῳ
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ
 σαββάτα τρία διελέγετο αὐ-
 3 τοῖς ἀπὸ τῶν γραφῶν, δια-
 νοίγων καὶ παρατίθεμενος ὅτι
 τὸν Χριστὸν εἶδε παθεῖν καὶ
 ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι
 οὗτος ἐστὶν ὁ Χριστὸς Ἰη-
 σους, ὃν ἐγὼ καταγγέλλω ὑ-
 μῖν.

4 Καὶ τινες ἐξ αὐτῶν ἐπεισ-
 θῆσαν, καὶ προσεκληρωθῆ-
 σαν

be discharg'd. depart then,
 said he, and go in peace. but 37
 Paul replied, they have pub-
 licly scourg'd us, who are
 Romans, without any trial,
 they have thrown us into jail,
 and now do they give us a
 private discharge? no, let
 them come themselves and re-
 lease us. the serjeants having 38
 reported what he said, to
 their officers, they began to
 be apprehensive upon hearing
 they were Romans. so they 39
 came, and by persuasions
 brought them out, and desi-
 red them to leave the city.
 then they quitted the prison, 40
 and went to Lydia's house,
 where finding the brethren,
 they gave them an exhorta-
 tion, and departed.

Having pass'd thro' Am- 1
 phipolis and Apollonia, they
 arriv'd at Thessalonica, where
 there was a synagogue. Paul, 2
 as was his custom, us'd to go
 there, and for three sabbath-
 days discours'd to the Jews
 from the scriptures, explain- 3
 ing them, and setting it to
 view, that the Messiah was
 to suffer and rise again from
 the dead: and that Jesus,
 whom he denounc'd to them,
 was that very Messiah.

Some of them believed, and 4
 join'd themselves to Paul and
 Silas,

σαν τῷ Παύλῳ καὶ τῷ Σί-
 λα, τῶν τε σεβομένων Ελ-
 ληνῶν πολὺ πλῆθος, Ἰουδαί-
 κων τε τῶν πρῶτων οὐκ ὀμ-
 5 ραί. Ἐπλωσαντες δὲ οἱ ἀπελ-
 θούτες Ἰουδαῖοι, καὶ προσ-
 λαβόμενοι τῶν ἀγοραίων τι-
 νας ἀνδράς πονηροὺς, καὶ ὁχ-
 λοποιήσαντες, ἐθορύβουν τὴν
 πόλιν, ἐπιστάντες τε τῇ οἰ-
 κῇ Λάστορος, εἰπὼν αὐτοὺς
 6 ἀπαρεῖναι τοῦ ὄμιου. μὴ ἐν-
 ρώτες δὲ αὐτοὺς, ἐσῆρον τὸν
 Λάστορα καὶ τινὰς ἀδελφούς
 ἐπὶ τοὺς πολιτάρχας, βωών-
 τες, ὅτι οἱ τὴν οἰκουμένην ἀ-
 ραστατώσαντες, οὗτοι καὶ
 7 εὐδαὲ παρείουσιν, οὐκ ὑποδέ-
 κεται Ἰάσων, καὶ οὗτοι παλ-
 τεκ ἀπεναντί τῶν δογματῶν
 Καίσαρος πράττουσι, βασι-
 λεᾷ λεγόντες ἕτερον εἶναι, Ἰη-
 8 σουν. ἐταράξαν δὲ τὸν ὁχ-
 λον καὶ τοὺς πολιτάρχας ἀ-
 9 κουνότας ταῦτα. καὶ λα-
 βόντες τὸ ἱκανὸν παρὰ τοῦ Ἰ-
 ασσοῦ καὶ τῶν λοιπῶν, ἀ-
 πείλσαν αὐτοὺς.
 10 Οἱ δὲ ἀδελφοὶ εὐθεὺς δια-
 της νύκτος ἐπέμψαν τὸν τε
 Παύλον καὶ τὸν Σίλαν εἰς Βε-
 ρραῖαν, αἵτινες παραγενομένοι,
 εἰς τὴν συναγωγὴν τῶν Ἰου-
 11 δαίων ἀπῆσαν. οὗτοι δὲ π-
 σαν εὐγενέστεροι τῶν ἐν Θεσ-
 σαλονικῇ, ὅτινες εὐλόγησαν
 τὸν λόγον μετὰ πάσης προ-
 θυμίας, καθ' ἡμέραν ἀνέκρι-
 νόντες τὰς γραφάς, εἰ ἔχοι
 12 ταῦτα οὕτως. πολλοὶ μὲν
 I ου

Silas, besides a great number
 of Greek proselytes, and se-
 veral women of distinction.
 but the unbelieving Jews thro'
 5 envy, by the assistance of some
 loose strolers, rais'd a mob,
 set the whole city in an up-
 roar, and attack'd Jason's
 house, thinking to find them
 there, and deliver them up
 to the populace. but not find-
 6 ing them, they dragg'd Jason
 and some of the brethren to
 the magistrates, crying out,
 these that have been every
 where the disturbers of the
 publick peace, are come hi-
 ther also, and have been en-
 7 tertain'd by Jason. they all
 act in defiance of the edicts
 of Cesar, pretending there is
 another king, one Jesus. the
 8 people, and the magistrates
 upon hearing this were al-
 larm'd: however having ob-
 9 lig'd Jason and the rest to
 give security, they let them
 go.

Immediately the brethren 10
 sent away Paul and Silas by
 night to Berea, where being
 arriv'd, they went into the
 synagogue. the Jews there 11
 were of a more generous tem-
 per than those of Thessalo-
 nica: for they very readily
 embrac'd their doctrine, and
 daily examin'd, whether it
 was conformable to the scrip-
 12 tures. so that many of them be-

οὐν ἐξ αὐτῶν ἐπιστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημονῶν, καὶ ἀνδρῶν οὐκ ὀλίγοι. ὡς δὲ ἐγνώσαν ἡ ἀπο-
13 τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατή-
γενη ὑπο τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, πλῆθον καίκει, σα-
λευόντες τοὺς ὄχλους.

14 Εὐθὺς δὲ τότε τὸν Παύ-
λον ἐξαπέστειλαν ἡ ἀδελφοὶ πορευέσθαι ἕως ἐπὶ τὴν θα-
λάσσαν, ὑπόμενον δὲ ὃ, τε

15 Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθίστωντες τὸν Παύλον, πῆραγον αὐτὸν ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς ταχίστα ἐλθῶσι πρὸς αὐτὸν, ἐξέπεσαν.

16 Ἐν δὲ ταῖς Ἀθηναῖς ἐκδέχο-
μενου αὐτοῦ τοῦ Παύλου, παρῴευνετο τὸ πνεῦμα αὐ-
τοῦ ἐν αὐτῷ, θεωροῦντι κα-
τείδωλον οὖσαν τὴν πόλιν.

17 διελέγετο μὲν οὖν ἐν τῇ συνα-
γωγῇ τοῖς Ἰουδαῖοις καὶ τοῖς σεβόμενοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς

18 τοὺς παρατυγχάνοντας. τι-
νες δὲ τῶν Ἐπικουρεῶν καὶ τῶν Στωικῶν φιλοσοφῶν συνεβαλλόν αὐτῷ, καὶ τινες ἔλεγον, “τι ἀνθρώποι ὁ σπερ-
“ μολῶτος οὗτος λέγειν;” οἱ δὲ, “ἔνων δαιμονίων δο-
“ κεῖ καταγρελεὺς εἶναι,” ὅτι τὸν Ἰησοῦν καὶ τὴν ἀναστα-
σιν αὐτοῖς εὐηγγέλιζετο.

believed, besides a consider-
able number of women of di-
stinction, and of men, that
were Greeks. but when the
13 Jews of Thessalonica were
inform'd that Paul had
preached the word of God at
Berea, they went thither to
stir up the populace.

Upon this the brethren im-
14 mediately sent Paul away to
the sea-coast, but Silas and
Timothy staid there. how-
15 ever Paul's guides attended
him to Athens: where they
left him, after having re-
ceived his orders for Silas
and Timothy to come to him
with all speed.

While Paul was expecting
16 them at Athens, he was griev-
ed to the soul to see the whole
city o'er-spread with idols.
he disputed therefore in the
17 synagogue with the Jews, and
the proselyted Greeks: and in
the publick place daily with
those he met. there certain
18 Epicurean and Stoick phi-
losophers encountred him:
“what does this moun-
“ bank mean?” said some:
“he seems to proclaim some
“ strange deities,” said o-
thers: because he talk'd to
them of Jesus and the re-
surrection.

19 **Επιλαβόμενοι τε** αὐτοῦ,
ἐπὶ τοῦ Ἀρείου παγῶν παγῶν,
 λέγοντες, **δυναμέθα γινῶναι τις**
ἢ καὶ αὐτὴ ἡ ὑπο σου λα-
 20 **λοῦμένη διδασκῇ?** **Ξενίζοντα**
γὰρ τίνα εἰσφέρεις εἰς τὰς ἀ-
 κοὰς ἡμῶν, **βουλομέθα οὖν**
γινῶναι τι ἂν θέλοι ταῦτα εἰ-
 21 **ναί.** **Ἀθηναῖοι δὲ πάντες** καὶ
 οἱ ἐπιδημούντες **ἕνοι** εἰς οὐδὲν
 ἕτερον **εὐκαιροῦν,** ἢ **λεγεῖν τι**
 καὶ **ἀκοῦειν** καινότερον.

22 **Σταθεὶς δὲ ὁ Παῦλος ἐν με-**
σῶ τοῦ Ἀρείου παγῶν, ἐφη,
 “ **ἄνδρες Ἀθηναῖοι,** **κατὰ**
 “ **πάντα ὡς δεῖσι δαίμονες**-
 23 “ **τερους ὑμᾶς θεωρῶ.** **διερχο-**
 “ **μένος γὰρ καὶ ἀναθεωρῶν τὰ**
 “ **σεβασμάτα ὑμῶν,** εἶρον
 “ **καὶ βῶμον ἐν ᾧ ἐπεγεγράπ-**
 “ **το, ἀγνώστῳ Θεῷ.** **οὐ οὖν**
 “ **ἀγνοοῦντες εὐσεβεῖτε,** του-
 “ **τον ἐγὼ καταγγέλλω ὑμῖν.**
 24 “ **ὁ Θεὸς ὁ ποιήσας τὸν κόσ-**
 “ **μον καὶ πάντα τὰ ἐν αὐ-**
 “ **τῷ, οὗτος οὐρανοῦ καὶ γῆς**
 “ **Κυρίος ὑπαρχῶν,** οὐκ ἐν
 “ **χειροποιήτοις ναοῖς κατοί-**
 25 “ **κει, οὐδὲ ὑπὸ χειρῶν ἀνθρώ-**
 “ **πων θεραπεύεται,** **προσ-**
 “ **δεόμενος τίνος, αὐτὸς δι-**
 “ **δούς πᾶσι ζωὴν καὶ πνοὴν**
 26 “ **καὶ τὰ πάντα.** **ἐποίησε**
 “ **τε ἐξ ἑνός (αἵματος) πᾶν**
 “ **ἔθνος ἀνθρώπων κατοικεῖν**
 “ **ἐπὶ πᾶν τὸ πρῶτον τῆς**

One day they conducted 19
 him to the * Areopagus, and
 said to him, may we know
 what this new doctrine is,
 which you publish? for 20
 what you say sounds so very
 strange, we should be glad
 to know what it means. now 21
 the Athenians, and the fo-
 reigners residing at Athens
 generally amus'd themselves
 about nothing, but hearing
 and spreading of news.

Then Paul being plac'd in 22
 the middle of the Areopagus,
 said thus, “ I observe, O
 “ Athenians, that you are
 “ in a manner too devout.
 “ for considering, as I pass'd 23
 “ along, the deities, which
 “ you adore, I met with an
 “ altar that had this inscrip-
 “ tion, **TO THE UN-**
 “ **KNOWN GOD.** now
 “ that **GOD** whom you
 “ worship without know-
 “ ing him, is the same that
 “ I denounce to you. the 24
 “ **GOD** who made the
 “ world and every thing
 “ therein, and is the Lord
 “ of heaven and earth, does
 “ not dwell in temples erect-
 “ ed by men: he receives 25
 “ no service from their offi-
 “ ciousness: he is self-suffi-
 “ cient: it is he that gives to
 “ all their life and breath and
 “ every thing they have. he 26

“ **γῆς,**

“ **has**

* The place where the senate us'd to meet.

- 27 " ρης, ὁρίσας προστεταγμε-
 " νους καιρους, και τας ὁρο-
 " θεσιας τῆς κατοικίας αυ-
 " των, ἔπειν τον θεον ει-
 " αρα γε ψηλαφησειαν αυ-
 " τον και ἔυροιεν, και τοιγε
 " ου μακραν απο ἐνος ἐκασ-
 28 " του ἡμῶν ὑπαρχοντα. εν
 " αὐτῷ γαρ ζῶμεν, και κι-
 " νουμεθα, και εσμεν, ὡς και
 " τινες των καθ' ὑμας ποιη-
 " των ειρηκασι, τοτ γαρ
 " και γενοσ εσμεν.
 29 " γενοσ ουν ὑπαρχοντες του
 " θεου, ουκ οφειλομεν νομι-
 " ζειν χρυσῳ η αργυρῳ η λι-
 " θῳ, κατασματι τεχνικ και
 " ενθυμσεως ανθρωπου, το
 30 " θειον ειναι ὁμοιον. τουκ
 " μεν ουν χρονος τῆς αγνοι-
 " ας ὑπεριδων ὁ θεος τανυν
 " παραγγελλει τοις ανθρω-
 " ποις πασι πανταχου με-
 " he has deduced all man-
 " kind from one parent, to
 " inhabit the surface of the
 " whole earth, having pre-
 " establis'd the appointed
 " periods, and the boundarys
 " of their dominions: by 27
 " which they might enquire,
 " and by due reflection in-
 " vestigate the supreme be-
 " ing, although he be not
 " far from every one of us:
 " for in him we live, are 28
 " moved, and do exist: even
 " as some of your own *
 " poets have said, *WE*
 " *ARE EVEN HIS OFF-*
 " *SPRING.* since then we 29
 " are the offspring of God,
 " we should not imagine that
 " the Deity bears any resem-
 " blance to the form which
 " Gold, or Silver, or Stone
 " has receiv'd from human
 " art and industry. God has 30
 " been

" ΤΑΝΘΕΙΝ.

" been

* Aratus, who flourish'd about the year 280 before Jesus Christ, begins his *Phenomena* thus :

Εκ ΔΙΟC αρχωμεθα, τον ουδεποτ' ανδρεσ εομεν
 Αρρητον. μεσται δε ΔΙΟC πασαι μεν αβυσαι,
 Πασαι δ' ανθρωπων αφοραι: μεστη δε θαλασσα,
 Και λιμενι: παντη δε ΔΙΟC κεκρημεθα παντες.
 ΤΟΤ ΓΑΡ ΚΑΙ ΓΕΝΟC ΕCΜΕΝ. δ' ἡτιοσ ανθρωποισι
 Δεξια σεμαινει.

From Jove begin: 'tis HE demands our song,
 For every town and every crowd of men
 Of Jove are full: both sea and land are full.
 Where e'er we move, of Jove we stand possess'd,
 For WE HIS OFFSPRING ARE. benevolent
 He points out GOOD to ALL.

31 “ ΤΑΥΤΟΣΙΝ. ΔΙΟΤΙ ΕΩΤΗΣΕΝ ἡ-
 “ ΜΕΡΑΝ ΕΝ ἧ ΜΕΛΛΕΙ ΚΡΙΝΕΙΝ
 “ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟ-
 “ ΣΥΝῃ, ΕΝ ΑΝΔΡΙ ᾧ ὤΡΙΣΕ,
 “ ΠΙΣΤΙΝ ΠΑΡΑΣΧΩΝ ΠΑΣΙΝ,
 “ ΑΝΑΣΤΗΨΑΣ ΑΥΤΟΥ ΕΚ ΝΕ-
 “ ΚΡΩΝ.”

“ been pleas’d to over-look
 “ this state of ignorance : but
 “ now he enjoins all men e-
 “ very where to repent : be- 31
 “ cause he has fix’d the day,
 “ when he will judge in e-
 “ quity, by that man, whom
 “ he has appointed thereto :
 “ of which he has given full
 “ proof to all the world, by
 “ having rais’d him from
 “ the dead.”

32 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΑΝΑΣΤΑΣΙΝ
 ΝΕΚΡΩΝ, ᾧ ΜΕΝ ΕΧΛΕΥΑΛΟΝ : Οἱ
 ΔΕ ΕΙΠΟΝ, ΑΚΟΥΣΟΜΕΘΑ ΣΟΥ
 33 ΠΑΛΙΝ ΠΕΡΙ ΤΟΥΤΟΥ, ΚΑΙ ΟΥ-
 ΤΩΣ Ὁ ΠΑΥΛΟΣ ΕΞΗΛΘΕΝ ΕΚ ΜΕ-
 34 ΣΟΥ ΑΥΤΩΝ. ΤΙΝΕΣ ΔΕ ΑΝΔΡΕΣ
 ΚΟΛΛΗΘΕΝΤΕΣ ΑΥΤῳ, ΕΠΙΣΤΕΥ-
 ΣΑΝ, ΕΝ ΟἷΣ ΚΑΙ ΔΙΟΝΥΣΙΟΣ Ὁ
 ΑΡΕΟΠΑΓΙΤΗΣ, ΚΑΙ ΓΥΝΗ ΟΝΟ-
 ΜΑΤΙ ΔΑΜΑΡΙΣ, ΚΑΙ ἑτεροὶ σὺν
 αὐτοῖς,

When they heard of the 32
 resurrection of the dead, some
 made it a matter of ridicule :
 others said, we will hear
 you again upon this subject ;
 upon which Paul left the as- 33
 sembly. however, there were 34
 some who adher’d to him, as
 Denis the * Arcopagite, a wo-
 man named Damaris, and
 others with them.

1 ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΧΩΡΙΣΘΕΙΣ
 Ὁ ΠΑΥΛΟΣ ΕΚ ΤΩΝ ΑΘΗΝΩΝ, ΠΛ-
 2 ΘΕΝ ΕΙΣ ΚΟΡΙΝΘΟΝ. ΚΑΙ ΕΥΡΩΝ
 ΤΙΝΑ ΙΟΥΔΑΙΟΝ ΟΝΟΜΑΤΙ ΑΚΥ-
 ΛΑΝ, ΠΟΝΤΙΚΟΝ Τῷ ΓΕΝΕΙ, ΠΡΟΣ-
 ΣΑΤΩΣ ΕΛΠΙΣΘΟΤΑ ΑΠΟ ΤΗΣ
 ΙΤΑΛΙΑΣ, ΚΑΙ ΠΡΙΣΚΙΛΛΑΝ ΓΥ-
 ΝΑΙΚΑ ΑΥΤΟΥ, ΔΙΑ ΤΟ ΔΙΑΤΕ-
 ΤΑΧΕΝΑΙ ΚΛΑΥΔΙΟΝ ΧΩΡΙΛΕΣ-
 ΘΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ Α-
 3 ΠΟ ΤΗΣ ΡΩΜΗΣ, ΠΡΟΣΠΛΗΘΕΝ
 ΑΥΤΟΙΣ, ΚΑΙ ΔΙΑ ΤΟ ὁΜΟΤΕΧΝΟΝ
 ΕΙΝΑΙ, ΕΜΕΝΕ ΠΑΡ’ ΑΥΤΟΙΣ, ΚΑΙ
 4 ΕΙΡΓΑΖΕΤΟ, ἦσαν γὰρ σκηνο-
 ΠΟΙΟΙ Τῇ ΤΕΧΝῃ. ΔΙΕΛΕΓΕΤΟ ΔΕ
 ΕΝ Τῇ ΣΥΝΑΓΩῃ ΚΑΤΑ ΠΑΝ
 ΣΑΒΒΑΤΟΝ, ΕΠΕΙΘΕ ΤΕ ΙΟΥΔΑΙ-
 ΟΥΣ

After this Paul left Athens 1
 and arriv’d at Corinth : where 2
 having found a Jew nam’d
 Aquila, a native of Pontus,
 who lately came from Italy,
 with his wife Priscilla, be-
 cause Claudius had order’d
 all the Jews to quit Rome ;
 he went to them : and being 3
 of the same trade, he liv’d
 with them, and follow’d the
 business of tent-making. every 4
 sabbath he disputed in the sy-
 nagogue, and try’d to gain
 upon the Jews and the Greek

* A member of the senate of Athens.

- 5 οὓς καὶ Ἕλληνας. ὡς δὲ κα-
 τήλθον ἀπο τῆς Μακεδονίας
 ὁ, τε Σίλας καὶ ὁ Τιμοθεός,
 συνειχέτο τῷ πνεύματι ὁ
 Παῦλος, διαμαρτυρούμενος τοῖς
 6 Ἰουδαίοις τοῦ Χριστοῦ Ἰησοῦν.
 ἀντιτάσσουμένων δὲ αὐτῶν
 καὶ βλασφημουμένων, ἐκτινα-
 ξάμενος τὰ ἱμάτια, εἶπε πρὸς
 αὐτοὺς, “ τὸ αἷμα ὑμῶν ἐπὶ
 “ τὴν κεφαλὴν ὑμῶν, καθά-
 “ ρος εἶω, ἀπὸ τοῦ νῦν εἰς
 “ τὰ ἔθνη πορεύσομαι.”
- 7 Καὶ μεταβάς ἐκεῖθεν, ᾤδεν
 εἰς οἰκίαν τίνος ονόματι * Ἰ-
 ούστου, σεβομένου τοῦ Θεοῦ,
 οὗ ἡ οἰκία ἦν συνομορούσα τῇ
 8 συναγωγῇ. Κρίσπος δὲ ὁ ἀρ-
 χισυναγωγὸς ἐπίστευσεν τῷ
 Κυρίῳ συν ὅλῳ τῷ οἴκῳ αὐ-
 τοῦ, καὶ πολλοὶ τῶν Κοριν-
 θίων ἀκούοντες ἐπίστευσαν, καὶ
 9 ἐβαπτίζοντο. εἶπε δὲ ὁ Κυ-
 ρίος δι’ ὄραματος ἐν νυκτὶ τῷ
 Παύλῳ, “ μὴ φοβου, ἀλλὰ
 “ λαλεῖ, καὶ μὴ σιωπήσῃς,
 10 “ ὅτι ἐγὼ εἰμι μετὰ σοῦ,
 “ καὶ οὐδεὶς ἐπιθίσεται σοί
 “ τοῦ κακῶσαι σε, ὅτι ἡ-
 “ ος ἐστὶ μοι πόλις ἐν τῇ
 11 “ πόλει ταύτῃ.” ἐκαθίσεν
 τε ἐνιαυτὸν καὶ ἡμίνας ἔξ, δι-
 δάσκων ἐν αὐτοῖς τὸν λόγον
 τοῦ Θεοῦ.
- 12 Γαλλιῶνος δὲ ἀνθυπατοῦ
 οὗτος τῆς Ἀχαιᾶς, κατέπεσ-
 τῆσαν
- profelytes: and when Silas 5
 and Timothy were arriv’d
 from Macedonia, Paul with
 great concern remonstrated to
 the Jews, that Jesus was the
 Messiah: but as they oppos’d 6
 him with invectives, he shook
 † his garment, and said,
 “ you your selves be answer-
 “ able for your own destruc-
 “ tion, I am clear: and for
 “ the future I shall address
 “ my self to the Gentiles.”*
- When he had left them, he 7
 went to the house of one Jus-
 tus a profelyte to Judaism,
 who lived near the synago- 8
 gue: however Crispus, the
 chief ruler of the synagogue,
 believed on the Lord with all
 his family, as well as many
 of the Corinthians, who heard
 Paul, and were baptized: 9
 then the Lord said to Paul
 in a vision by night, “ bē 9
 “ not afraid, but speak, and
 “ be not silenc’d: (since I 10
 “ am with thee, and no
 “ man shall lift up his hand
 “ so as to hurt thee:) for
 “ my people in this city are
 “ numerous.” so he continu- 11
 ed there a year and a half
 preaching the word of God
 among them.*
- When ‡ Gallio was pro- 12
 consul of Achaia, the Jews
 made*

* Al. Τίτου. see Dr. Millē.

§ 1 Thef. iii. 1.

† Acts xiii. 51. Mat. x. 14.

‡ The elder brother of Seneca the philosopher.

13 ἤσαν ὁμοθυμαδὸν οἱ Ἰου-
 δαῖοι τῷ Παυλῷ, καὶ ἤγαγον
 αὐτὸν ἐπὶ τὸ βῆμα. λέγον-
 τες, ὅτι παρα τὸν νόμον οὐ-
 14 σεβέσθαι τὸν θεόν. μελλον-
 τος δὲ τοῦ Παύλου ἀνοίγειν τὸ
 στόμα, εἶπεν ὁ Γάλλιος πρὸς
 τοὺς Ἰουδαίους, "εἰ μὲν πν-
 " ἀδικημα τι ἢ ῥαδιουργημα
 " πονηρὸν, ὡς Ἰουδαῖοι, κατὰ
 " λόγον ἀνένεσχομαι ὑμῶν.
 15 " εἰ δὲ ζητηματα ἐστὶ περὶ
 " λόγου καὶ ὀνομάτων καὶ
 " νόμου τοῦ καθ' ὑμᾶς, οὐ-
 " ἐσθε αὐτοὶ, κριτῆς γάρ εἰμι
 " τούτων οὐ βούλομαι εἰ-
 16 " ναι." καὶ ἀπῆλθεν αὐ-
 17 τὸς ἀπὸ τοῦ βήματος. ἐπι-
 λαβόμενοι δὲ πάντες (οἱ Ἑλ-
 λῆες) Σωσθένην τὸν ἀρχι-
 συναγωγόν, ἐτύπτον ἐμπροσ-
 θεν τοῦ βήματος, καὶ οὐδὲν
 τούτων τῷ Γάλλῳ ἐμε-
 λεν.

18 Ὁ δὲ Παῦλος ἐτι προσέμε-
 νας ἡμέρας ἱκανάς, τοῖς ἀδελ-
 φοῖς ἀποταξάμενος, ἐξέπλει
 εἰς τὴν Συρίαν, καὶ συν αὐ-
 τῷ Πρίσκιλλᾳ καὶ Ἀκυλᾷ,
 κειραμένος τὴν κεφαλὴν ἐν
 Κεγχρεαῖς, εἶχε γὰρ εὐχην.
 19 κατήντησε δὲ ἐκ Ἐφεσού, κα-
 κεινοὺς κατέλειπεν αὐτοῦ, αὐ-
 τὸς δὲ εἰσελθὼν εἰς τὴν συνα-
 γωγὴν, διελέχθη τοῖς Ἰουδαί-
 20 οῖς. ἐρωτῶντων δὲ αὐτῶν ἐπὶ
 πλεονα χρόνον μέναι παρ'

made a general insurrection
 against Paul, and carry'd
 him to his tribunal. this fel- 13
 low, said they, would per-
 suade us to set up a way of
 worship inconsistent with our
 law. and when Paul was 14
 going to speak, Gallio said to
 the Jews, "if it were a
 " matter of some injustice
 " or something immoral, O
 " Jews, it would be rea-
 " sonable to hear you out.
 " but since it is about dis- 15
 " putable matters, about
 " names, and your own law,
 " you may decide that among
 " yourselves: for I won't
 " take cognizance of such af-
 " fairs." upon which he or- 16
 der'd them to withdraw. but 17
 the Greeks in a body fell upon
 Sosthenes the chief ruler of
 the synagogue, and beat him
 before the tribunal: whilst
 Gallio was unconcern'd about
 the matter.

Paul still continued a con- 18
 siderable time at Corinth, and
 then taking his leave of the
 brethren, he set sail for Syria,
 with Priscilla and Aquila,
 who had his head shav'd in
 Cenchrea upon account of a
 vow. being arriv'd at Ephe- 19
 sus, he left them there, and
 went himself to the synagogue,
 where he disputed with the
 Jews, who desired him to 20
 stay longer with them, but
 he

- 21 ΑΥΤΟΙΣ, ΟΥΚ ΕΠΕΝΕΥΣΕΝ, ΑΛΛ' ΑΠΕΤΑΞΑΤΟ ΑΥΤΟΙΣ, ΕΙΠΩΝ, * (ΟΕΙ ΜΕ ΠΑΝΤΩΣ ΤΗΝ ΕΟΡΤΗΝ ΤΗΝ ΕΡΧΟΜΕΝΗΝ ΠΟΙΗΣΑΙ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ) ΠΑΛΙΝ ΑΝΑΚΑΜΨΩ ΠΡΟΣ ΥΜΑΣ, ΤΟΥ ΘΕΟΥ ΘΕΛΟΝΤΟΣ. ΚΑΙ ΑΝΗΧΘΗ ΑΠΟ ΤΗΣ Ε-
 22 ΦΕΣΟΥ. ΚΑΙ ΚΑΤΕΛΘΩΝ ΕΙΣ ΚΑΙΣΑΡΕΙΑΝ, ΑΝΑΒΑΣ, ΚΑΙ ΑΣΠΑΣΑΜΕΝΟΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ, ΚΑΙ
 23 ΚΑΤΕΒΗ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ. ΚΑΙ ΠΟΙΗΣΑΣ ΧΡΟΝΟΝ ΤΙΝΑ, ΕΞΗΛΘΕ, ΔΙΕΡΧΟΜΕΝΟΣ ΚΑΘΕΞΗΣ ΤΗΝ ΓΑΛΑΤΙΚΗΝ ΧΩΡΑΝ ΚΑΙ ΦΡΥΓΙΑΝ, ΕΠΙΣΤΗΡΙΛΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΜΑΘΗΤΑΣ.
- 24 ΙΟΥΔΑΙΟΣ ΔΕ ΤΙΣ ΑΠΟΛΛΩΣ ΟΝΟΜΑΤΙ, ΑΛΕΞΑΝΔΡΕΥΣ Τῷ ΓΕ- ΝΕΙ, ΑΝΗΡ ΛΟΓΙΟΣ, ΚΑΤΗΓΥΤΗΣ ΕΙΣ ΕΦΕΣΟΝ, ΔΥΝΑΤΟΣ ΩΝ ΕΝ ΤΑΙΣ
 25 ΓΡΑΦΑΙΣ. ΟΥΤΟΣ ΠΥ ΚΑΤΗΧΗΜΕΝΟΣ ΤΗΝ ΟΔΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΖΕΩΝ Τῷ ΠΝΕΥΜΑΤΙ, ΕΛΑΛΕΙ ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΑΚΡΙΒΩΣ ΤΑ ΠΕΡΙ ΤΟΥ ΙΗΣΟΥ ΕΠΙΣΤΑΜΕΝΟΣ ΜΟΝΟΝ
 26 ΤΟ ΒΑΠΤΙΣΜΑ ΙΩΑΝΝΟΥ. ΟΥΤΟΣ ΤΕ ΠΡΕΣΑΤΟ ΠΑΡΗΡΗΣΙΑΖΕΣΘΑΙ ΕΝ Τῇ ΣΥΝΑΓΩΓῇ. ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΑΥΤΟΥ ΑΚΥΛΑΣ ΚΑΙ ΠΡΙΣΚΙΛΛΑ, ΠΡΟΣΕΛΑΒΟΝΤΟ ΑΥΤΟΝ, ΚΑΙ ΑΚΡΙΒΕΣΤΕΡΟΝ ΑΥΤῷ ΕΞΙΘΕΝΤΟ ΤΗΝ ΤΟΥ ΘΕΟΥ
 27 ΟΔΟΝ. ΒΟΥΛΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΔΙΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΑΧΑΙΑΝ, ΠΡΟΤΡΕΨΑΜΕΝΟΙ ΟΙ ΑΔΕΛΦΟΙ ΕΓΓΡΑΨΑΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΠΟΔΕΞΑΣΘΑΙ ΑΥΤΟΝ, ὅς ΠΑΡΑΓΕ-
 ρομενος
- he would not consent to it: for, said he, in taking his leave, I must necessarily keep the approaching feast at Jerusalem: after which I will return to you if God permit. having sail'd from Ephesus, he went ashore at Cesarea, where he saluted the church, and then proceeded to Antioch. after he had stay'd there some time, he departed and pass'd through all Galatia and Phrygia, where he encourag'd the disciples.
- In the mean time a Jew, nam'd Apollos, born at Alexandria, a man of letters, and vers'd in the scriptures, arriv'd at Ephesus. he had been instructed in the doctrine of the gospel, and being full of zeal, he harangued with great assiduity about what related to Jesus, though he had been only instituted in the baptism of John. having talk'd with great freedom in the synagogue, Aquila and Priscilla, who had heard him, invited him home, and gave him a more distinct view of the gospel. and being determin'd to pass into Achaia, the brethren who advis'd him to it, writ to the disciples to re-

* Dr. Mills thinks all from δε: to Ιεροσολυμα to be an interpolation, it not being in the Alexand. Laud. 3. N. Col. 1. Barb. 1. Colbert. 6. Vul. nor in the Coptic, Vulgate, Æthiopic versions. see P. 101. 1202.

νομενος συνεβαλετο πολυ τοις
πεπιστευκοσι (δια της χα-
28 ριτος.) ευτουνως γαρ τοις Ιου-
δαιοις διακατηλεγχετο δημο-
σια, επειδεικνυς δια των γρα-
φων, ειναι τον Χριστον Ιη-
σουν.

receive him. when he was
arrived, he was, by the di-
vine favour, very useful to
those, who had receiv'd the
faith. for he strenuously dis- 28
puted with the Jews in pub-
lick, proving from the scrip-
tures that Jesus was the Mes-
siah.

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΤΟΥ ΑΠΟΛ-
ΛΩ ΕΙΝΑΙ ΕΝ ΚΟΡΙΝΘΩ, ΠΑΥΛΟΝ
ΔΙΕΛΘΟΝΤΑ ΤΑ ΑΝΩΤΕΡΙΚΑ ΜΕ-
ΡΗ, ΕΛΘΕΙΝ ΕΙΣ ΕΦΕΣΟΝ, ΚΑΙ ΕΥ-
2 ΡΩΝΤΙΝΑΣ ΜΑΘΗΤΑΣ, ΕΙΠΕ ΠΡΟΣ
ΑΥΤΟΥΣ, ΕΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΛΑ-
ΒΕΤΕ ΠΙΣΤΕΥΣΑΝΤΕΣ? ΟΙ ΔΕ ΕΙ-
ΠΟΝ (ΠΡΟΣ ΑΥΤΟΝ) ΑΛΛ' ΟΥΔΕ
ΕΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΣΤΙΝ, ΗΚΟΥ-
3 ΣΑΜΕΝ. ΕΙΠΕ ΤΕ ΠΡΟΣ ΑΥΤΟΥΣ,
ΕΙΣ ΤΙ ΟΥΝ ΕΒΑΠΤΙΣΘΗΤΕ? ΟΙ ΔΕ
ΕΙΠΟΝ, ΕΙΣ ΤΟ ΙΩΑΝΝΟΥ ΒΑΠ-
4 ΤΙΣΜΑ. ΕΙΠΕ ΔΕ ΠΑΥΛΟΣ ΙΩ-
ΑΝΝΗΣ ΜΕΝ ΕΒΑΠΤΙΣΕ ΒΑΠΤΙΣ-
ΜΑ ΜΕΤΑΝΟΙΑΣ, ΤΩ ΛΑΩ ΛΕΓΩΝ,
ΕΙΣ ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΜΕΤ' ΑΥΤΟΥ
ΙΝΑ ΠΙΣΤΕΥΩΣΙ, ΤΟΥΤΕΣΤΙΝ,
ΕΙΣ ΤΟΝ (ΧΡΙΣΤΟΝ) ΙΗΣΟΥΝ.
5 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΕΒΑΠΤΙΣΘΗΣΑΝ
ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗ-
6 ΣΟΥ. ΚΑΙ ΕΠΙΘΕΝΤΟΣ ΑΥΤΟΙΣ
ΤΟΥ ΠΑΥΛΟΥ ΤΑΣ ΧΕΙΡΑΣ, ΠΛΗΘΕ
ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΕΠ' ΑΥ-
ΤΟΥΣ, ΕΛΑΛΟΥΝ ΤΕ ΓΛΩΣΣΑΙΣ,
7 ΚΑΙ ΠΡΟΕΦΗΤΕΥΟΝ. ΠΟΛΛΟΙ ΔΕ ΟΙ
ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΩΣΕΙ ΔΩΔΕΚΑ.

Whilst Apollos was at Co- 1
rinth, Paul, having pass'd
through the upper provinces
of Asia, arrived at Ephesus,
where finding some disciples,
he said to them, did you re- 2
ceive the holy spirit, when
you made profession of your
faith? they answer'd, we
have not so much as heard
of a holy spirit. what bap- 3
tism then, said he, did you
receive? they replied, the
baptism of John. upon which 4
Paul said, John indeed
administer'd the baptism of
repentance, but with this
admonition, that they should
believe in him, who was to
come after, that is, in Jesus
the Messiah. when they heard 5
this, they were initiated by
baptism into the christian pro-
fession. and Paul having given 6
them imposition of hands, the
holy spirit came upon them,
and they spoke foreign lan-
guages, and prophesied: the
number of them being about
twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συνα-
 γωγὴν, ἐπαρρησίαζετο, ἐπι-
 μνῆας τρεῖς διαλεγόμενος, καὶ
 9 πειθὼν τὰ περὶ τῆς βασιλείας
 τοῦ Θεοῦ. ὡς δὲ τινες ἐκκλη-
 ρυνοῦντο καὶ ἐπειθοῦν, κακο-
 λοῦντες τὴν ὁδὸν ἐνωπίου
 τοῦ πληθους, ἀποστάς ἀπ'
 αὐτῶν, ἀφώρισε τοὺς μαθη-
 τὰς, καθ' ἡμέραν διαλεγόμε-
 νος ἐν τῇ σχολῇ Τυραννοῦ τι-
 10 νοῦ. τούτο δὲ ἐγένετο ἐπὶ ἐ-
 τῇ ὁδῷ, ὥστε πάντας τοὺς
 κατοικοῦντας τὴν Ἀσίαν ἀ-
 κούσαι τὸν λόγον τοῦ Κυρίου
 Ἰουδαίους τε καὶ Ἕλληνας.
 11 ὁ δὲ Θεὸς διὰ τῶν χειρῶν
 12 Παύλου, ὥστε καὶ ἐπὶ τοὺς
 ἀσθενούντας ἐπιφέρεισθαι ἀπο-
 τοῦ χρωτός αὐτοῦ σουδαρία
 ἢ σιμικνθία, καὶ ἀπαλλασ-
 σεσθαι ἀπ' αὐτῶν τὰ νο-
 σους, τὰ τε πνεύματα τὰ
 πονηρὰ ἐκπορεύεσθαι.

13 Ἐπεχειρήσαν δὲ τινες ἀπο-
 τῶν περιερχομένων Ἰουδαίων
 ἑξορκιστῶν ὀνομαζέιν ἐπὶ τοὺς
 ἔχοντας τὰ πνεύματα τὰ
 πονηρὰ τὸ ὄνομα τοῦ Κυρίου
 Ἰησοῦ, λέγοντες, "ὀρκίζω
 " ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ
 " Παῦλος

*At length Paul went to 8
 the synagogue, where he spoke
 with great freedom, and for
 three months he conferr'd
 with them to persuade them
 of the truth of the evangelical
 kingdom. but some of them 9
 being such obdurate infidels as
 to inveigh against the institu-
 tion before the populace, he
 retired, and taking the disci-
 ples with him, he instructed
 them daily in the school of one
 * Tyrannus. this he conti- 10
 nued for two years; so that
 the Jews and proselytes of that
 part of Asia heard the doctrine
 of the Lord Jesus. the mi- 11
 racles which God wrought by
 the ministry of Paul being of
 such an extraordinary nature,
 that by applying the handker- 12
 chiefs, or aprons that had
 touch'd his skin, to the dis-
 temper'd, they were cured,
 and the evil spirits came out
 of the possessed.*

*Upon this, certain vaga- 13
 bond Jews, who were † exor-
 cists, pretended to cure demo-
 niacs by pronouncing the name
 of the Lord Jesus: their form
 being this, " I adjure you
 " by Jesus whom Paul
 " preaches."*

* The Syriac has Turnus, a common name among the Jews.

† They were mountebanks, who pretended to cure diseases, and dispossess demons, in the name of the God of Abraham, by pronouncing certain gibberish words, and making use of certain specifics, which, as they said, Solomon invented. Joseph. Antiq. Jud. Lib. VIII. c. 2.

- 14 "Παυλος κηρυσσει." ησαν
 δε τινες υιοι Σκευα Ιουδαιου
 αρχιερεως επτα, οι τουτο ποι-
 15 ουντες. αποκριθεν δε το πνευ-
 μα το ποιητρον, ειπε, "τον Ι-
 "ησουν γνωσκω, και τον
 "Παυλον επισταμαι, υμεις δε
 16 "τινες εστε;" και εφαλλο-
 μενος επ' αυτους ο ανθρωπος εν
 ωην το πνευμα το ποιητρον, και
 κατακυριευσαν αυτων, ισχυ-
 σε κατ' αυτω, ωστε γυμνους
 και τετραυματισμενους εκφυ-
 17 ρειν εκ του οικου εκεινου. τουτο
 δε εγενετο γνωστον πασιν Ιου-
 δαιοις τε και Ελλησι τοις
 κατοικοισι την Εφεσον, και
 επεπεσε φοβος επι παντας αυ-
 18 τους, και εμεγαλυνετο το ο-
 νομα του Κυριου Ιησου. πολ-
 λοι τε των πεπιστευκοτων
 ηρχοντο, εξομολογουμενοι και
 αναγγελουντες τας πραξεις
 19 αυτων. ικανοι δε των τα
 περιεργα πραξαντων, συνε-
 νεγκαντες τας βιβλους, κα-
 τεκαιον ενωπιον παντων, και
 συνεψηφισαν τας τιμας αυ-
 20 των, και ευρον αργυριου μυ-
 ριαδας πεντε. ούτω κατα
 κρατος ο λογος του Κυριου
 21 ηυξανε και ισχυεν. ως δε ε-
 πληρωθη ταυτα, εθετο ο
 Παυλος εν τω πνευματι, δι-
 εκθων την Μακεδονιαν και Α-
 χαιαν, πορευεσθαι εις Ιερου-
 22 σαλημ : ειπων, οτι μετα το
 γενεσθαι με εκει, δει με και
 Ρωμην ιδειν. αποστειλας δε
 εις
 14 "preaches." these practi- 14
 tioners were seven in number, 15
 the sons of Sceva a Jew, one
 of the chief priests. but the 15
 evil spirit said to them, "Je-
 "sus I know, and Paul I
 "know; but who are ye?" 16
 the man who was possess'd 16
 immediately leapt upon them,
 got the better, and used them
 so roughly, they were forc'd
 to fly out of the house, co- 17
 ver'd with nothing but their
 wounds. this was known to 17
 all the Jews and Greeks, that
 liv'd at Ephesus, who were
 all seiz'd with fear, and the
 name of the Lord Jesus was
 exalted. many that believed 18
 came to confess, and give an
 account of their past actions.
 many that had practis'd ma- 19
 gical arts, brought the books
 and publicly threw them in-
 to the fire : the value by
 computation amounting to *
 fifty thousand pieces of silver.
 thus the christian doctrine 20
 flourish'd and prevail'd. af- 21
 ter this, Paul had a design
 to pass thro' Macedonia
 and Achaia in his way to
 Jerusalem : purposing when
 he had been there to make a
 visit to Rome. he sent there- 22
 fore Timothy and Erastus,
 two of his assistants in the
 ministry, before to Macedo-

* About six thousand two hundred and fifty pounds sterling, the Jewish shekel weighing half an ounce.

εις την Μακεδονίαν δυο των διακονούντων αὐτῷ, Τιμόθεον καὶ Εραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

- 23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχὸς οὐκ ὀλίγος
24 περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις ὀνοματί, ἀργυροκόπος, ποίων ναοὺς ἀργυροῦς Ἀρτεμιδος, παρέιχετο τοῖς τεχνί-
25 ταῖς ἐργασίαν οὐκ ὀλίγην. οὗς συνθροίσας, καὶ τοὺς περὶ ταῦτα τοιαῦτα ἐργαταί, εἶπεν, “ ἀν-
“ ὄρες ἐπιστάσθε ὅτι ἐκ ταύ-
“ τῆς τῆς ἐργασίας ἡ εὐπορία
26 “ ἡμῶν ἐστὶ. καὶ θεωρεῖτε
“ καὶ ἀκούετε ὅτι οὐ μόνον
“ Ἐφεσσοῦ, ἀλλὰ σχεδὸν πα-
“ σῆς τῆς Ἀσίας ὁ Παῦλος
“ αὗτος πείσας μετέστησεν
“ ἱκανὸν ὄχλον, λέγων ὅτι
“ οὐκ εἰσὶ οἱ διὰ χειρῶν γινο-
27 “ μένοι. οὐ μόνον δὲ τοῦτο
“ κινδυνεύει ἡμῖν τὸ μέρος εἰς
“ ἀπελεγμὸν ελθεῖν, ἀλλὰ
“ καὶ τὸ τῆς μεγάλης θεᾶς
“ Ἀρτεμιδος ἱερόν εἰς οὐδὲν
“ λογισθῆναι, μέλλειν δὲ καὶ
“ καθαιρεῖσθαι τὴν μεγαλει-
“ οτήτα αὐτῆς, ἣν ὅλη ἡ
“ Ἀσία καὶ ἡ οἰκουμένη σε-
28 “ βεται.” ἀκούσαντες δὲ, καὶ γινόμενοι πληρεῖς θυμοῦ, ἐκράζον λέγοντες, “ μεγάλη
29 “ ἡ Ἀρτεμὶς Ἐφεσίων.” καὶ ἐπλησθὴ ἡ πόλις ὅλη συγχύσεως, ὥρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ-

nia; but stay'd himself in Asia for some time.

*It was then a tumult hap- 23
pen'd at Ephesus upon ac-
count of the christian sect. for 24
one Demetrius, a silver-smith,
who made little models of Di-
ana's temple, and so furnish'd
a deal of employment to the
workmen in that trade, sum- 25
mon'd the company, and thus
address'd them, “ tho' you
“ know, sirs, it is by this
“ craft that we are in such
“ plight, yet your own eyes 26
“ and ears have inform'd
“ you, that not only at E-
“ phesus, but almost through-
“ out all Asia, this Paul by
“ his persuasions has turn'd
“ the heads of a world of
“ people, asserting, that these
“ are Gods of our own ma-
“ king, and not really such.
“ so that not only our profes- 27
“ sion runs the risk of being
“ vilified; but the temple of
“ the great goddess Diana
“ will be depreciated, and her
“ majesty, so rever'd thro'
“ all Asia, and the whole
“ world, will be discarded.”
at these words, they were fir'd 28
with indignation, and cry'd
out, “ great is Diana of the
“ Ephesians.” and the whole 29
city was fill'd with confusion:
all crouded in a body to the
Sss 2. thea-*

- πασαντες Γαιον και Αρισ-
 τάρχον Μακεδονας, συνεκδη-
 30 μους του Παυλου. του δε
 Παυλου βουλευμενου εισελθειν
 εις τον δημον, ουκ ειων αυ-
 31 τον οι μαθηται. τινες δε
 και των Ασιαρχων ουτες
 αυτω φιλοι, πεμψαντες προς
 αυτον, παρεκαλουν μη δου-
 ναι εαυτον εις το θεατρον.
 32 αλλοι μεν ουν αλλο τι εκρα-
 ζον, ην γαρ η εκκλησια συγ-
 κευμενη, και οι πλειους ουκ
 ηδεισαν τινος ενεκεν συνελη-
 33 λυθεισαν. εκ δε τοι οχλου
 προβιβασαν Αλεξανδρον, προ-
 βαλουντων αυτον των Ιου-
 δαιων, ο δε Αλεξανδρος κα-
 τασκευασεν την χειρα, ηθελεν
 34 απολογεισθαι τω δημω. ε-
 πιγνοντες δε οτι Ιουδαιος εστι,
 φωνη εγενετο μια εκ παντων,
 ως επι ωρας δυο κrazοντων,
 “μεγαλη η Αρτεμις Εφεσι-
 35 “ων.” καταστεilas δε ο
 γραμματεus του οχλου, φη-
 σιν, “ανδρες Εφεσιου, τις
 “γαρ εστιν ανθρωπος ος ου
 “γινωσκει την Εφεσιων πο-
 “λην νεωκορον ουσαν της με-
 “γαλης Αρτεμιδος, και του
 36 “Διοπετους? αναντιρρη-
 “των ουν οντων τουτων,
 “δεουεστιν υμας κατεσταλ-
 “μενουσιν υπαρχειν, και μηδεν
 37 “προπετες πραττειν. ηγα-
 “ρετε γαρ τους ανδρας του-
 “τους
 “der’d

* Οαζε is not in the Alexand. Cantab. Laud. 3. six of Barbarini. Petav.
 2. N. Col. 1. Colbert. 6. nor in the Vulgate, Syriac, Euthalius.

38 " ΤΟΥΣ ΟΥΤΕ ΙΕΡΟΣΥΛΟΥΣ, ΟΥΤΕ
 " ΒΛΑΣΦΗΜΟΥΝΤΑΣ ΤΗΝ ΘΕΟΝ
 " ὤμων. ΕΙ ΜΕΝ ΟΥΝ ΔΗΜΗ-
 " ΤΡΙΟΣ ΚΑΙ ΟΙ ΣΥΝ ΑΥΤΩ ΤΕΧ-
 " ΝΗΤΑΙ ΠΡΟΣ ΤΙΝΑ ΛΟΓΟΝ Ε-
 " ΧΟΥΣΙΝ, ΑΓΟΡΑΙΟΙ ΑΓΟΝΤΑΙ,
 " ΚΑΙ ΑΙΝΟΥΠΑΤΟΙ ΕΙΣΙΝ, ΕΓΚΑ-
 39 " ΛΕΙΤΩΣΑΝ ΑΛΛΗΛΟΙΣ, ΕΙ ΔΕ
 " ΤΙ ΠΕΡΙ ΕΤΕΡΩΝ ΕΠΙΛΗΠΤΕΙΤΕ,
 " ΕΝ ΤΗ ΕΥΝΟΜΩ ΕΚΚΛΗΣΙΑ Ε-
 40 " ΠΙΛΥΘΗΣΕΤΑΙ. ΚΑΙ ΓΑΡ ΚΥ-
 " ΔΝΕΥΟΜΕΝΕΓΚΑΛΕΙΣΘΑΙ ΣΤΑ-
 " ΣΕΩΣ ΠΕΡΙ ΤΗΣ ΣΗΜΕΡΟΝ, ΜΗ-
 " ΔΕΝΟΣ ΑΙΤΙΟΥ ΥΠΑΡΧΟΝΤΟΣ
 " ΠΕΡΙ ΟΥ ΔΥΝΑΣΟΜΕΘΑ ΑΠΟ-
 " ΔΟΥΝΑΙ ΛΟΓΟΝ ΤΗΣ ΣΥΣΤΡΟ-
 41 " ΦΗΣ ΤΑΥΤΗΣ." ΚΑΙ ΤΑΥΤΑ
 " ΕΙΠΩΝ, ΑΠΕΛΥΣΕ ΤΗΝ ΕΚΚΛΗ-
 " ΣΙΑΝ.

1 ΜΕΤΑ ΔΕ ΤΟ ΠΑΥΣΑΣΘΑΙ
 ΤΟΝ ΘΟΡΥΒΟΝ, ΠΡΟΣΚΑΛΕΣΑΜΕ-
 ΝΟΣ Ο ΠΑΥΛΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ,
 ΚΑΙ ΑΣΠΑΣΑΜΕΝΟΣ, ΕΞΗΛΘΕ ΠΟ-
 ΡΥΘΗΝΑΙ ΕΙΣ ΤΗΝ ΜΑΚΕΔΟΝΙΑΝ.
 2 ΔΙΕΛΘΩΝ ΔΕ ΤΑ ΜΕΡΗ ΕΚΕΙΝΑ, ΚΑΙ
 ΠΑΡΑΚΑΛΕΣΑΣ ΑΥΤΟΥΣ ΛΟΓΩ
 ΠΟΛΛΩ, ΠΛΗΘΕΝ ΕΙΣ ΤΗΝ ΕΛΛΑ-
 3 ΔΑ. ΠΟΙΗΣΑΣ ΤΕ ΜΗΝΑΣ ΤΡΕΙΣ,
 ΓΕΝΟΜΕΝΗΣ ΑΥΤΩ ΕΠΙΒΟΥΛΗΣ ΥΠΟ
 ΤΩΝ ΙΟΥΔΑΙΩΝ ΜΕΛΛΟΥΝΤΙ ΑΝΑ-
 ΓΕΣΘΑΙ ΕΙΣ ΤΗΝ ΣΥΡΙΑΝ, ΕΓΕΝΕΤΟ
 ΓΝΩΜΗ ΤΟΥ ΥΠΟΣΤΡΕΦΕΙΝ ΔΙΑ
 4 ΜΑΚΕΔΟΝΙΑΣ. ΣΥΝΕΙΠΕΤΟ ΔΕ ΑΥ-
 ΤΩ ΑΧΡΙ ΤΗΣ ΑΣΙΑΣ ΣΩΠΑ-
 ΤΡΟΣ ΒΕΡΟΙΑΙΟΣ, ΘΕΣΣΑΛΟΝΙ-
 ΚΕΩΝ ΔΕ, ΑΡΙΣΤΑΡΧΟΣ, ΚΑΙ
 ΣΕΚΟΥΝΔΟΣ, ΚΑΙ ΓΑΙΟΣ ΔΕΡΒΑΙ-
 ΟΣ, ΚΑΙ ΤΙΜΟΘΕΟΣ, ΑΣΙΑΝΟΙ ΔΕ,
 5 ΤΥΧΙΚΟΣ ΚΑΙ ΤΡΟΦΙΜΟΣ. ΟΥ-
 ΤΟΙ ΠΡΟΕΛΘΟΝΤΕΣ ΕΜΕΝΟΝ ΗΜΑΣ ΕΝ
 6 ΤΡΩΑΔΙ. ΗΜΕΙΣ ΔΕ ΞΕΠΛΕΥΣΑ-

μην

" der'd your temples, nor in-
 " veig'd against your god-
 " dess. if Demetrius and the 38
 " other artists, that are with
 " him, can lay their action
 " against any man, the law
 " is open, and the procon-
 " sul is near; let them be-
 " gin their process. but if 39
 " the contest be about other
 " matters, it may be decided
 " in a regular assembly. for 40
 " we run the risk of being an-
 " swerable for this day's sedi-
 " tion: there being no justifi-
 " able occasion for such a com-
 " motion." having thus ba- 41
 " rangued them; he broke up the
 " assembly.

This disturbance being o- 1
 ver, Paul sent for the disci-
 ples, took his leave and de-
 parted for Macedonia. after 2
 having visited the faithful in
 those parts, and given them
 many exhortations, he went to
 Greece. there he stay'd three 3
 months; and then the Jews
 conspiring to surprize him at his
 embarkation for Syria, it was
 thought adviseable he should
 return thro' Macedonia. So-
 pater of Berea, Aristarchus 4
 and Secundus of Thessaloni-
 ca, Gaius of Derby and
 Timothy, Tychicus and Tro-
 phimus both Asiatics, all
 accompanied him to Asia,
 and then advanc'd before and 5
 waited for us at Troas. after 6
 the feast of unleaven'd bread

εως

μεν μετα τας ημερας των Α-
 λυμων απο Φιλιππων, και
 παθομεν προς αυτους εις την
 Τρωαδα αχρι ημερων πεντε,
 ου διετριψαμεν ημερας επτα.
 7 εν δε τη μια των σαββατων,
 συνηγμενων ημων του κλασαι
 αρτον, ο Παυλος διελεγετο
 αυτοις, μελλων εξειναι τη ε-
 παυριον, παρετεινε τε του
 8 λογον μεχρι μεσονυκτιου. η-
 σαν δε λαμπαδες ικαναι εν τω
 υπερω ου ημεν συνηγμενοι.
 9 καθιμενος δε τις νεανιας ονο-
 ματι Ευτυχος επι της θυριδος,
 καταφερομενος υπνω βαθει,
 διαλεγομενου του Παυλου επι
 πλειον, κατενечθεις απο του
 υπνου, επεσεν απο του τρι-
 στερου κατω, και ηρθη νε-
 10 κρος. καταβας δε ο Παυλος
 επεπεσεν αυτω, και συμπε-
 ριλαβων ειπε, μη θορυβεισθε.
 η γαρ ψυχη αυτου εν αυτω
 11 εστιν. αναβας δε, και κλα-
 σας αρτον και ρουσαμενος,
 εφ' ικανον τε ομιλησας αχρι
 12 αυτης, ουτως εξηλθεν. ηγα-
 ρον δε τον παιδα ζωντα, και
 παρεκληθησαν αυ μετριως,

Ημεις δε προελθοντες επι το
 13 πλοιον, ανηχθημεν εις την
 Ασπον, εκειθεν μελλοντες α-
 νακταμβαιναι τον Παυλον,
 αυτω γαρ ην διατεταγμενος,
 14 μελλων αυτος περσειν. ως
 δε

we sail'd from Philippi, and
 in five days we join'd them
 at Troas, where we stay'd 7
 seven. on the first day of the
 week we assembled to break
 bread, when Paul, who was
 to depart on the morrow,
 gave them a sermon, which
 lasted till midnight. in the 8
 upper chamber where we
 were assembled, * several
 lamps were burning: and as 9
 Paul continued his discourse
 a great while, a young man,
 named Eutychus, who was
 sitting in the window, was
 seiz'd with a deep sleep,
 which quite o'er-came him;
 so that he fell down from the
 third story, and was taken
 up dead. so Paul went down, 10
 and stooping over him, he
 embraced him, and said, don't
 trouble your selves; for his
 life is in him. then Paul 11
 went up again, and having
 broken bread and eaten, he
 reassumed his discourse till
 break of day, and then depart-
 ed. but the young man was 12
 brought in alive and well, to
 the joy of the whole assembly.

As for us, we embark'd,
 and sail'd to Assos, where by 13
 appointment Paul was to be
 taken aboard, designing him-
 self to go thither by land.
 meeting with him at Assos, 14
 we

* By this circumstance it is insinuated the casements were open.

δε συνεβαλεν ἡμιν ἐκ τῆν Ἀσ-
 15 σον, ἀναλαβόντες αὐτὸν πλ-
 θόμεν ἐς Μιτυληνῆν· καὶ κε-
 θεν ἀποπλευσάντες, τῇ ἐπι-
 ούσῃ κατηντήσαμεν ἀντικρυ-
 χίου, τῇ δὲ ἑτέρᾳ παρεβαλο-
 μέν ἐς Σάμον, (καὶ μείναντες
 ἐν Τρωγυλλίῳ) τῇ ἐχομένῃ
 16 πλόμεν ἐς Μίλητον. ἐκρίνε-
 γαρ ὁ Παῦλος παραπλευσαι
 τὴν Ἐφεσον, ὅπως μὴ γένηται
 αὐτῷ χρονοτριβῆσαι ἐν τῇ
 Ἀσίᾳ, ἐσπευδε γάρ, εἰ δυνα-
 τὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς
 Πεντηκοστῆς γενέσθαι ἐς Ἱε-
 ρουσόλυμα.

17 Ἀπο δὲ τῆς Μίλητου πέμ-
 ψας ἐς Ἐφεσον, μετεκαλε-
 σατο τοὺς πρεσβυτέρους τῆς
 18 ἐκκλησίας. ὡς δὲ παρέγενον-
 το πρὸς αὐτὸν, εἶπεν αὐτοῖς,
 ὑμεῖς ἐπιστάσθε, ἀπο πρῶ-
 τῆς ἡμέρας ἀφ' ἧς ἐπεβην ἐς
 τὴν Ἀσίαν, πῶς μεθ' ὑμῶν
 19 τὸν πάντα χρόνον ἐγενομην,
 δουλεύων τῷ Κυρίῳ μετὰ πα-
 σκῆ ταπεινοφροσύνης, καὶ δα-
 κρύων καὶ πειρασμῶν, τῶν
 συμβάντων μοι ἐν ταῖς ἐπι-
 20 βουλαῖς τῶν Ἰουδαίων. ὡς
 οὐδὲν ὑπέστειλα μὴ τῶν συμφε-
 ρόντων, τοῦ μὴ ἀναγκασθῆναι
 ὑμῖν καὶ διδάξαι ὑμᾶς δημο-
 21 σία καὶ κατ' οἴκους, διαμαρ-
 τυρομένος Ἰουδαίους τε καὶ Ἑλ-
 λῆσι τὴν ἐκ τοῦ Θεοῦ μετα-
 νοίαν, καὶ πίστιν τὴν ἐκ τοῦ
 Κυρίου ἡμῶν Ἰησοῦν Χριστοῦ.
 22 καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος
 τῷ πνεύματι πορεύομαι ἐς Ἱε-
 ρουσόλυμα,

we took him in and arriv'd
 at Mitylene: from thence 15
 we bore away: the next
 day we came off Chios, and
 the day after we pass'd by
 Samos, landing at Trogyllium,
 and arriv'd at Miletus the
 next day. for Paul had de- 16
 termin'd not to go ashore at
 Ephesus, to avoid losing time
 in Asia: because he was
 eager to get to Jerusalem, if
 possible, by the day of penta-
 cost.

At Miletus he sent a mes- 17
 sage to the pastors of the
 church at Ephesus, to come
 to him: and when they were 18
 arriv'd he told them, you
 know how I have always be-
 hav'd towards you from the
 first day of my arrival in
 Asia: how I have serv'd 19
 the Lord with all resignation,
 with tears, and trials occa-
 sion'd by the insidious practi-
 ces of the Jews: that I have 20
 conceal'd nothing that might
 be useful to you, but have in-
 form'd you of it, and instruct-
 ed you therein, both in publick
 and in private: remonstra- 21
 ting both to Jews and Gen-
 tiles the advantages of a sin-
 cere repentance, and of be-
 lieving in our Lord Jesus 22
 Christ. but now I am fix'd
 in my resolution to go to Je-
 rusalem,

Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντῶντες μοι μὴ εἰδώς,
 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτυρεται μοι, λέγων, "ὅτι δεσμός με καὶ
 24 θάψεις μενούσιν." ἀλλ' οὐδένος λόγον ποιῶμαι, οὐδὲ ἐχω τὴν ψυχὴν μου τιμᾶν ἐμαυτῷ, ὡς τελειῶσαι τὸν ὁδὸν μου, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτυρασθαι τὸ εὐαγγελιον τῆς χάριτος τοῦ Θεοῦ.
 25 οὐ. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκ ἐτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διπλὸν κηρύσσω τὴν βασιλείαν τοῦ Θεοῦ. διὸ μαρτυρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθάρως ἐγὼ ἀπο
 27 τοῦ αἵματος πάντων. οὐ γὰρ ὑπέστελᾶμιν τοῦ μὴ ἀναγείσθαι ὑμῖν πᾶσαν τὴν βού
 28 λην τοῦ Θεοῦ. προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἐθετο ἐπισκοποῦς, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ
 29 τοῦ ἰδίου αἵματος. ἐγὼ γὰρ οἶδα ὅτι εἰσελευσονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὁπί
 31 σω αὐτῶν. διὸ γρηγορεῖτε,

μὴν-

ὑπο

* Considering the malicious temper of the Jews, Paul had reason to be apprehensive: but providence frustrated their designs, and favour'd Paul's return to Asia. see 2 Tim. iv. 13—20.

rusalem, without any apprehension of what may befall me there: save what the holy 23 spirit in every city declares, "that bonds and afflictions
 "wait for me." things that 24 little affect me, nor is life so much my concern, as to finish my course, and the charge I receiv'd from the Lord Jesus, to attest the declaration of the divine favour. and 25 now * I am persuaded you will none of you see my face any more: whilst I have been among you, I have proclaim'd the kingdom of the Messiah: I therefore declare 26 to you at this present time, that I am not responsible for the ruin of any: for I have 27 acquainted you with the whole dispensation of God without reserve. be therefore upon 28 your guard to secure your selves, and the whole flock over which the holy spirit has made you overseers, to feed the church of God, which he has purchased with his own blood. for I know when 29 I am gone, you will be oppress'd by wolves, that will not spare the flock. nay, a- 30 mong your own body some will start up to vent their intricate conceits, and draw a number of followers. be then 31

μνημονευοντες ὅτι τριετιαν
 νυκτα και ημεραν ουκ επαυ-
 σαμην μετα δακρυων νουθε-
 32 των ἑνα ἕκαστον. και τα-
 ρυν παρατιθεμαι ὑμας, (α-
 δελφοι) τῷ Θεῷ και τῷ λο-
 γῷ τῆς χάριτος αὐτοῦ, τῷ
 δυναμένῳ ἐποικοδομῆσαι, και
 δοῦναι ὑμῖν κληρονομίαν ἐν
 33 τοῖς ἡγιασμένοις πασίν. ἀρ-
 γυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ
 34 οὐδένος ἐπεθυμῆσα. αὐτοὶ
 δὲ γινώσχετε ὅτι ταῖς χρεῖ-
 αῖς μου και τοῖς οὐσί μετ'
 ἐμοῦ ὑπηρετήσαν αἱ χεῖρες
 35 αὐταί. πάντα ὑπέδειξα ὑ-
 μῖν, ὅτι οὕτω κοπιώντας δεῖ
 ἀντιλαμβάνεσθαι τῶν ἀσ-
 θενούντων, μνημονεῦειν τε τῶν
 λογῶν τοῦ Κυρίου Ἰησοῦ, ὅτι
 αὐτὸς εἶπε, "μακάριον ἐστὶ
 " δίδοναι μᾶλλον ἢ λαμβά-
 " νειν.

36 Καὶ ταῦτα εἰπὼν, θείς τα
 γονατὰ αὐτοῦ, σὺν πασίν
 37 αὐτοῖς προσπύεατο. ἱκανὸς
 δὲ ἐγένετο κλαυθμὸς πάντων,
 καὶ ἐτίπесοντες ἐπὶ τοῦ τρα-
 χήλου τοῦ Παύλου, κατέφι-
 38 λουν αὐτὸν, ὁδυνώμενοι μα-
 λιστα ἐπὶ τῷ λόγῳ ᾧ εἰρηκεῖ,
 ὅτι οὐκετι μελλοῦσι τὸ προ-
 σῶπον αὐτοῦ θεωρεῖν, προε-
 πέμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι
 ἡμᾶς ἀποσπασθέντας ἀπ' αὐ-
 τῶν, εὐθυδρομήσαντες πλοῖο-
 μεν εἰς τὴν Κῶν, τῇ δὲ ἑξῆς εἰς
 τὴν

upon the watch, and remem-
 ber, that for three years I
 have not ceased by night, or
 by day to warn every soul of
 you, even with tears. and 32
 now, my brethren, I recom-
 mend you to God, and to his
 gracious dispensation, which is
 able to improve you, and se-
 cure to you the inheritance
 with those who are sanctify'd.
 I have not desir'd to get from 33
 any one either silver, or gold,
 or apparel. you yourselves can 34
 witness, that what was ne-
 cessary for myself and those
 who were with me, these ve-
 ry hands have supply'd. my 35
 constant example has shown
 you that the disabled should be
 assisted by your labours; re-
 membring the words of the
 Lord Jesus, who said, "it
 " is a greater happiness to
 " give than to receive."

After this discourse, he 36
 kneeled down, and prayed
 with them all. then melted 37
 into tears, they fell upon his
 neck and kissed him, being 38
 more particularly afflicted at
 his having said, "they should
 " see his face no more." and
 then they conducted him to
 the ship.

After we were parted from 1
 them, and clear of land, we
 made directly for Cos, the

1 την Ρόδον, καὶ κειθεν εἰς Πα-
 2 ταρά. καὶ εὗροντες πλοῖον
 3 διαπερῶν εἰς Φοινικίην, ἐπι-
 4 βάντες ἀνηχθήμεν. ἀναφα-
 5 νέντες δὲ τὴν Κύπρον, καὶ
 6 κατὰ λείποντες αὐτὴν εὐωνυ-
 7 μόν, ἐπλεομεν εἰς Συρίαν, καὶ
 8 κατήχθημεν εἰς Τύρον, ἐκεῖσε
 9 γὰρ ἦν τὸ πλοῖον ἀποφορτι-
 10 ζόμενον τὸν ῥομόν. καὶ ἀ-
 11 νευροῦντες τοὺς μαθητάς, ἐπε-
 12 μείναμεν αὐτοῦ ἡμέρας ἑπτὰ,
 13 οἵτινες τῷ Παύλῳ ἐλέγον διὰ
 14 τοῦ πνεύματος, μὴ ἀναβαί-
 15 νειν ἐκ Ἱερουσαλὴμ. ὅτε δὲ
 16 ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς
 17 ἡμέρας, ἐξελθόντες ἐπορευόμε-
 18 θα, προπεμποντων ἡμᾶς παν-
 19 των συν ἑυναίξι καὶ τέκνοις,
 20 ἕως ἔξω τῆς πόλεως, καὶ θεν-
 21 τες τὰ ῥογάτα ἐπὶ τὸν αἰγια-
 22 λόν, προσκυῖαμεθα. καὶ ἀσ-
 23 πασάμενοι ἀλλήλους, ἐπεβη-
 24 μέν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
 25 ὑπεστρέψαν εἰς τὰ ἴδια.
 26 Ἡμεῖς δὲ τὸν πλουν διανυ-
 27 σαντες, ἀπὸ Τύρου κατήνυ-
 28 τησαμεν εἰς Πτολεμαῖδα, καὶ
 29 ἀσπασάμενοι τοὺς ἀδελφούς,
 30 ἐμείναμεν ἡμέραν μίαν παρ
 31 αὐτοῖς. τῇ δὲ ἐπαυρίῳ ἐξελ-
 32 θόντες πλάθομεν εἰς Καισαρείαν,
 33 καὶ εἰσελθόντες εἰς τὸν οἶκον
 34 Φιλίππου τοῦ εὐαγγελιστοῦ,
 35 τοῦ οὗτος ἐκ τῶν ἑπτὰ, ἐμεί-
 36 ναμεν παρ' αὐτῷ. τούτῳ δὲ
 37 ἦσαν θυγατέρες παρθένοι τέσ-
 38 σάρες προφῆτευσσαι. ἐπι-
 39 μενοντων δὲ ἡμῶν ἡμέρας
 40 πλείους, κατήλθε τις ἀπο τῆς
 41 Ἰου-

next day to Rhodes, and from
 thence to Patara: where 2
 finding a vessel bound to Phœ-
 nicia, we went aboard, and 3
 put off. having made Cy-
 prus, leaving it to the North,
 we took our course to Syria,
 and landed at Tyre, where
 the ship was to unlade her
 cargo. we staid seven days 4
 with the disciples we met
 there: who told Paul from
 the holy spirit, that he should
 not go to Jerusalem. that 5
 time being ended, we depart-
 ed, being conducted by them
 in a body with the women
 and children quite out of the
 city, where we kneeled down
 on the shore, and prayed.
 then having taken our leave 6
 of one another, we em-
 bark'd and they went home.

From Tyre we sail'd to 7
 Ptolemais, which ended our
 voyage. we saluted the bre-
 thren there, and staid a day
 with them. on the morrow 8
 we set out, and arriv'd at Ce-
 sarea, and went to the house
 of Philip the evangelist,
 with whom we lodg'd: he 9
 was one of the seven deacons,
 and had four daughters all
 virgins, prophetesses. after 10
 we had been there sever-
 al days, a prophet arriv'd
 from Judea, one Agabus,
 who

- 11 Ἰουδαίαις προφήτης ὀνοματί-
 11 Ἀγαθος, καὶ ἐλθὼν πρὸς ἡ-
 μας, καὶ ἀρας τὴν ζώνην τοῦ
 Παύλου, ὅσας ἑαυτοῦ τὰς
 χεῖρας καὶ τοὺς ποδᾶς, εἶπε,
 “ τὰδὲ λήγει τὸ πνεῦμα τὸ
 “ ἅγιον, τὸν ἀνδρᾶ, οὐ ἐσ-
 “ τιν ἢ ζώνην αὐτῇ, οὕτω
 “ ὀψουσιν ἐν Ἱερουσαλὴμ οἱ
 “ Ἰουδαῖοι, καὶ παραδώσου-
 12 “ σιν εἰς χεῖρας ἐθνῶν.” ὥς
 δὲ ἤκουσαμεν ταῦτα, παρε-
 καλούμεν ἡμεῖς τε καὶ οἱ ἐντο-
 πιοὶ, τοῦ μὴ ἀναβαίνειν αὐτὸν
 13 εἰς Ἱερουσαλὴμ. ἀπεκρίθη δὲ
 ὁ Παῦλος, τί ποιεῖτε, κλαι-
 οντες καὶ συνθρυπτόντες μου
 τὴν καρδίαν; ἐγὼ γάρ οὐ μο-
 νὸν δεθῆναι, ἀλλὰ καὶ ἀπο-
 θανεῖν εἰς Ἱερουσαλὴμ ἑτοιμῶς
 ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ
 14 Κυρίου Ἰησοῦ. μὴ πειθομέ-
 νου δὲ αὐτοῦ, ἠσυχασάμεν,
 εἰπόντες, τὸ θέλημα τοῦ Κυ-
 15 ρίου γινέσθω. μετὰ δὲ τὰς
 ἡμέρας ταύτας ἐπισκευασά-
 μενοι ἀνεβαίνομεν εἰς Ἱερου-
 16 σαλὴμ. συνελθὼν δὲ καὶ
 τῶν μαθητῶν ἀπὸ Καισα-
 ρείας συν ἡμῶν, ἀφ’ οὗτος παρ’
 ᾧ ἔκεισθωμεν, Μνάσῳ τιμῇ
 Κυπρίῳ, ἀρχαίῳ μαθητῇ.
 17 Γενομένων δὲ ἡμῶν εἰς Ἱερο-
 σολύμα, ἀσμένως ἐδέξαντο
 18 ἡμᾶς οἱ ἀδελφοί. τῇ δὲ ἐπι-
 ούσῃ εἰσῆλθαι ὁ Παῦλος συν ἡ-
 μῶν πρὸς Ἰακώβον, πάντες τε
 παρεγένοντο οἱ πρεσβύτεροι.
 19 καὶ ἀσπασάμενος αὐτοὺς ἐξ-
 ἠγήτο καθ’ ἓν ἕκαστον ὥν

ἐποι-

who made us a visit. when 11
 taking Paul's girdle, he
 bound his own feet and hands,
 and said, " thus saith the
 " holy spirit, so shall the
 " Jews at Jerusalem bind
 " the man, that owns this
 " girdle, and deliver him
 " into the hands of the Gen-
 " tiles." upon hearing this, 12
 we and some of the city in-
 treated him not to go to Je-
 rusalem. but Paul replied, 13
 what do you mean by afflict-
 ing me thus with your tears?
 I am not only ready to meet
 my chains, but even to die at
 Jerusalem, for the name of
 the Lord Jesus. he being 14
 then inflexible, we desisted,
 saying, the will of the Lord
 be done. after this we pre- 15
 par'd for our journey to Je-
 rusalem. some of the disci- 16
 ples of Cesarea accompany'd
 us, bringing with them one
 Mnason of Cyprus, an old
 disciple, at whose house we
 were to lodge.

When we were arriv'd 17
 at Jerusalem, the brethren
 receiv'd us with joy. the 18
 next day Paul went with us
 to James, where all the pas-
 tors assembled. after having 19
 saluted them, he gave a par-
 ticular account of what God

T 112 had

20 εποίησεν ὁ Θεὸς ἐν τοῖς
 ἔθνεσι διὰ τῆς διακονίας αὐ-
 20 του. αἱ δὲ ἀκουσαντες ἐ-
 δοξάζον τὸν Θεὸν εἶπον τε
 αὐτῷ· θεωρεῖς ἀδελφε, πο-
 σαι μυριάδες εἰσὶν Ἰουδαίων
 τῶν πεπιστευκότων, καὶ παν-
 21 τες ἡπλωται τοῦ νόμου ὑπαρ-
 χουσι. κατήχηθησαν δὲ πε-
 ρὶ σου, ὅτι ἀποστασίαν δι-
 δασκεῖς ἀπο Μωσέως τοὺς κα-
 τὰ τὰ ἔθνη (πάντας) Ἰου-
 δαίους, λεγὼν μὴ περιτεμεῖν
 αὐτοὺς τὰ τέκνα, μὴδὲ τοῖς
 22 ἔθνεσι περιπατεῖν. τί οὖν ἐσ-
 τί; πάντως δεῖ πλῆθος συ-
 νελθεῖν, ἀκοῦσονται γὰρ ὅτι
 23 ἐκλήλυθας. τοῦτο οὖν ποιη-
 σον ὃ σοὶ λεγόμεν, εἰσὶν ἡμῶν
 ἄνδρες τέσσαρες εὐκτῇ ἔχοντες
 24 ἐφ' ἑαυτῶν. τοὺτους παρα-
 λαβὼν, ἀγισοθήτη σὺν αὐτοῖς,
 καὶ δαπανήσον ἐπ' αὐτοῖς, ἵ-
 να ἑυρησῶνται τὴν κεφαλὴν,
 καὶ γινώσκονται πάντες ὅτι ὧν
 κατήχηνται περὶ σου οὐδὲν
 25 ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐ-
 τῶς τὸν νόμον φυλάσσων. πε-
 ρὶ δὲ τῶν πεπιστευκότων ἐθ-
 νῶν ἡμεῖς ἐπέστειλαμεν, κρι-
 ναντες (μὴδὲν τοιοῦτον τη-
 ρεῖν αὐτοὺς) “εἰ μὴ φυλάσ-
 “σεσθαι αὐτοὺς τὸ, τε εἰ-
 “δωλοθύτον, καὶ τὸ αἷμα,
 “καὶ πνικτόν, καὶ πορνεί-
 26 “αν.” τότε ὁ Παῦλος παρα-
 λαβὼν τοὺς ἄνδρας, τῇ ἐχο-

μενῇ

bad wrought by his ministry
 among the Gentiles. upon 20
 bearing this, they gave glory
 to God: and thus address'd
 Paul, you see, brother, how
 many thousand believing Jews
 there are, all however zea-
 lous for the law. now they 21
 have heard that you instruct
 the Jews that are among the
 Gentiles to abandon Moses, by
 telling them they must not
 circumcise their children, nor
 observe the establish'd rites.
 what then is to be done? 22
 they will necessarily be all
 assembled, for they can't but
 hear, you are come. yield 23
 then to our advice: there
 are four men here, who have
 made a vow: these take, 24
 and perform the rites * of
 purification with them, con-
 tributing to the expence of
 having their heads shav'd:
 this will convince them, what
 has been reported of you, is
 all groundless, and that you
 stick to the observances of the
 law. as for the believing 25
 Gentiles, we have given
 them by letter this decision,
 “they need only take care
 “to abstain from meats of-
 “fered to idols, from blood,
 “from the flesh of animals
 “strangled, and from forni-
 “cation.” accordingly Paul 26
 went to the men, and the
 next

* Numb. vi. 13—15.

μενὴ ἡμέρα συν αὐτοῖς ἀγνισ-
θεὶς εἰσπεί εἰς τὸ ἱερόν, διατ-
γελῶν τὴν εκπληρωσιν τῶν
ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ
προσπνεχθῇ ὑπὲρ ἑνὸς ἑκάσ-
του αὐτῶν ἡ προσφορά.

next day was purified with
them; then entering into the
temple, he declar'd how long
* the time of the purifica-
tion was to last, and when
the offering was to be made
for each of them.

27 Ὡς δὲ ἐμελλόν αἱ ἑπτὰ ἡ-
μέραι συντελεσθαι, οἱ ἀπο
τῆς Ἀσίας Ἰουδαῖοι θεασάμε-
νοι αὐτοῦ ἐν τῷ ἱερῷ, συνε-
χεον πάντα τὸν ὄχλον, καὶ
ἐπεβάλον τὰς χεῖρας ἐπ' αὐ-

28 τόν, κραζόντες, "ἀνδρες Ἰο-
"ραπλῖται, βοηθεῖτε, αὗτος
"ἐστὶν ὁ ἀνθρώπος ὁ κατὰ
"τοῦ λαοῦ καὶ τοῦ νόμου
"καὶ τοῦ τοποῦ τούτου
"πάντας πανταχοῦ διδάσ-
"κων, ἐτι τε καὶ Ἑλλήνας
"εἰσῆγαγεν εἰς τὸ ἱερόν, καὶ
"κεκοινῶκε τὸν ἅγιον τόπον

29 "τούτον." ἦσαν γὰρ προ-
εωρακοῦτες Τροφίμου τὸν Ἐφε-
σίον ἐν τῇ πόλει συν αὐτῷ,
ὄν ἐνομίζον ὅτι εἰς τὸ ἱερόν εἰ-

30 σῆγαγεν ὁ Παῦλος. ἐκινήθη
τε ἡ πόλις ὅλη, καὶ ἐγενέτο
συνδρομὴ τοῦ λαοῦ, καὶ ἐπι-
λαβομενοὶ τοῦ Παύλου, εἰλ-
κόν αὐτὸν ἐξω τοῦ ἱεροῦ, καὶ
εὐθεὶς ἐκλείσθησαν αἱ θύραι.

31 Ἰπτούντων δὲ αὐτὸν ἀποκ-
τείνειν, ἀνέβη φασις τῷ χι-
λιάρχῳ τῆς σπειρῆς, ὅτι ὅλη

32 συνκεχυταὶ Ἰερουσαλὴμ. ὃς
ἐξαυτῆς παραλαβὼν στρα-
τιώτας καὶ ἑκατοντάρχας,
κατεδράμεν ἐπ' αὐτοὺς. οἱ δὲ

ἰδόντες

The seven days being al- 27
most expir'd, the Asiatic Jews
seeing him in the temple,
rais'd a tumult, and fell upon
him, bawling out, "men of 28
"Israel, help: this is the
"man that every where in-
"veighs upon all occasions
"against the people, against
"the law, and against this
"place, where they have
"brought Greeks too to pro-
"fane this holy place." (for 29
having seen Trophimus an
Ephesian with him in the
city, they imagin'd Paul had
conducted him into the tem-
ple.) the whole city was in 30
an uproar, the people crowd-
ed together: they seized Paul,
dragg'd him out of the tem-
ple, and then shut the gates.
as they were busy upon his 31
execution, news came to the
commander of the cohort, that
the whole city was in an up-
roar. immediately he headed 32
a detachment, with his cen-
turions, and march'd briskly
to them; who, upon seeing
the officer and his men, left

off

ἰδόντες τὸν χιλιάρχον καὶ
 τοὺς στρατιώτας, ἐπαύσαν-
 το τυπτόντες τὸν Παῦλον.
 33 τότε ἐφίσας ὁ χιλιάρχος ἐπέ-
 λαβετο αὐτοῦ, καὶ ἐκέλευσε
 δεθῆναι αὐτοῦ δυοῖν, καὶ ἐ-
 πυνθάνετο τις αὐτοῦ εἰπὼν, καὶ τι
 34 ἐστὶ πεποιτικῶς. ἄλλοι δὲ
 ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ,
 μὴ δυναμένους δε γινῶναι τὸ
 ἀσφαλές διὰ τὸν θόρυβον, ἐ-
 κέλευσεν ἀγεσθαι αὐτὸν εἰς
 35 τὴν παρεμβολήν. ὅτε δὲ ἐφε-
 νετο ἐπὶ τοὺς ἀναβαθμοὺς,
 συνέβη βασταλεῖσθαι αὐτὸν
 ὑπὸ τῶν στρατιωτῶν διὰ
 36 τὴν βίαν τοῦ ὄχλου. ἤκο-
 λουθεῖ γὰρ τὸ πλῆθος τοῦ
 λαοῦ, κράζον, "αἶρε αὐ-
 37 " τόν." μέλλων τε εἰσαγεσ-
 θαι εἰς τὴν παρεμβολήν ὁ
 Παῦλος, λέγει τῷ χιλιάρχῳ,
 εἰ ἔξεστι μοι εἰπεῖν τι πρὸς σέ;
 ὁ δὲ εἶπεν, Ἑλληνιστὶ γινώσ-
 38 κεις; οὐκ ἀρα σὺ εἰ ὁ Αἰ-
 γυπτῖος ὁ πρὸ τούτων τῶν ἡ-
 μερῶν ἀναστατώσας καὶ ἐξα-
 γάρων εἰς τὴν ἐρήμον τοὺς τε-
 τρακισχιλίους ἀνδράς τῶν σι-
 39 καίριων; εἶπε δὲ ὁ Παῦλος,
 ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαί-
 ος Τάρσεως, τῆς Κιλικίας οὐκ
 ἀσημοῦ πολέως πολίτης, δε-
 ομαὶ δὲ σοῦ, ἐπιτρέψον μοι
 40 λαλῆσαι πρὸς τὸν λαόν. ἐπι-
 τρεψάντος δὲ αὐτοῦ, ὁ Παῦ-
 λος ἕστως ἐπὶ τῶν ἀναβαθ-
 μῶν, κατέσεισε τῇ χειρὶ τῷ
 λαῷ, πολλὰς δὲ σιγῆς γενομέ-
 νης, προσεφώνησε τῇ Ἑβραϊδὶ
 διαλέκτῳ, λέγων: Ἀν-

off beating Paul. the com- 33
 mander advanc'd, seiz'd him,
 and order'd to load him with
 two chains: then demanded
 who he was, and what he
 had done. in the hubbub 34
 some cry'd one thing, some
 another: so that not being
 able to get any information
 for the tumult, he order'd
 him to be carried to the castle.
 as he was mounting the stairs, 35
 the soldiers bore him up thro'
 the violence of the people,
 who were all pressing after, 36
 roaring out, "away with
 " him." just as he was en- 37
 tring into the castle, Paul
 said to the officer, may I
 be favour'd with a word?
 you can speak Greek then,
 said he? are not you the 38
 Egyptian, who lately made
 an insurrection at the head of
 four thousand banditti in the
 desert? Paul replied, I am 39
 a Jew of Tarsus in Cilicia, a
 citizen of that famous city:
 and I beg you would give me
 leave to speak to the people:
 which being granted, Paul 40
 then standing upon the stairs
 made a sign with his hand
 to the people, who being very
 silent, he rais'd his voice,
 and thus address'd them in
 the Hebrew tongue:

1 Ἄνδρες ἀδελφοὶ καὶ πα-
 τερές, ἀκουσατέ μου τῆς
 2 πρὸς ὑμᾶς νῦν ἀπολογίας,
 2 ἀκουσαντες δὲ ὅτι τῇ Ἑβραϊδὶ
 διαλεκτῷ προσεφώνει αὐτοῖς,
 3 πολλοὺν παρεσχόν ἥσυχίαν.
 3 καὶ φησὶν, ἐγὼ εἰμι ἀνὴρ Ἰου-
 δαῖος, γεγεννημένος ἐν Τάρσῳ
 τῆς Κιλικίας, ἀνατεθραμμέ-
 νος δὲ ἐν τῇ πόλει ταύτῃ,
 παρὰ τοῦ πόδας Γαμαλιήλ
 πεπαιδευμένος κατὰ ἀκριβεί-
 αν τοῦ πατρῷου νόμου, ἡ-
 λωτῆς ὑπαρχῶν τοῦ Θεοῦ,
 καθὼς πάντες ὑμεῖς ἐστέ σπ-
 4 μερον, ὅς ταύτην τὴν ὁδὸν ἐ-
 δίωξα ἀχρι θανάτου, δεσ-
 μεύων καὶ παραδίδους εἰς φυ-
 4 λακὰς ἀνδράς τε καὶ γυναῖκας.
 5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ
 μοι, καὶ πάν το πρεσβύτε-
 ριον, παρ' ὧν καὶ ἐπιστολας
 δεξαμένος πρὸς τοὺς ἀδελφούς,
 εἰς Δαμασκὸν ἐπορεύομην,
 6 ἄλῳν καὶ τοὺς ἐκεῖσε οὐτάς,
 δεδεμένους εἰς Ἰερουσαλὴμ, ἵνα
 6 τιμωρηθῶσιν. ἐγένετο δὲ μοι
 πορεύομένῳ καὶ ἐγγίζοντι τῇ
 Δαμασκῷ περὶ μεσημβρίαν,
 7 ἑξαίφνης ἐκ τοῦ οὐρανοῦ περι-
 αστραψαὶ φῶς ἰκάνου περὶ ἐ-
 7 με. ἐπείθον τε εἰς τὸ ἐδάφος,
 καὶ ἤκουσα φωνῆς λεγούσης
 μοι, "Σαουλ, Σαουλ, τί
 8 " με διώκεις;" ἐγὼ δὲ ἀ-
 πεκρίθην, τίς εἰ Κύριε; εἶπε
 8 τε πρὸς με, "ἐγὼ εἰμι Ἰησοῦς ὁ
 " Ναζωραῖος, ὃν συ διώκεις."
 9 αἱ δὲ συν ἐμοὶ οὐτὲς τὸ μὲν φῶς
 εθεασάντο, τῆς δὲ φωνῆς οὐκ
 ἤκουσαν

My brethren, and fathers, I
pray hear what I have to
say for my self. when they
perceiv'd he talk'd Hebrew,
they were the more silent.
then he said, I am a Jew,
a native of Tarsus in Cilicia,
but had my education in this
city: at the feet of Gamaliel
I was instructed in the law,
and in the exact decissions of
our fathers, and was as re-
ligiously zealous as you are
at this time. for I persecuted
this sect even to death, throw-
ing them into chains and pri-
sons both men and women:
this the high-priest and the
senate know too well: from
them I receiv'd my warrant
directed to the Jews of Da-
mascus, where I went, to
bring the converts there in
chains to Jerusalem, in order
to be punished. as I was up-
on the road, advanc'd near
Damascus, about mid-day,
all of a sudden a great light
from heaven broke all around
me. I fell to the ground, and
heard a voice pronounce these
words, "Saul, Saul, why
" persecutest thou me?" I
answered, who art thou,
Lord? it answered, "I am
" Jesus the Nazarene whom
" thou dost persecute." the
company actually saw the
light, but did not hear the voice

ηκουσαν του λαλουντος μοι.
 10 **ΕΙΠΟΝ** δε, τι ποιησω, Κυριε? **Ο** δε Κυριος ειπε προς με, **Α-**
ΝΑΣΤΑΣ πορευου εις **ΔΑΜΑΣ-**
ΚΟΝ, **ΚΑ**κει σοι λαληθησεται
 11 **ΠΕΡΙ** παντων **ΩΝ** **ΤΕΤΑΚΤΑΙ**
ΣΟΙ ποιησαι. **Ω**ς δε ουκ **ΕΝΕ-**
ΒΛΕΠΟΝ, **ΑΠΟ** της **ΔΟΞΗΣ** του
 φωτος **ΕΚΕΙΝΟΥ**, **ΧΕΙΡΑΓΩΓΟΥΜΕ-**
 12 **ΝΟΣ** **ΥΠΟ** των συνοντων μοι,
ΠΛΗΘΟΝ εις **ΔΑΜΑΣΚΟΝ**. **ΑΝΑ-**
ΝΙΑΣ δε τις, **ΑΝΤΡ** ευσεβης **ΚΑ-**
ΤΑ τον **ΝΟΜΟΝ**, **ΜΑΡΤΥΡΟΥΜΕΝΟΣ**
 13 **ΥΠΟ** παντων των **ΚΑΤΟΙΚΟΥΝ-**
ΤΩΝ **ΙΟΥΔΑΙΩΝ**, **ΕΛΘΩΝ** προς
 με, **ΚΑΙ** **ΕΠΙΣΤΑΣ** ειπε μοι,
ΣΑΟΥΛ **ΑΔΕΛΦΕ**, **ΑΝΑΒΛΕΨΟΝ**.
ΚΑγω αυτη τη **ΩΡΑ** **ΑΝΕΒΛΕΨΑ**
 14 **ΕΙΣ** αυτον. **Ο** δε ειπεν, **Ο** **ΘΕΟΣ**
 των **ΠΑΤΕΡΩΝ** **ΗΜΩΝ** **ΠΡΟΕΧΕΙ-**
ΡΙΣΑΤΟ σε **ΓΝΩΝΑΙ** το **ΘΕΛΗΜΑ**
 αυτου, **ΚΑΙ** **ΙΔΕΙΝ** τον **ΔΙΚΑΙΟΝ**,
 15 **ΚΑΙ** **ΑΚΟΥΣΑΙ** **ΦΩΝΗΝ** **ΕΚ** του
ΣΤΟΜΑΤΟΣ αυτου. **ΟΤΙ** **ΕΩ**η
ΜΑΡΤΥΚ αυτω προς **ΠΑΝΤΑΣ**
ΑΝΘΡΩΠΟΥΣ, **ΩΝ** **ΕΩΡΑΚΑΣ** **ΚΑΙ**
 16 **ΗΚΟΥΣΑΣ**. **ΚΑΙ** **ΝΥΝ** τι **ΜΕΛΛΕΙΣ?**
ΑΝΑΣΤΑΣ **ΒΑΠΤΙΣΑΙ**, **ΚΑΙ** **Α-**
ΠΟΛΟΥΣΑΙ τας **ΑΜΑΡΤΙΑΣ** σου,
ΕΠΙΚΑΛΕΣΑΜΕΝΟΣ το **ΟΝΟΜΑ** του
 17 **ΚΥΡΙΟΥ**. **ΕΓΕΝΕΤΟ** δε μοι **ΥΠΟ-**
ΣΤΡΕΨΑΝΤΙ εις **ΙΕΡΟΥΣΑΛΗΜ**,
ΚΑΙ **ΠΡΟΣΕΥΧΟΜΕΝΟΥ** μου **ΕΝ** τω
ΙΕΡΩ, **ΓΕΝΕΣΘΑΙ** με **ΕΝ** **ΕΚΣΤΑΣΕΙ**,
 18 **ΚΑΙ** **ΙΔΕΙΝ** αυτον **ΛΕΓΟΥΝΤΑ** μοι,
 “ **ΣΠΕΥΣΟΝ**, **ΚΑΙ** **ΕΞΕΛΘΕ** **ΕΝ**
 “ **ΤΑΧΕΙ** **ΕΞ** **ΙΕΡΟΥΣΑΛΗΜ**, **ΔΙ-**
 “ **ΟΤΙ** **ΟΙ** **ΟΥ** **ΠΑΡΑΔΕΧΟΝΤΑΙ** σου
 “ **ΤΗΝ** **ΜΑΡΤΥΡΙΑΝ** **ΠΕΡΙ** **ΕΜΟΥ**.”
ΚΑγω

of him that spoke to me. then 10
 I said, Lord, what must I
 do? and the Lord answer'd,
 arise, go to Damascus; there
 you will be inform'd what
 you are to do. but as I had 11
 lost the use of my eyes by the
 splendor of that light, I was
 led by the hand to Damas-
 cus, by those who were with
 me. there one Ananias a re- 12
 ligious observer of the law,
 who had the good word of
 all the Jews in that place,
 came to see me, and being 13
 introduc'd, he said, brother
 Saul, receive thy sight. and
 instantly I saw him. then he 14
 said, the God of our fathers
 has singled you out to be ac-
 quainted with his will, to
 see the just one, and to bear
 the words of his mouth:
 that you might testify to all 15
 men, what you have seen and
 heard. why should you now 16
 delay? arise, be baptized,
 and cleansed from your sins,
 by invoking the name of the
 Lord. at length being re- 17
 turn'd to Jerusalem, one day
 as I was praying in the tem-
 ple, I fell into a trance. then 18
 I saw JESUS, who said
 to me, “ make haste, and
 “ go out of Jerusalem im-
 “ mediately: for they will
 “ not receive the attestation:
 “ you would give of me.”
 Lord,

19 *καγω ειπον, Κυριε, αυτοι ε-*
πιστανται οτι εγω ημην φυ-
λακίζων και δερων κατα τας
συναγωγας τους πιστευοντας
 20 *επι σε. και οτε εξεχετο το*
αιμα Στεφανου του μαρτυρος
σου, και αυτος ημην εφεστως,
και συνευδοκων (τη αναγι-
σαι αυτου) και φυλασσων τα
ιματια των αναιρουντων αυ-
 21 *τον. και ειπε προς με, "πο-*
ρευου, οτι εγω εις εθνη μα-
κραν εξαποστελω σε."

22 *Ηκουον δε αυτου αχρι του-*
του του λογου, και επηραν
την φωνην αυτων, λεγοντες,
"αιρε απο της γης τον τοι-
αυτον, ου γαρ καθικεν αυ-
 23 *τον ζην." κραυγαζουστων δε*
αυτων, και ριπτουντων τα
ιματια, και κοινορτον βαλ-
 24 *λουστων εις τον αερα, εκπευ-*
σεν αυτον ο χιλιαρχος εισα-
γεσθαι εις την παρεμβολην,
ειπων μαστιζειν ανεταξε-
σθαι αυτον, ινα επιγνω δι' ην
 25 *αιτιαν ουτως επεφωνουν αυ-*
τω. ως δε προτεινεν αυτον
τοικ ιμασιν, ειπε προς τον
εστωτα εκατονταρχον ο
Ιεσυλος, ει ανθρωπον Ρωμαι-
 26 *ον και ακατακριτον εξεστιν*
υμιν μαστιζειν? ακουσας δε
ο εκατονταρχος, προσελθων
απηγγειλε τω χιλιαρχω, λε-
γων,

Lord, said I, "they know 19
it is I that imprison'd those
who believed on thee, and
caus'd them to be scourg'd
in the assemblies: that I was 20
present, when the blood of
thy martyr Stephen was shed,
that I abetted the slaughter,
and watch'd the clothes of
those who slew him. but the 21
Lord said to me, " be gone,
" for I will send you far
" hence, even to the Gen-
" tiles."

Till that word, the Jews 22
had given their attention,
but then they broke out into
a full cry, " out of the
" world with such a fellow:
" for it is not fit he should
" live." thus they roar'd, 23
and threw off their cloaks,
and scatter'd dust in the air:
when the commanding officer 24
order'd him to be brought
into the castle, and put to
the question by the lash, in
order to find out the reason
of their exclamations against
him. as they were tying him 25
with thongs, Paul said to the
centurion, does the law allow
to scourge a Roman citizen,
and without any trial? upon 26
bearing that, the centurion
went to acquaint the head
officer,

* St. Paul insinuates, the Jews would credit what he should say in favour of the Christians the more readily, for his having so lately been a persecutor of them.

γων, ὅρα τί μέλλεις ποιεῖν, ὁ
 γάρ ἀνθρώπος οὗτος Ῥωμαῖος
 27 ἔστι. προσελθὼν δὲ ὁ χιλι-
 αρχος εἰπὲν αὐτῷ, λέγε μοι,
 σὺ Ῥωμαῖός εἱ; ὁ δὲ εἶπεν, ναί.
 28 ἀπεκρίθη τε ὁ χιλιάρχος, ἐγὼ
 πολλοῦ κεφαλαιου τὴν πολι-
 τεῖαν ταυτὴν ἐκτησαμην. ὁ
 δὲ Παῦλος· εἶπεν, ἐγὼ δὲ καὶ
 29 γεγεννημαι. εὐθὺς οὖν ἀ-
 πείσθησαν ἀπ' αὐτοῦ οἱ μέλ-
 λοντες αὐτὸν ἀνετάζειν, καὶ
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγ-
 νούς ὅτι Ῥωμαῖος ἔστι, καὶ
 30 ὅτι πν. αὐτὸν δεδεκώς. τῇ δὲ
 ἑκαυρίῳ βουλομένης γινῶναι
 τὸ ἀσφαλές, τῷ, τί κατη-
 γορεῖται παρὰ τῶν Ἰουδαίων,
 ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν
 συναλθεῖν τοὺς ἀρχιερεῖς, καὶ
 ὅλον τὸ συνέδριον, καὶ κατα-
 γαρῶν τὸν Παῦλον, ἐστήσεν
 ἐκ αὐτοῦ.

1 Αἰτιώσας δὲ ὁ Παῦλος τῷ
 συνέδριῳ, εἶπεν, “ ἀνδρες ἀ-
 “ δελφοί, ἐγὼ πάσῃ συνει-
 “ ὤσῃ ἀγαθῇ πεπολιτευ-
 “ μαι τῷ Θεῷ ἀχρι ταύτης
 2 “ τῆς ἡμέρας.” ὁ δὲ ἀρχιε-
 ρεύς Ἀνανίας ἐπέταξε τοῖς
 παρῆστωσιν αὐτῷ, τυπτεῖν
 3 αὐτοῦ τὸ στόμα. τότε ὁ
 Παῦλος πρὸς αὐτὸν εἶπε,
 “ τυπτεῖν σε μέλλει ὁ Θεός,
 “ τοῖς κεκονιαμένῃ, καὶ σὺ
 “ καθὴν κρίνων με κατὰ τὸν
 “ νόμον, καὶ παρανομῶν κε-
 “ λεύεις με τυπτεσθαι;”
 4 οἱ δὲ παρῆστωτες εἶπον, τὸν
 ἀρ-

officer, take care, said he,
 what you do; for this man
 is a Roman. then the head 27
 officer came to him, and said,
 tell me, are you a Roman?
 he answer'd, yes. the officer 28
 rejoin'd, my freedom cost me
 a considerable sum. but I
 had it, said Paul, by right
 of birth. immediately those 29
 who were going to put him
 to the question, withdrew:
 the commander himself being
 under some apprehension for
 having order'd him to be
 bound. as he was resolv'd to 30
 know for certain, the next
 day, what the Jews laid to
 his charge, he took off his
 chains, and summon'd the
 chief priests, and the council
 to appear, when Paul was
 brought, and presented be-
 fore them.

Then Paul directing him- 1
 self to the council, thus said,
 “ hitherto I have liv'd strict-
 “ ly conscientious, as God
 “ knows.” at which the 2
 high priest Ananias order'd
 those that were near him to
 strike him on the face: which 3
 made Paul say, “ may God
 “ strike thee, thou plaister'd
 “ wall: you sit to judge me
 “ according to law, and in
 “ defiance of the law you
 “ order me to be struck!”
 what, said the standers-by, 4
 do you revile the high priest
 of

5 αρχιερα του Θεου λαιδореis? εφη τε ο Παυλος, ουκ ηδειν, αδελφοι, οτι εστιν αρχιερεus, γεγραπται γαρ, "αρχοντα του λαου σου ουκ ερεis κα- κως."

6 Γνους δε ο Παυλος οτι το εν μέρος εστι Σαδδουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν τω συνεδριω, "ανδρες αδελφοι, εγω Φαρι- σαιος ειμι, υιος Φαρισαι- ου, περι ελπιδος και α- ναστασεως νεκρων εγω κρι- νομαι." τουτο δε αυτου

7 λαλησαντος, εγενετο στασις των Φαρισαιων και των Σαδ- δουκαιων, και εσχισθη το

8 πληθος. Σαδδουκαioi μεν γαρ λεγουσι μη ειναι αναστασιν, μηδε αγγελον, μητε πνευμα, Φαρισαιοι δε ομολογουσι τα

9 αμφοτερα. εγενετο δε κραυ- γη μεγαλη. και ανασταυτες οι Γραμματεis του μερους των Φαρισαιων διεμαχοντο, λε- γοντες, "ουθεν κακον ευρισ-

10 "κομεν εν τω ανθρωπω του- τω, ει δε πνευμα ελαλησεν αυτω, παγγελας." πολ-

λως δε γενομενης στασεως, ευ- λαβηθεις ο χιλιarchος μη δια- σπασθη ο Παυλος υπ' αυ- των, εκελευσε το στρατευμα καταβαν αρπασαι αυτον εκ μεσου αυτων, αγειν τε εις την παρεμβολην.

11 Τη δε επιουση νυκτι επισ- τας αυτω ο Κυριος ειπε, Θαρ- σεi

of God? Paul replied, I 5 did not consider, brethren, that he was the high priest: it is indeed written*, "thou shalt not speak evil of the ruler of thy people."

But as Paul knew that 6 one part of the Sanhedrim were Sadducees, and the other Pharisees, he cried out, my brethren, "I am a Pha- risee, the son of a Pha- risee, and I am now pro- secuted for believing the resurrection of the dead."

at these words the Pharisees 7 and the Sadducees were all in confusion, the whole as-

sembly being divided: for, 8 the Sadducees maintain, there is neither resurrection, nor angel, or spirit, whereas the

Pharisees acknowledge both: the clamour was great, and 9 the Scribes taking part with the Pharisees, grew warm in the debate, and said, "we

find no harm in this man; "perhaps a spirit or an "angel has spoke to him."

but the tumult growing worse, 10 the tribune apprehensive that Paul might be torn to pieces among them, order'd a detach- ment to secure him by force of arms, and bring him to the castle.

The night following, the 11 Lord appear'd to him, and U u u 2 said,

* Exod. xxii. 28.

αει (Παυλε) ὡς γὰρ διεμαρ-
 τυρω τὰ περὶ ἐμοῦ εἰς Ἱερου-
 σαλήμ, οὕτω σὲ δεῖ καὶ εἰς
 12 Ῥώμην μαρτυρῆσαι. γενομέ-
 νικ δὲ ἡμέρας, ποιήσαντες οἱ
 Ἰουδαῖοι συστροφὴν, ἀνέθε-
 11 ματίσαν ἑαυτοὺς λέγοντες,
 μὴτε φαγεῖν, μὴτε πίνειν ἕως
 οὐ ἀποκτείνωσι τὸν Παύλον.
 13 ἦσαν δὲ πλείους τεσσαράκον-
 τὰ οἱ ταῦτην τὴν συνωμο-
 14 σιαν πεποιμκότες. οὕτως
 προσελθόντες τοὺς ἀρχιερεῖς
 καὶ τοὺς πρεσβυτέρους, εἶπον,
 “ἀναθεματὶ ἀναθεματίσαμεν
 “ἑαυτοὺς, μηδένος γευσασ-
 “θαι ἕως οὐ ἀποκτείνωμεν
 15 τὸν Παύλον. νῦν οὖν ὑ-
 “μεῖς ἐμφανίσατε τῷ χιλι-
 “αρχῷ σὺν τῷ συνεδρίῳ, ὅ-
 “πως (σχυρίον) αὐτὸν κα-
 “ταστήνῃ πρὸς ὑμᾶς, ὡς μελ-
 “λόντας διαγινώσκειν ἀκρι-
 “βεστον τὰ περὶ αὐτοῦ,
 “ἡμεῖς δὲ, πρὸ τοῦ ἐγθῆναι
 “αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ
 “ἀνελεῖν αὐτόν.”
 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀ-
 δελφῆς Παύλου, τὸ ἐνεδρὸν
 παρατενόμενος καὶ εἰσελθὼν εἰς
 τὴν παρεμβολήν, ἀπηγγείλε
 17 τῷ Παύλῳ. προσκαλεσα-
 μένος δὲ ὁ Παῦλος ἓνα τῶν ἑ-
 κατονταρχῶν, εἶπεν, τὸν νεα-
 νίαν τούτον ἀπάγαγε πρὸς τὸν
 χιλιάρχον, ἔχει γὰρ τι ἀπαφ-
 18 γείλαί αὐτῷ. ὁ μὲν οὖν παρα-
 λαβὼν αὐτὸν ᾗραγε πρὸς τὸν
 χιλιάρχον, καὶ φησίν, ὁ δεσ-
 μῖος Παῦλος προσκαλεσαμε-
 νός

said, Paul, take courage ;
 for the same remonstrances
 that you have made concern-
 ing me at Jerusalem, you
 must likewise make at Rome,
 when it was day, some Jews, 12
 that had form'd a conspiracy,
 engag'd themselves by an oath,
 not to eat, or drink, till they
 had kill'd Paul. the conspi- 13
 rators, who were above forty
 in number, went to the chief 14
 priests and senators, and said,
 “ we have bound our selves
 “ by oath not to eat till we
 “ have slain Paul. if you 15
 “ will move it then to the
 “ tribune in the name of the
 “ Sanhedrim, to send him
 “ here to-morrow, under co-
 “ lour of examining his af-
 “ fair with more solemnity,
 “ we shall take care to dis-
 “ patch him, and make a
 “ short end of his journey.”

Paul's sister's son bearing 16
 of the ambuscade, went to
 the castle, and being admit-
 ted, told Paul ; who having 17
 sent for one of the centurions,
 said, introduce this young
 man to the tribune, for he
 has something to communi-
 cate to him. accordingly he 18
 went along with him, and
 having introduc'd him to
 the tribune, he said, Paul,

19 νος με· πρωτησε τουτου του
 νεανιαν αγαρειν προς σε, ε-
 20 χοντα τι λαλησαι σοι. επι-
 λαβομενος δε της χειρος αυ-
 του ο χιλιάρχος, και αναχω-
 ρησας κατ' ιδιαν, επυνθανετο
 τι εστιν ο εχει απαγγελαι
 21 μοι? ειπε δε, οτι οι Ιουδαιοι
 συνεθεντο του ερωτησαι σε
 οπως αυριον εις το συνεδριον
 καταραγης τον Παυλον, ως
 μελλοντες τι ακριβεστορον
 22 πυνθανεσθαι περι αυτου. συ
 ουν μη πεισθης αυτοις, ενε-
 δρευουσι γαρ αυτον εξ αυτων
 ανδρες πλειους τεσσαρακον-
 τα, οτινες ανεθεματισαν ε-
 αυτους μητε φαειν, μητε
 πειν εως ου ανελωσιν αυτον,
 και νυν ετοιμοι εισι, προσδε-
 23 χομενοι την απο σου επαγγε-
 λαν. ο μεν ουν χιλιάρχος
 απελυσε τον νεανιαν, πα-
 ραγγειλας μηδεν εκλαλησαι
 24 οτι ταυτα ενεφανισας προς
 με, και προσκαλεσαμενος δυο
 τινας των εκατονταρχων, ει-
 πεν, ετοιμασατε στρατιω-
 τας διακοσιους, οπως πορευ-
 θωσιν εως Καισαρειας, και
 ιππεις εβδομηκοντα, και δεξι-
 25 ολαβους διακοσιους, απο τρι-
 της ωρας της νυκτος. κτηνη
 τε παραστησαι, ινα επιβι-
 βασαντες τον Παυλον δια-
 σωσωσι προς Φηλικα τον η-
 γεμονα. γραψας επιστολην
 περιεχουσαν τον τυπον του-
 του.

Κλαυ-

who is in custody sent for me,
 and desired me to introduce
 this young man, who has
 something to tell you. then
 19 the tribune taking him by the
 hand, retir'd with him in
 private, and ask'd, what he
 had to say. the Jews, said
 20 he, have agreed to desire
 you would send Paul down
 to-morrow to the council, un-
 der the pretext of examining
 him more strictly. but don't
 21 believe them: for above forty
 of them lie in ambush, hav-
 ing bound themselves by oath
 not to eat or drink till they
 have kill'd him: they are
 already prepar'd, and only
 wait your answer. then the
 22 tribune dismiss'd the youth
 with this charge, don't tell
 any one, that you have given
 me this information. then cal-
 23 ling two of his centurions,
 draw out, said he, two hun-
 dred foot, seventy horse, and
 two hundred archers, ready
 to march to Cesarea by * the
 third hour of the night: let
 24 them take care to see Paul
 mounted, and convoy him safe
 to governor Felix. at the
 25 same time he writ a letter to
 Felix to this purport.

CLAU-

* Nine a-clock at night.

26 Κλαυδῖος Λυσίας τῷ κρα-
τιστῷ ἡγεμονι Φηλικί χαί-
ρειν.

27 Τὸν ἀνδρα τοῦτον, συλ-
ληφθέντα ὑπὸ τῶν Ἰουδαίων,
καὶ μέλλοντα ἀναιρεῖσθαι
ὑπ' αὐτῶν, ἐπιστάς συν τῷ
στρατεύματι ἐξήλομην αὐ-
τον, μαθὼν ὅτι Ῥωμαῖος ἐσ-

28 τι. βουλομένος δὲ γινῶναι τὴν
αἰτίαν δι' ἣν ἐνεκαλοῦν αὐ-
τῷ, κατήγαγον τὸν εἰς τὸ συ-

29 νεδρίον αὐτῶν. ὃν εὔρον ἐγκα-
λούμενον περὶ ἑτημάτων τοῦ
νόμου αὐτῶν, μηδὲν δὲ ἀξίον
θανάτου ἢ δεσμῶν ἐκλήμα

30 ἐκούστα. μνηθείσας δὲ μοι
ἐπιβουλῆς ἐκ τοῦ ἀνδρα μελ-
λεῖν ἐσεῖσθαι (ὑπὸ τῶν Ἰου-
δαίων) ἐξαυτῆς ἐπέμψα πρὸς
σὲ παραγγέλλας καὶ τοὺς κα-
τήγορος λεγείν τὰ πρὸς αὐτὸν
ἐπὶ σοῦ. ἐρρώσο.

31 Οἱ μὲν οὖν στρατιῶται κα-
τὰ τὸ διατεταγμένον αὐτοῖς,
ἀναλαβόντες τὸν Παῦλον, ἡ-
γάγον διὰ τῆς νυκτός εἰς τὴν

32 Ἀντιπατρίδα. τῇ δὲ ἐπαυ-
ρίῳ εἰσάντες τοὺς ἵππους πο-
ρεύεσθαι συν αὐτῷ, ὑπεστρε-

33 ψάν εἰς τὴν παρεμβολήν. οἱ
τῖνες εἰσελθόντες εἰς τὴν Καί-
σαρειαν, καὶ ἀναδόντες τὴν
ἐπιστολήν τῷ ἡγεμονι, πα-
ρεστήσαν καὶ τὸν Παῦλον
αὐτῷ.

34 Ἀναγνούς δὲ (ὁ ἡγεμὼν) καὶ
ἐπερωτήσας ἐκ ποίας ἐπαρ-
χίας ἐστὶ, καὶ πυθόμενος ὅτι

CLAUDIUS LYSIAS to 26
the most excellent governour
FELIX wishes health.

The Jews having seiz'd 27
this man, were just upon the
point to dispatch him, when
I march'd with a body to his
rescue; having been inform- 28
ed he was a Roman, I had
him brought before their San-
hedrim, to hear what crime
they laid to his charge. but 29
I found their accusation turn-
ed upon certain topics of their
law, and contain'd nothing
that was capital, or that de-
serv'd imprisonment.: and 30
having intelligence that the
Jews had form'd a conspira-
cy against him, I immediate-
ly sent him to you, directing
his accusers to lay their charge
before you. farewell.

The soldiers pursuant to 31
order took Paul, and con-
ducted him by night to Anti-
patris. on the morrow they 32
march'd back to the castle,
having left him to the cus-
tody of the horse: who upon 33
their arrival at Cesarea, de-
livered the letter to the go-
vernour, and presented Paul
to him.

The governour having read 34
the letter, ask'd Paul of what
province he was, and being
inform'd he was of Cilicia,

35 ἀπο Κιλικίας. διακουσομαι σου, εφη, ὅταν και ὁ κατηγοροὶ σου παραγενωνται. ἐκέλευσε τε αὐτον ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλασσεσθαι.

you shall be heard, said he, when your accusers are come : and then order'd him to the guard-room at Herod's palace.

1 Μετα δὲ πεντε ἡμερας κατεβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων, και ῥήτορος Τερτυλλοῦ τίνος οἱ τινες ἐνεφανισαν τῷ ἡγεμονι 2 κατὰ τοῦ Παυλοῦ. κληθέντος δὲ αὐτοῦ, πρῆατο κατηγορεῖν ὁ Τερτυλλος, λεγων.

Five days after the sovereign pontiff Ananias arriv'd and some of the senators, who with one Tertullus a pleader, appear'd before the governour as plaintiffs against Paul. so Paul was call'd, and Tertullus thus open'd the charge.

3 “ Πολλὰς εἰρηνης τυγχανόντες διὰ σου, και κατορθωμάτων γινόμενων τῷ 4 “ ἐθνεί τούτῳ διὰ τῆς σῆς “ προνοίας, παντὴ τε και πανταχοῦ ἀποδεχομεθα, “ κρατιστε Φιλιπ, μετὰ πα-

“ The happiness our nation enjoys, most noble Felix, by the wisdom of your administration, affects us too sensibly not to be acknowledg'd every where, and upon all occasions, with the utmost gratitude. but

4 “ σῆς εὐχαριστίας. ἵνα δὲ μη ἐπὶ πλείον σε ἐγκοπτῶ, παρακαλῶ ἀκουσαι σε ἡμῶν συντομῶς τῇ σῇ ἐπι-

“ not to trespass upon you too far, be pleas'd to hear what I have to say in brief, with your usual indulgence.

5 “ εἰκεία. εὐροντες γὰρ τὸν ἀνδρα τούτον λοιμὸν, και κινουντα στάσεις πασι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵ-

“ this man is known to be a pernicious fellow that goes about the world to raise seditions among the Jews : he is the ringleader of the

6 “ ρεσεως, ὃς και τὸ ἱερόν ἐπειράσσε βεβηλωσαι, οὐν και ἐκρατήσαμεν, και (κατὰ τὸν ἡμετέρον νόμον) θέλησαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χιλιάρχος, με-

“ sect of the Nazarenes, and has attempted to profane the temple : we secur'd him, and would have try'd him by our law : but

7 “ τὰ πολλὰς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, κελύσσας τοὺς κατηγοροὺς

“ general Lysias interpos'd, and with open force took him out of our hands, ordering his accusers to ap-

8 “ αὐ-

“ pear

“ αὐτοῦ ἐρχεσθαι ἐπὶ σε)
 “ παρ’ οὗ δύνηται αὐτὸς ἀ-
 “ νακρίνας περὶ πάντων τοῦ-
 “ τῶν ἐπιγινώσκει, ὡς ἡμεῖς κα-
 “ τηροῦμεν αὐτοῦ.” συνε-
 9 πέθεντο δὲ καὶ οἱ Ἰουδαῖοι,
 φασκόντες ταῦτα οὕτως ἐ-
 χεῖν.

10 Ἀπεκρίθη δὲ ὁ Παῦλος,
 νειשאὶς αὐτῷ τοῦ ἡμίμονος
 λέγειν, Ἐκ πολλῶν ἐτῶν οὐ γὰρ
 σε κρίτην τῷ ἔθνει τούτῳ ἐ-
 πιστάμενος, εὐθυμῶς τὰ πε-

11 ριμαυτοῦ ἀπολογουμαι, δι-
 ναμένου σου γινῶναι ὅτι οὐ
 πλείους εἰσὶ μοι ἡμέραι ἢ δε-
 κάδυο, ἀφ’ ἧς ἀνεβην προσ-

12 κυνῶν ἐν Ἱερουσαλὴμ καὶ
 οὔτε ἐν τῷ ἱερῷ ἔυρον με πρὸς
 τίνα διαλεγόμενον, ἢ ἐπι-
 στήσασιν ποιοῦντα ὄχλου,
 οὔτε ἐν ταῖς συναγωγαῖς, οὐ-

13 τε κατὰ τὴν πόλιν : οὔτε
 παραστήσαι δύνανται περὶ

14 ὧν νῦν κατηγοροῦσι μου. ὁ-
 μολοῶ δὲ τούτῳ σοι, ὅτι κα-
 τὰ τὴν ὁδὸν ἣν λεγούσιν αἰ-
 ρεσίς, οὕτω λατρεύω τῷ
 πατρὶ ὁ Θεὸς, πιστεύων πα-
 σὶ τοῖς κατὰ τὸν νόμον καὶ
 τοῖς προφῆταις γεγραμμένοις.

15 Ἐλπίδα ἔχω ἐν τῷ Θεῷ, ἣν
 καὶ αὐτοὶ οὗτοι προσδέχον-
 ται, ἀναστάσιν μέλλειν ἐ-
 πσεσθαι (δικαίων τε

16 καὶ ἀδικῶν. ἐν τούτῳ δὲ αὐ-
 τὸς ἀσκή, ἀπροσκοποῦ συν-
 εδόσιν ἔχειν πρὸς τὸν Θεόν
 καὶ τοὺς ἀνθρώπους διαπαν-

17 τος. δι’ ἐτῶν δὲ πλείονων πα-

“ fear before you. if you
 “ please to interrogate him
 “ yourself, you will find the
 “ whole charge to be truly
 “ laid.” this the Jews con- 9
 firm’d by declaring it was all
 fact.

Then the governour sign’d 10
 to Paul to reply; who said,
 I enter upon my defence with
 the greater confidence, by
 considering you have govern’d
 this nation several years: pos- 11
 sibly you are appriz’d, that
 it is not above twelve days
 since, that I went to Jeru-
 salem to worship. they nei- 12
 ther found me in conference
 with any one in the temple,
 nor working up the people ei-
 ther in the assemblies or in the
 streets: so far are they from 13
 proving what they lay to my
 charge. I do indeed own, 14
 that I serve the God of our
 nation according to the disci-
 pline they call *sefē*: and be-
 lieve whatever is written in
 the law and in the prophets.

I have the same expectations 15
 from the DEITY, which they
 themselves entertain, that of
 the resurrection both of the
 just and of the unjust. and ’tis 16
 my endeavour to preserve a
 conscience free from reproach
 both with respect to God, and
 with respect to men. after 17
 several years absence I came

παρεγενομένην ελεημοσύνας ποι-
 18 πων εἰς τὸ ἔθνος μου, καὶ
 προσφοράς. ἐν οἷς ἔυρον με
 19 ἡγισμένον ἐν τῷ ἱερῷ, οὐ με-
 τα ὄχλου, οὐδὲ μετὰ θορυ-
 βου (τινὲς δὲ ἀπὸ τῆς Α-
 20 σίας Ἰουδαῖοι) οὐκ ἔδει ἐπι-
 σοῦ παρεῖναι, καὶ κατηγορεῖν
 21 τί ἐχοίς πρὸς με. ἢ αὐτοὶ
 οὗτοι εἰπατώσαν εἰ τί ἔυρον
 ἐν ἐμοὶ ἀδίκημα, σταντος μου
 22 ἐπὶ τοῦ συνεδρίου, ἢ περὶ μι-
 ας ταύτης φωνῆς, ἥς ἐκράξα
 ἔστω ἐν αὐτοῖς, "ὅτι περὶ
 " ἀναστασεως νεκρῶν ἔγω
 " κρίνομαι σημερον ὑφ' ὑ-
 " μῶν."

22 Ὁ δὲ Φηλιξ ἀνεβίβη αὐ-
 τούς, ἀκριβεστέρον εἰδὼς τὰ
 περὶ τῆς ὁδοῦ, εἰπὼν, ὅταν
 Λυσίας ὁ χιλιάρχος καταβῇ,
 διαγνώσομαι τὰ καθ' ὑμᾶς.

23 Διαταξαμένου τε τῷ ἐ-
 κατονταρχῇ τρεῖσθαι αὐ-
 τον, ἔχειν τε ἀνέσιν, καὶ μη-
 δένα κωλύειν τῶν ἰδίων αὐ-
 24 τοῦ ὑπηρετεῖν αὐτῷ: μετὰ
 δὲ ἡμέρας τινὰς παραγενομένος
 ὁ Φηλιξ συν Δρουσίλλῃ τῇ
 ἰδίᾳ γυναίκεϊ αὐτοῦ οὖση Ἰου-
 δαία, μετεπεμψάτο τοῦ Παῦ-
 λον, καὶ ἠκούσεν αὐτοῦ περὶ
 25 τῆς εἰς Χριστὸν πίστεως. δια-
 λεγομένου δὲ αὐτοῦ περὶ δικαι-
 οσύνης καὶ ἐγκρατείας καὶ τοῦ
 κριματος τοῦ μελλόντος ἐσσε-
 θαι,

to Jerusalem, * with contri-
 butions for my brethren, and
 oblations for the temple: there 18
 religiously employ'd some A-
 siatic Jews found me, with-
 out crowd or tumult: and 19
 here they ought to have ap-
 pear'd, if they had any thing
 to object against me. or let 20
 these now declare, if they could
 convict me of any misdemea-
 nor, when I was brought be-
 fore the Sanhedrim: unless 21
 it be, that I did indeed break
 out into this expression, † it
 " is for the resurrection of the
 " dead, that I am now call'd
 " into question."

Then Felix adjourn'd them, 22
 saying, I shall inform myself
 more particularly of this sect,
 and when general Lysias
 comes, I will give you a full
 bearing.

Felix then order'd a centu- 23
 rion to take Paul into his
 custody, without confining him
 so as to hinder his friends from
 waiting upon him. some time 24
 after he came to Cesarea
 with his wife Drusilla, a
 Jewess, when sending for
 Paul, he heard him discourse
 about the Christian faith.
 but as he was treating of jus- 25
 tice, temperance, and a fu-
 ture judgment, Felix greatly
 alarm'd, said, " withdraw
 X x x " for

* Rom. xv. 25.

† Ch. xxiii. 6.

θαι, εμφόβος γενομενος ὁ Φη-
λις ἀπεκριθῆ, " το νυν εχου
" πορευου, καιρον δε μετα-
" λαβων μετακαλεσουμαι σε."

26 ἄμα και ἐπιζῶν ὅτι χρημα-
τα δοθησεται αὐτῷ ὑπο τοῦ
Παυλου, (ὅπως λύσῃ αὐτον,)
διό και πυκνότερον αὐτον με-
ταπεμπομενος, ὠμίλει αὐτῷ.
27 διέτις δὲ πληρωθεὶς ἐλάβε
διαδοχον ὁ Φηλις Πορκιον
Φηστον, θελων τε χάριν κα-
ταθεσθαι τοῖς Ἰουδαίοις ὁ Φη-
λις, κατέλιπε τὸν Παυλον
δεδεμένον.

1 Φηστος οὖν ἐπιβὰς τῇ ἐ-
παρχίᾳ, μετὰ τρεῖς ἡμέρας
2 ἀνέβη εἰς Ἱερουσόλυμα ἀπο
Καισαρείας. ἐνεφανίσαν δὲ
αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶ-
τοι τῶν Ἰουδαίων κατὰ τοῦ
Παυλου, και παρεκαλοῦν αὐ-
τον, " αἰτοῦμενοι χάριν κατ'
3 " αὐτοῦ, ὅπως μεταπεμψῇ-
" ται αὐτον εἰς Ἱερουσα-
" λην," ἐνέδραν ποιοῦντες
ἀνελθῆν αὐτον κατὰ τὴν ὁ-
4 δον. ὁ μὲν οὖν Φηστος ἀπε-
κριθὲν τῆρεσθαι τὸν Παυλον
ἐν Καισαρείᾳ, ἑαυτον δὲ μελ-
5 λειν ἐν ταχείᾳ ἐκπορευεσθαι. οἱ
οὖν δυνατοὶ ἐν ὑμῖν, φησι,
συγκαταβάντες, εἰ τι ἐστὶν
ἐν τῷ ἀνδρὶ τούτῳ, κατηγο-
ρεῖτωσαν αὐτοῦ.

6 Διατριψας δὲ ἐν αὐτοῖς ἡ-
μέρας πλείους ὀκτῶ ἢ δέκα,
καταβὰς εἰς Καισαρείαν, τῇ
ἐπαύριον καθίσας ἐπὶ τοῦ βη-
ματός, ἐκέλευσε τὸν Παυλον
ἀχ-

" for the present; and when
" I am at leisure, I will
" send for you." this he fre- 26
quently did, and convers'd
with him upon the presump-
tion that Paul would have
offer'd him money in order 27
to obtain his discharge. but
two years after he was suc-
ceeded by Porcius Festus,
who to oblige the Jews left
Paul under confinement.

Three days after his arri- 1
val in the province, Festus
went from Cesarea to Jeru-
salem: when the high priest 2
and the chief of the Jews
waited upon him with an in-
formation against Paul, " de- 3
" siring the favour he might
" be sent for to Jerusalem." 4
they having prepar'd mea-
sures to assassinate him upon
the road. Festus answer'd, 4
that Paul was in custody at
Cesarea, where he design'd
to be himself e'er long: the 5
most considerable, said he, a-
mong you may go with me,
and if he has committed any
crime, let 'em begin the pro-
cess.

Having staid above eight, 6
nay ten days, he went to Ce-
sarea, and on the morrow
mounting the tribunal; he or-
der'd Paul to be brought be-
fore

- 7 ἀχθῆναι. παραγενομένου δὲ
αὐτοῦ, περιέστησαν οἱ ἀπὸ
Ἱεροσολύμων καταβεβηκότες
Ἰουδαῖοι, πολλὰ καὶ βαρεὰ
αἰτιώματα καταφέροντες, ἃ
8 οὐκ ἰσχύον ἀποδείξαι, ἀπο-
λογουμένου αὐτοῦ, “ ὅτι οὐ-
“ τέ εἰς τὸν νόμον τῶν Ἰ-
“ ουδαίων, οὔτε εἰς τὸ ἱερόν,
“ οὔτε εἰς Καίσαρα τι ἡμάρ-
9 “ τον.” ὁ Φῆστος δὲ τοῖς
Ἰουδαίοις θέλων χάριν κατα-
θεσθαι, ἀποκριθεὶς τῷ Παυ-
λῷ εἶπε, θέλεις εἰς Ἱεροσόλυμα
ἀναβὰς, ἐκεῖ περὶ τούτων
10 κρινεσθαι ἐπ’ ἐμοῦ; εἶπε δὲ
ὁ Παῦλος, “ ἐπὶ τοῦ βημα-
“ τὸς Καίσαρος ἔστω εἰμι,
“ οὐ μὲ δεῖ κρινεσθαι, Ἰου-
“ δαίους οὐδὲν ᾠδικῶσα, ὥς
“ καὶ σὺ καλλίον ἐπιγίνωσ-
11 “ κεις. εἰ μὲν γὰρ ἀδικῶ, καὶ
“ ἀξίον θανάτου πέπραχα
“ τί, οὐ παραιτούμαι τὸ ἀ-
“ ποθάνειν, εἰ δὲ οὐδὲν ἐστὶν
“ ὧν οὗτοι κατηγοροῦσι μου,
“ οὐδεὶς με δύναται αὐτοῖς
“ χαρίσασθαι, Καίσαρα ἐ-
12 “ πικαλούμαι.” τότε ὁ
Φῆστος συλλαλήσας μετὰ
τοῦ συμβουλίου, ἀπεκριθὲν,
“ Καίσαρα ἐπικεκλήσαι, ἐ-
“ πὶ Καίσαρα πορεύσῃ,
- 13 Ἡμερῶν δὲ διαγενομένων τι-
νῶν, Ἀγρίππας ὁ βασιλεὺς
καὶ Βερνίκη κατήντησαν εἰς
Καίσαρειαν, ἀσπασόμενοι τὸν
14 Φῆστον. ὥς δὲ πλείους ἡμέ-
ρας διέτριβον ἐκεῖ, ὁ Φῆστος
τῷ

fore him. when he appear'd, 7
the Jews, who were come
from Jerusalem presented
themselves before Festus, and
loaded Paul with abundance
of accusations, which they
were not able to prove. to 8
this he answer'd, “ I have
“ not been guilty of any mis-
“ demeanour, either against
“ the law, or against the
“ temple, or against Cesar.”
but Festus willing to oblige the 9
Jews ask'd him, will you con-
sent to go to Jerusalem, and
take your trial before me
there? “ I stand, said 10
“ Paul, to the tribunal of
“ Cesar, where I ought to
“ be judged. to the Jews I
“ have done no wrong, as you
“ yourself very well know. if 11
“ I am guilty of any capital
“ crime, I am contented to
“ die. but since their accu-
“ sations are all groundless,
“ that I may not be sacrificed
“ to their humour, I appeal
“ to Cesar.” upon this, 12
Festus having deliberated
with his council, answer'd,
“ since you have appeal'd to
“ Cesar, to Cesar you shall
“ go.”

Some days after, king A- 13
grippa and Bernice came to
Cesarea to make Festus a visit.
as they continued there for 14
some time, Festus represented
Paul's case to the king: Fe-

τῷ βασιλεὶ ἀνεθετο τὰ κατὰ
 τὸν Παῦλον, λέγων, ἀνὴρ τις
 ἐστὶ καταλειμμένος ὑπο-
 15 Φηλικός, δεσμός, περὶ οὗ γενο-
 μένου μου εἰς Ἱερουσόλυμα, ἐ-
 φανίσαν ὁ ἀρχιερεὶς καὶ ὁ
 πρεσβύτεροι τῶν Ἰουδαίων,
 αἰτούμενοι κατ' αὐτοῦ δίκην.
 16 πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ
 ἐστὶν ἔθος Ῥωμαίοις χαρίζεσ-
 θαι τινὰ ἀνθρώπου πρὶν ἢ ὁ
 κατηγορούμενος κατὰ προσω-
 πον ἔχῃ τοὺς κατηγοροὺς, το-
 πον τε ἀπολογίας λαβοὶ περὶ
 17 τοῦ ἐγκλήματος. συνελθόν-
 των οὖν αὐτῶν ἐνθαδὲς ἀνα-
 βολὴν μηδεμιᾶν ποίησάμενος,
 τῇ ἔξῃς καθίσας ἐπὶ τοῦ βη-
 ματος, ἐκέλευσα ἀχθῆναι τὸν
 18 ἀνδρά. περὶ οὗ σταθέντες ὁ
 κατηγοροὶ οὐδεμιᾶν αἰτίαν ἐ-
 19 πέφερον ὧν ὑπέροουν ἐγώ, ζή-
 τημάτα δὲ τινὰ περὶ τῆς ἰ-
 δίας δεισιδαιμονίας εἶχον πρὸς
 αὐτὸν, καὶ περὶ τίνος Ἰησοῦ
 τεθνηκότος, ὃν ἐφασκεν ὁ
 20 Παῦλος ζῆν. ἀπορούμενος δὲ
 ἐγώ εἰς τὴν περὶ τούτου ζή-
 τησιν, ἔλεγον εἰ βούλοίτο πο-
 ρεῦσθαι εἰς Ἱερουσαλὴμ, κἀ-
 κει κρινεσθαι περὶ τούτων.
 21 τοῦ δὲ Παύλου ἐπικαλεσαμέ-
 νου τηρηθῆναι αὐτοῦ, εἰς τὴν
 τοῦ Σεβαστοῦ διαγνώσιν, ἐ-
 κέλευσα τηρεῖσθαι αὐτὸν, ἕως
 οὗ πέμψω αὐτὸν πρὸς Καί-
 22 σαρα. Ἀγρίππας δὲ πρὸς τὸν
 Φηστον εἶπεν, βουλομένη καὶ
 αὐτὸς τοῦ ἀνθρώπου ἀκου-
 σαι. ὁ δὲ, αὐριοῦν, φησὶν, ἀ-
 κούσῃ αὐτοῦ. Τῇ

him, said he, had left here a
 certain prisoner: and when I 15
 was at Jerusalem, the chief
 priests and senators of the
 Jews made their appearance,
 and demanded to have justice
 against him. I told them, it 16
 was not the custom of the Ro-
 mans to deliver up any man,
 till he was accus'd and con-
 fronted by his accusers, and
 had an opportunity of plead-
 ing to the charge. the next 17
 day after they were com^d, to
 avoid delay, I mounted the
 tribunal, and order'd the man
 to be brought. when his ac- 18
 cusers appear'd, they did not
 charge him with any such
 crimes as I imagined they
 would. they objected certain 19
 articles that related only to
 their superstition, and to one
 Jesus that was dead, but
 Paul asserted he was alive.
 being at a loss how to deter- 20
 mine such an affair, I ask'd
 him if he would go to Jeru-
 salem, and take his tryal
 there. but Paul having 21
 made his appeal, insisting to
 have his cause refer'd to the
 cognizance of the emperor, I
 order'd him into custody, till
 I could send him to Cesar.
 thereupon Agrippa told Fes- 22
 tus, be himself should be glad
 to hear the man. to-morrow,
 said Festus, you shall hear
 him.

23 Τῇ οὖν ἐπαυριον ἐλθόντος
τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
μετὰ πολλῆς φαντασίας, καὶ
εἰσελθόντων ἐκ τοῦ ἀκροατη-
ρίου σὺν τε τοῖς χιλιάρχοις,
καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν
οὗσι τῆς πόλεως, καὶ κελευ-
σαντος τοῦ Φηστού, πῆχθη ὁ

24 Παῦλος. καὶ φησὶν ὁ Φησ-
τός, “ Ἀγρίππα βασιλεῦ,
“ καὶ πάντες οἱ συμπαρου-
“ τες ἡμῖν ἄνδρες, θεωρεῖτε
“ τοῦτον περὶ οὗ πάν το
“ πλῆθος τῶν Ἰουδαίων ἐνε-
“ τυχόν μοι ἐν τῇ Ἱερουσαλὺ-
“ μοις καὶ ἐνθάδε, ἐπιβου-
“ νῆς μὴ δεῖν ζῆν αὐτοῦ μη-
25 “ κέτι. ἐγὼ δὲ καταλαβο-
“ μένος, μὴδὲν ἄξιον θανάτου
“ αὐτοῦ πεπραχέναι, καὶ
“ αὐτοῦ δὲ τοῦτου ἐπικαλε-
“ σάμενου τοῦ Σεβαστοῦ, ἐ-
26 “ κρίνα πεμπεῖν αὐτόν. περὶ
“ οὗ ἀσφαλὲς τί γράψαι τῷ
“ Κυρίῳ οὐκ ἔχω. διὸ προ-
“ ηγάρον αὐτὸν ἐφ' ὑμῶν, καὶ
“ μαλίστα ἐπὶ σοῦ, βασι-
“ λεῦ Ἀγρίππα, ὅπως τῆς ἀ-
“ νακρισεως γενομένης, σχω-
27 “ τί γράψαι. ἀλογον γάρ
“ μοι δοκεῖ, πέμποντα δεσ-
“ μόν, μὴ καὶ τὰς κατ' αὐ-
“ τοῦ αἰτίας σημαίνει.”

1 Ἀγρίππας δὲ πρὸς τὸν Παῦ-
λον ἔφη, ἐπιτρέπεται σοὶ ὑ-
πὲρ σεαυτοῦ λεγεῖν. τότε ὁ
Παῦλος ἀπελογεῖτο, ἐκτείνας
τὴν

On the morrow Agrippa 23
and Bernice came in great
state, and being introduc'd
into the court attended by
the officers and the principal
men of the city, Festus gave
the word, and Paul was
brought to the Bar, then 24
Festus said, “ King Agrippa,
“ and you that are here pre-
“ sent, you see the man, a-
“ gainst whom a numerous
“ body of the Jews have been
“ practising with me both at
“ Jerusalem, and in this ci-
“ ty, urging with vehe-
“ mence, that he should not
“ be suffer'd to live. but 25
“ finding he had done no-
“ thing that deserv'd death,
“ I have resolv'd to send
“ him to the emperor, to
“ whom he had appeal'd.
“ as I have no certain ac- 26
“ count to communicate to
“ the emperor my master, I
“ caus'd him to appear be-
“ fore this assembly, and be-
“ fore you, king Agrippa, in
“ particular, that after he is
“ examin'd, I may know
“ how to represent the affair;
“ for it seems to me absurd to 27
“ send a prisoner without ex-
“ pressing the crimes laid to
“ his charge.”

Then Agrippa said to Paul, 1
you are at liberty to make
your defence, upon which
Paul disengaging his hand
from

- 2 τὴν χεῖρα, Περὶ πάντων ὧν
ἐγκαλούμαι ὑπὸ Ἰουδαίων,
βασίλευ Ἀγρίππα, ἦνμαι ἐ-
μαυτὸν μακαρίον, μέλλων ἀ-
πολογεῖσθαι ἐπὶ σοῦ σήμερον,
3 μαλιστα γινώσκοντα σε
πάντων τῶν κατὰ Ἰουδαίους
ἐθῶν τε καὶ ἑτημάτων. διὸ
δέομαι σοῦ, μακροθυμῶς ἀ-
κούσαι μου. τὴν μὲν οὖν βί-
ωσιν μου τὴν ἐκ νεότητος,
τὴν ἀπ' ἀρχῆς γενομένην ἐν
τῷ ἐθνῷ μου ἐν Ἱερουσαλμοῖς,
4 ἴσασι πάντες οἱ Ἰουδαῖοι.
5 προγινώσκοντες με ἀνωθεν, ἐ-
άνθελωσι μαρτυρεῖν, ὅτι κα-
τὰ τὴν ἀκριβεστάτην αἵρεσιν
τῆς ἡμετέρας θρησκείας ἐῴσα
6 Φαρισαῖος. καὶ νῦν ἐπ' ἐλ-
πίδι τῆς πρὸς τοὺς πατέρας
ἡμῶν ἐπαγγελίας γενομένης ὑ-
πὸ τοῦ Θεοῦ, ἐστῆκα κρινο-
7 μένος. εἰς τὴν τοῦ δωδεκαφυ-
λῶν ἡμῶν ἐν ἐκτενεῖα νυκτὶ
καὶ ἡμέραν λατρεῖν ἐλπίζει
καταντῆσαι, περὶ ἧς ἐλπίδος
ἐγκαλούμαι, βασίλευ (Ἀ-
γρίππα) ὑπὸ τῶν Ἰουδαίων.
8 τί ἀπίστον κρίνεται παρ' ὑ-
μῶν, εἰ ὁ Θεὸς νεκροὺς εἵρει;
9 ἐγὼ μὲν οὖν ἐδόξα ἑμαυτῷ πρὸς
τὸ ὄνομα Ἰησοῦ τοῦ Ναζω-
ραίου δεῖν πολλὰ ἐναντία
10 πράξαι. ὁ καὶ ἐποίησα ἐν Ἱε-
ρουσαλμοῖς καὶ πολλοὺς τῶν
ἀγίων ἐγὼ φυλακαῖς κατέκλει-
σα, τὴν παρὰ τῶν ἀρχιερε-
ων ἐξουσίαν λαβὼν, ἀναιρου-
μένων τε αὐτῶν κατήνεγκα
from his cloak, thus made
his plea. I think myself hap- 2
py, king Agrippa, in having
this opportunity of vindicating
myself in your presence, from
every thing the Jews have
laid to my charge: for I know 3
you are fully acquainted with
the Jewish customs and con-
troversies: and therefore I
beg the indulgence of your at-
tention. what course of life 4
I led at Jerusalem, where I
was brought up from my youth
among those of my own nation,
is known to all the Jews. they 5
can testify, if they will, that
I early profess'd myself a
Pharisee, a member of the
most rigorous sect of our reli- 6
gion: and now I stand ar-
raign'd for expecting the ac-
complishment of the divine
promise made to our fathers,
which our twelve tribes by 7
their continual services, night
and day, hope themselves to
obtain: yet for that hope, king
Agrippa, do the Jews now
accuse me. you may think it 8
something incredible that God
should raise the dead: I my- 9
self too once thought myself ob-
lig'd strenuously to oppose the
professors of Jesus the Naza-
rene, as I actually did at Je- 10
rusalem, where numbers of
converts I threw into jail,
by warrant from the high
priests: and when they were
put

- 11 ὡς καὶ κατὰ πάσας
 τὰς συναγωγὰς πολλακίς τι-
 μωρῶν αὐτοῦ, ἐναγκαλίζον
 βλασφημεῖν : περισσῶς τε
 ἐμμαινόμενος αὐτοῖς ἐδίωκον
 ἕως καὶ εἰς τὰς ἔξω πόλεις.
- 12 ἐν οἷς καὶ πορευόμενος εἰς τὴν
 Δαμασκὸν μετ' ἐξουσίας καὶ
 ἐπιτροπῆς (τῆς παρὰ) τῶν
 13 ἀρχιερέων, ἡμέρας μεσημέρι, κα-
 τὰ τὴν ὁδὸν εἰδὼν, βασιλευρου-
 ρανοθεὺς ὑπὲρ τὴν λαμπρότη-
 τὰ τοῦ ἡλίου, περιλαμψάν
 με φῶς καὶ τοὺς συν ἐμοὶ πο-
 14 ρευομένους. πάντων τε κα-
 τὰ πέσοντων ἡμῶν εἰς τὴν γῆν,
 ἤκουσα φωνὴν λαλοῦσαν πρὸς
 μέ, καὶ λεγούσαν τῇ Ἑβραϊδί
 διαλεκτῇ, "Σαουλ, Σαουλ,
 " τί με διώκεις ; σκληρὸν σοὶ
 " πρὸς κέντρα λακτίζειν."
- 15 ἔγω δὲ εἶπον, τίς εἰ Κύριε ; ὃ
 δὲ εἶπεν, ἐγὼ εἰμι Ἰησοῦς ὃν
 16 σὺ διώκεις. ἀλλὰ ἀναστή-
 τηθι, καὶ στήθι ἐπὶ τοὺς
 " ποδας σου, εἰς τοῦτο γάρ
 " ὤφθην σοι, προχειρισάσ-
 " θαι σε ὑπηρετὴν καὶ μαρ-
 " τυρά ὧν τε εἶδες, ὧν τε
 17 ὀφθησόμεθα σοι, ἐξαίρουμέ-
 " νος σε ἐκ τοῦ λαοῦ καὶ τῶν
 " ἐθνῶν, εἰς οὓς νῦν σε ἀπο-
 18 στέλλω, ἀνοίξαι ὀφθαλ-
 " μούς αὐτῶν, τοῦ ἐπιστρέ-
 " ψαι ἀπὸ σκοτοῦς εἰς φῶς,
 " καὶ τῆς ἐξουσίας τοῦ Σα-
 " τανά ἐπὶ τὸν Θεόν, τοῦ
 " λαβεῖν αὐτοὺς ἀφ' οὗ
 " μαρτίων, καὶ κληρὸν ἐν
 τοῖς
- put to death, I myself was an
 accomplice. it was I that per-
 11 secuted them from synagogue
 to synagogue, and tortured
 them even to blaspheme : and
 in the transport of my rage I
 pursued them to foreign cities.
 with such views, authorized
 12 by commission from the high
 priests, I was on the road to
 Damascus : when at mid-day,
 13 O king, a light from heaven
 exceeding the splendor of the
 sun, broke all around me, and
 those that accompanied me,
 we were all struck down :
 14 when I heard a voice directed
 to me pronounce these words in
 the Hebrew tongue, " Saul,
 " Saul, why dost thou perse-
 " cute me ? it is dangerous for
 " thee to kick * against the
 " goad." I answer'd, who art
 15 thou, Lord ? he said, " I am
 " Jesus, whom thou perse-
 " cutes. but rise upright upon
 16 thy feet : for I have ap-
 " pear'd to thee in order to esta-
 " blish you my minister in
 " testifying both what you
 " have seen, and what I shall
 " hereafter show to you, by de-
 17 livering you from this peo-
 " ple, and from the Gentiles
 " to whom I now send thee,
 " to open their eyes, and to
 18 turn them from darkness to
 " light, and from the power
 " of Satan unto God, that
 they

* A sharp stick with which they urg'd the oxen at the plough.

19 " τοις ἡγιασμένοις, πιστε-
 20 " τη εἰς ἐμέ." ὁθεν, βασι-
 λευ Ἀγρίππα, οὐκ ἐγενόμην ἀ-
 πειθῆς τῇ οὐρανίῳ ὀπτασίᾳ,
 21 ἀλλὰ τοῖς ἐν Δαμασκῷ πρω-
 του καὶ Ἱεροσολυμοῖς, εἰς πα-
 σαν τε τὴν χώραν τῆς Ἰου-
 δαίας, καὶ τοῖς ἐθνέσιν, ἀ-
 παγγέλλον μετάνοειν, καὶ ἐ-
 πιστρέφειν ἐπὶ τὸν Θεόν, ἀξία
 22 τῆς μετάνοιᾶς ἔργα πράσσον-
 23 τας. ἕνεκα τούτων με οἱ Ἰ-
 ουδαῖοι συλλαβόμενοι ἐν τῷ
 ἱερῷ, ἐπειρώντο διαχειρισάσ-
 24 θαι. ἐπικουρίας οὖν τυχὼν
 τῆς παρα τοῦ Θεοῦ, ἀχρι τῆς
 ἡμέρας ταύτης ἑστῆκα, μαρ-
 τυρούμενος μικρῷ τε καὶ με-
 γάλῳ, οὐδὲν ἐκτὸς λεγὼν ὧν
 τε οἱ προφῆται ἐλάλησαν
 25 μελλόντων γίνεσθαι, καὶ Μω-
 σῆς, " εἰ παθήτος ὁ Χριστός,
 " εἰ πρῶτος ἐξ ἀναστάσεως
 " νεκρῶν φῶς μελλεῖ καταγ-
 " γελῆν τῷ λαῷ καὶ τοῖς
 " ἐθνεσιν."
 26 Ταῦτα δὲ αὐτοῦ ἀπολο-
 γουμένου, ὁ Φηστός μετὰ
 τῇ φωνῇ εἶπεν, " μαίνεται Παῦ-
 " λε, τὰ πολλὰ σε γραμ-
 " ματα εἰς μανίαν περιτρέ-
 27 " πει." ὁ δὲ, οὐ μαίνομαι,
 φησὶ, κρατίστε Φηστε, ἀλλ'
 ἀληθείας καὶ σωφροσύνης ῥη-
 28 ματα ἀποφθεγγόμαι. ἐπισ-
 τᾶται γὰρ περὶ τούτων ὁ βα-
 σιλεὺς, πρὸς ὃν καὶ παρρησι-
 αζόμενος λαλῶ, λανθάνειν
 γὰρ αὐτὸν τι τούτων οὐ πει-
 θομαι οὐδὲν, οὐ γὰρ ἐστὶν ἐν
 γωνία

" they may receive forgive-
 " nefs of sins, and partake of
 " the inheritance of the saints,
 " by believing on me." this 19
 heavenly vision, king Agrip-
 pa, I presently obey'd: first I 20
 warn'd the people of Damaf-
 cus, of Jerusalem, of all Ju-
 dea, and then the Gentiles, to
 repent, and turn to God, by
 acting suitably to their repen-
 tance. for such a conduct the 21
 Jews seiz'd upon me in the
 temple, designing to assassinate
 me; but by the divine favour 22
 I am still preserv'd alive,
 testifying to the small and to
 the great nothing but what
 Moses and the prophets have
 predicted should happen:
 " that Christ should suffer: 23
 " that he should be the first
 " that was to rise from the
 " dead: and that he should
 " enlighten both the Jews
 " and the Gentiles."
 As he was thus making his 24
 defence, Festus broke out into
 this exclamation, " Paul; you
 " are mad: much study has
 " turn'd your brain." I am 25
 not mad, said he, most noble
 Festus, but what I say, is
 very sound truth. the king is 26
 inform'd of these things, to
 whom I address myself with
 the greater confidence, being
 persuaded he is fully apprī-
 zed of these matters, that
 were far from being transacted
 in

ῥωνία πεπραγμένον τούτο.
 27 πιστευεὶς βασιλεὺς Ἀγρίππα
 τοῖς προφηταῖς; οἶδα ὅτι
 28 πιστευεὶς. ὁ δὲ Ἀγρίππας
 πρὸς τὸν Παυλὸν εἶπεν, ἐν ἐλ-
 γῳ με πείθεις Χριστιανὸν γε-
 29 νῆσθαι. ὁ δὲ Παυλὸς εἶπεν,
 εὐχαιμην ἂν τῷ Θεῷ, καὶ ἐν
 ὀλίγῳ καὶ ἐν πολλῷ σὺ μόνον
 σε, ἀλλὰ καὶ πάντας τοὺς
 ἀκούοντας μου σήμερον, γε-
 νῆσθαι τοιοῦτους ὅποιοι κἀγὼ
 εἰμι, παρεκτός τῶν δεσμῶν
 τούτων.

30 (Καὶ ταῦτα εἰπόντος αὐ-
 τοῦ) ἀνέστη ὁ βασιλεὺς καὶ
 ὁ ἡγεμὼν, ἡ τε Βερνίκη καὶ οἱ
 31 συγκαθήμενοι αὐτοῖς. καὶ ἀ-
 ναχωρησάντες ἐλάλουν πρὸς
 ἀλλήλους, λέγοντες, “ὅτι
 “οὐδὲν θανάτου ἀξίον ἢ δεσ-
 “μῶν πράσσει ὁ ἄνθρωπος
 32 οὗτος.” Ἀγρίππας δὲ τῷ
 Φηστώ εἶπεν, ἀπολευσθαι
 ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ
 μὴ ἐπεκεκλήτο Καίσαρα.

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
 ἡμᾶς εἰς τὴν Ἰταλίαν, πα-
 ρεδίδουν τὸν τε Παυλὸν
 καὶ τινὰς ἑτέρους δεσμώτας
 ἑκατοντάρχῃ, ὀνοματὶ Ἰου-
 2 λιῷ, σπειρῆς Σεβαστοῦ. ἐπι-
 βάντες δὲ πλοίῳ Ἀδραμυτ-
 τήνῳ,

in private. king Agrippa, 27
 don't you give credit to the
 prophetic writings? I know
 you do. but Agrippa reply'd 28
 to Paul, you * almost per-
 suade me I shall be a chris-
 tian! I pray God, said 29
 Paul, that not only you, but
 all that now hear me, were
 both almost and altogether
 such as I am, the circum-
 stance of my bonds excepted.

When he had said this, 30
 the king, the governour, Ber-
 nice, and all that were
 seated near them, rose up:
 and being retired, they de- 31
 clar'd to one another, “this
 “man has done nothing that
 “deserves either death or
 “imprisonment:” nay, A- 32
 grippa said to Festus, “this
 “man might have been dis-
 “charg'd if he had not ap-
 “peal'd to Cesar.”

When it was resolv'd, 1
 that we should sail for Italy,
 Paul and other prisoners
 were delivered to the custody
 of one Julius, a centurion of
 a cohort in Augustus's legion.
 we embark'd in a vessel of 2
 Adra-

* St. Chrysostom thought what Agrippa said, was meer banter. ἐν ὀλίγῳ, τούτεστι παρὰ μικρὸν, as if he had said, you little persuade me to be a Christian. οὐκ ἐνόησαν ὁ Παυλὸς τι εἶπεν ἐν ὀλίγῳ, ἀλλὰ ἐνόησαν ὅτι εἰς ὀλίγου, διὸ καὶ πρὸς τούτῳ ἀποκρίνεται, οὕτως ἰδιωτὴς ἦν. “Paul did not know the meaning of ἐν ὀλίγῳ (with little reason) but thought it was “the same as εἰς ὀλίγον (in a little time) and made answer accordingly: “so illiterate was he.” Chrysost. Vol. iii. p. 901. Edit. Savil.

- 2 τῆναι, μελλόντες πλεῖν ἐπὶ
 τοὺς κατὰ τὴν Ἀσίαν τοποὺς,
 ἀντιχθήμεν, οὗτος σὺν ἡμῖν Ἀ-
 ριστάρχου Μακεδόνα Θεσσα-
 3 λονικέως. τῇ τε ἑτέρᾳ κα-
 τήχθημεν εἰς Σιδῶνα. φίλαν-
 θρώπικα τε ὁ Ἰούλιος τῷ Παύ-
 λῳ χρησάμενος ἐπέτρεψε πρὸς
 τοὺς φίλους πορεύεσθαι, ἐπι-
 4 μελείας τυχεῖν. κἀκεῖθεν ἀ-
 ναχθέντες ὑπέπλευσαμεν τὴν
 Κύπρον, διὰ το τοὺς ἀνέμους
 5 εἶναι ἐναντίους. το, τε πε-
 λαγὸς το κατὰ τὴν Κιλικίαν
 καὶ Παμφυλίαν διαπλευσαν-
 τες, κατήλθομεν εἰς Μύρα τῆς
 6 Λυκίας. κἀκεῖ ἔυρων ὁ ἑκα-
 τόνταρχος πλοίου Ἀλεξάν-
 δρινον πλεόν εἰς τὴν Ἰταλίαν,
 ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
 7 Ἐν ἱκαναῖς δὲ ἡμέραις βρα-
 θυπλοοῦντες, καὶ μόλις γενο-
 μένοι κατὰ τὴν Κνιδόν, μὴ
 πρᾶξεωτος ἡμᾶς τοῦ ἀνέμου,
 ὑπέπλευσαμεν τὴν Κρήτην
 8 κατὰ Σαλμωτῆν, μόλις τε
 παραλεγόμενοι αὐτήν, πλθο-
 μέν εἰς τόπον τινα καλούμε-
 νον Καλοῦ λιμένας, ὃ ἐγγὺς
 9 ἦν πόλις Ἀσασία. ἱκανοῦ δὲ
 χρόνου διαγενομένου, καὶ οὗ-
 τος πῶς ἐπισφαλὸς τοῦ πλο-
 ῦς, διὰ το καὶ τὴν ὑστειαν
 πῶς παρεληλυθεναι, παρηνεῖ
 10 ὁ Παῦλος, λέγων αὐτοῖς, "ἀν-
 "δρες, θεωρῶ ὅτι μετὰ υ-
 "βρεως

Adramyttium, designing to
coast it along Asia, and set
sail with Aristarchus a Ma-
cedonian of Thessalonica.
the next day we touch'd at 3
Sidon, where the centurion,
who was very civil to Paul,
gave him leave to go, and
refresh himself at his friends.
from thence we put off, and 4
made our coast north of Cy-
prus, the wind being con-
trary. after having travers'd 5
the sea of Cilicia and Pam-
phylia, we arriv'd at Myra,
a city of Lycia. there the 6
centurion met with a ship of
Alexandria, bound for Italy,
and put us on board.

For several days we made 7
 very little sail, and having
 scarce got sight of Cnidus,
 the wind being against us,
 we bore away between Sal-
 mone and Crete: with much 8
 ado we weathered the cape
 and got to Belhaven near
 Lasea. having lost a good 9
 deal of time, and sailing be-
 ing now dangerous, for * the
 fast was now over, Paul
 gave them this warning, "my 10
 friends, said he, I foresee
 "our voyage will be attend-
 "ed with great difficulties,
 "and

* Of expiations. Lev. xxiii. 27. in the latter end of September, and
 beginning of October.) Post hoc tempus (XVIII Kal. Octobr.) usque in
 III Idus Novemb. INCERTA NAVIGATIO EST, ET DISCRIMINI PROPRIOR.
 Veget. de Re Milit. lib. v. c. 9.

10 βρεως και πολλας ζημιας
 11 ου μονον του φορτιου και
 12 του πλοιου, αλλα και των
 13 ψυχων ημων μελλειν εσεσ-
 14 θαι τον πλουν." ο δε ε-
 15 κατονταρχος τω κυβερνητη
 16 και τω ναυκληρω επειθετο
 17 μαλλον η τοις υπο του Παυ-
 18 λου λεγομενοις. ανευθετου δε
 19 του λιμενος υπαρχοντος προς
 20 παραχειμασιαν, οι πλειους
 21 εθεντο βουλην αναχθηναι κα-
 22 κειθεν, ειπως δυναιυτο καταν-
 23 τισαντες εις Φοινικα παρα-
 24 χειμασαι, λιμενα της Κρητης
 25 βλέποντα κατα Λιβια και
 26 κατα Χωρον. υπαπνευσαν-
 27 τος δε Νοτου, δοξαντες της
 28 προθεσεως κεκρατηκεναι, α-
 29 ραντες ασσου παρελεγοντο
 30 την Κρητην. μετ' ου πολυ
 31 δε εβαλε κατ' αυτης ανεμος
 32 τυφωνικος, ο καλουμενος Ευ-
 33 ρακυλων. συναρπασθεντος δε
 34 του πλοιου, και μη δυναμε-
 35 νου αυτοφθαλμειν τω ανεμω,
 36 επιδοντες εφερομεθα. ιπσιον
 37 δε τι υποδραμοντες καλουμε-
 38 νον Κλαυδην, μοις ισχυσα-
 39 μεν περικρατει γενεσθαι της
 40 σκαφης, ην αραυτες, βοηθει-
 41 αις εκρωντο, υποζωννυντες
 42 το πλοιον, φοβουμενοι τε μη
 43 εις την Συρτιν εκπεσωσι, χα-
 44 λασαντες το σκευος, ουτως
 45 εφεροντο. σφοδρως δε χειμα-
 46 ζομενων ημων, τη εΐς εκβο-
 47 λην εποiουντο, και τη τριτη
 48 αυτοχειρες την σκευην του
 49 πλοιου ερριψαμεν.

" and no small risk of losing
 " not only the ship and car-
 " go, but our lives too." *however, the centurion mind- 11*
ed the pilot and the ship's
owner more than he did
Paul's prediction. for as that 12
haven could not cover us from
the storm, most were of opi-
nion to bear away, and try
to put in at Phenice, where
we could ride safe, the port
lying by south-west, and
north-west. a gentle breeze 13
at south, secure of gaining
their point, they weigh'd
anchor, and coasted close un-
der Crete: but soon after it 14
blew a storm from north-east,
which bore so upon the ship, 15
we could not go upon the wind,
but were forc'd to let her
drive. when we were nigh 16
the isle Clauda, we had much
ado to hoist in the skiff. this 17
done, all hands aloft they
frapp'd the ship tought with
her cables, and for fear of
*striking upon * the sands,*
they struck the main sail, and
so drove. the next day the 18
storm work'd the ship with
great fury, they threw some
of her lading over board:
and the third day we lent 19.
our hands to send the tack-
ling after.

20 ΜΗΤΕ ΔΕ ΗΛΙΟΥ, ΜΗΤΕ ΑΣ-
ΤΡΩΝ ΕΠΙΦΑΙΝΟΝΤΩΝ ΕΠΙ ΠΛΕΙ-
ΟΝΑΣ ΗΜΕΡΑΣ: ΧΕΙΜΩΝΟΣ ΤΕ ΟΥΚ
ΟΛΙΓΟΥ ΕΠΙΚΕΙΜΕΝΟΥ, ΛΟΙΠΟΝ
ΠΕΡΙΗΡΕΙΤΟ ΠΑΣΑ ΕΛΠΙΣ ΤΟΥ
21 ΣΩΨΕΣΘΑΙ ΗΜΑΣ, ΠΟΛΛΗΣ ΔΕ
ΑΣΙΤΙΑΣ ΥΠΑΡΧΟΥΣΗΣ: ΤΟΤΕ
ΣΤΑΘΕΙΣ Ο ΠΑΥΛΟΣ ΕΝ ΜΕΣΩ
ΑΥΤΩΝ, ΕΙΠΕΝ, "ΕΔΕΙ ΜΕΝ, Ω
"ΑΝΔΡΕΣ, ΠΕΙΘΑΡΧΗΣΑΝΤΑΣ
"ΜΟΙ, ΜΗ ΑΝΑΓΕΣΘΑΙ ΑΠΟ
"ΤΗΣ ΚΡΗΤΗΣ, ΚΕΡΔΗΣΑΙ ΤΕ
"ΤΗΝ ΎΒΡΙΝ ΤΑΥΤΗΝ ΚΑΙ ΤΗΝ
22 "ΞΗΜΙΑΝ. ΚΑΙ ΤΑΥΤΗΝ ΠΑ-
"ΡΑΙΝΩ ΎΜΑΣ ΕΥΘΥΜΕΙΝ: ΑΠΟ-
"ΒΟΛΗ ΓΑΡ ΨΥΧΗΣ ΟΥΔΕΜΙΑ
"ΕΣΤΑΙ ΕΞ ΎΜΩΝ, ΠΛΗΝ ΤΟΥ
23 "ΠΛΟΙΟΥ. ΠΑΡΕΣΤΗ ΓΑΡ ΜΟΙ
"ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ ΑΓΓΕΛΟΣ
"ΤΟΥ ΘΕΟΥ ΟΥ ΕΙΜΙ, Ω ΚΑΙ
24 "ΛΑΤΡΕΥΩ, ΛΕΓΩΝ, ΜΗ ΦΟ-
"ΒΟΥ ΠΑΥΛΕ, ΚΑΙΣΑΡΙ ΣΕ
"ΔΕΙ ΠΑΡΑΣΤΗΝΑΙ, ΚΑΙ ΙΔΟΥ,
"ΚΕΧΑΡΙΣΤΑΙ ΣΟΙ Ο ΘΕΟΣ
"ΠΑΝΤΑΣ ΤΟΥΣ ΠΛΕΟΝΤΑΣ ΜΕ-
25 "ΤΑ ΣΟΥ. ΔΙΟ ΕΥΘΥΜΕΙΤΕ ΑΝΔΡΕΣ,
"ΠΙΣΤΕΥΩ ΓΑΡ ΤΩ ΘΕΩ, ΟΤΙ
"ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΘ' ΟΝ ΤΡΟ-
26 "ΠΟΝ ΛΕΛΑΛΗΤΑΙ ΜΟΙ, ΕΙΣ ΥΠ-
"ΣΟΝ ΔΕ ΤΙΝΑ ΔΕΙ ΗΜΑΣ ΕΚΠΕ-
"ΣΕΙΝ."

27 ΩΚ ΔΕ ΤΕΣΣΑΡΕΣ ΚΑΙ ΔΕΚΑΤΗ
ΝΥΞ ΕΓΕΝΕΤΟ ΔΙΑΦΕΡΟΜΕΝΩΝ Η-
ΜΩΝ ΕΝ ΤΩ ΑΔΡΙΑ, ΚΑΤΑ ΜΕ-
ΣΟΝ ΤΗΣ ΝΥΚΤΟΣ ΥΠΕΝΘΟΥΝ ΟΙ
ΝΑΥΤΑΙ ΠΡΟΣΑΓΕΙΝ ΤΙΝΑ ΑΥΤΟΙΣ
28 ΧΩΡΑΝ. ΚΑΙ ΒΟΛΗΣΑΝΤΕΣ, ΕΥ-
ΡΟΝ

For several days, we had 20
not seen either sun or stars:
the tempest still bore hard:
all our hopes of escape quite
funk, and our spirits droop 21
with fasting: when Paul
presented himself, and said,
"well, my friends, it had
"been, if I could have pre-
"vail'd upon you, to have
"sav'd your selves all this
"perplexity and loss by stay-
"ing at Crete. yet now I 22
"advise you to discard your
"fears: your lives are all
"safe, though the vessel will
"be lost. for an angel of 23
"that God*, whose minister
"I am, and whom I serve,
"this night appear'd to me,
"and said, Paul, be not a- 24
"fraid: you must be brought
"before Cesar: and upon
"your account, the whole
"company now with you,
"will God preserve. take 25
"courage then, my friends,
"for I have this confidence
"in God, that what has
"been told me, shall be ef-
"fected, notwithstanding we 26
"must be shipwreck'd upon
"some island."

It was the fourteenth night 27
that we had been driving up
and down in the Adriatick
sea, when the ship's crew
about midnight suspected they
were making to land: they 28
threw

ρον οργυιας εικοσι, βραχυ δε
διαστησαντες, και παλιν βο-
λισαντες, ευρον οργυιας δε-
29 καπεντε. φοβουμενοι τε μη-
πως εις τραχεις τοπους εκπε-
σωμεν, εκ πρυμνης ριψαντες
αγκυρας τεσσαρας, πυκοντο
30 ημεραν γενεσθαι. των δε ναυ-
των ζητούντων φυγειν εκ του
πλοιου, και χαλασαντων την
σκαφην εκ την θαλασσαν,
προφασει ως εκ πρωρας μελ-
31 λοντων αγκυρας εκτεινειν, ει-
πεν ο Παυλος τω εκατονταρ-
χη, και τοις στρατιωταις,
“ εαν μη ουτοι μεινωσιν εν
“ τω πλοιω, υμεις σωθηναι
32 “ ου δυνασθε.” τοτε οι
στρατιωται απεκοψαν τα
σχοινια της σκαφης, και ει-
33 ασαν αυτην εκπεσειν. αχρι
δε ου εμελλεν ημερα γινεσθαι,
παρεκαλει ο Παυλος απαντας
μεταλαβειν τροφης, λεγων,
“ τεσσαρεσκαιδεκατην ση-
“ μερον ημεραν προσδοκων-
“ τες, ασιτοι διατελειτε,
34 “ μηδεν προσλαβομενοι. διο
“ παρακαλω υμας προσλα-
“ βειν τροφης, τουτο γαρ
“ προς της υμετερας σωτη-
“ ριας υπαρχει, ουδενος γαρ
“ υμων θριξ εκ της κεφαλης
35 “ πεσειται.” ειπων δε ταυ-
τα, και λαβων αρτον, ευ-
χαριστησε τω Θεω ενωπιον
παντων, και κλασας ηρξατο
36 εσθιειν. ευθυμοι δε γενομενοι
παντες, και αυτοι προσελα-
37 βοντο τροφης. ημεν δε εν τω
πλοιω

threw the line and sounded
twenty fathom water: a lit-
tle further they sounded again;
and came to fifteen fathom:
then for fear of striking upon 29
the rocks, they dropt four
anchors astern, and lay im-
patient for the day. but the 30
crew under pretext of drop-
ping their anchors to moor,
had boisted out the boat; de-
signing to make off: upon 31
this Paul said to the centu-
rion and his men, “ except
“ the crew stay aboard, you
“ can’t be safe:” and im- 32
mediately the soldiers chopt
the cable, and set the boat a-
drift. while they were wait- 33
ing for day, Paul advis’d
the whole company to take
some refreshment: “ these
“ fourteen days, said he,
“ you have been very ab-
“ stemious, and not made a
“ meal: therefore, pray, 34
“ take something to recruit
“ your strength: and be as-
“ sur’d every one of you shall
“ be preserv’d.” having said 35
this, he took bread, and gave
thanks to God, the whole
company present: then he
broke it and began to eat,
at which they all took heart 36
and fell a eating likewise, the 37
whole number then on board
being two hundred and se-

38 πλοιαῖα πάντα ψυχοῖ, δια-
 38 κοῖται· ἐβόμκονταί· κο-
 ρεύοντες δὲ τροφῆς, ἐκούφι-
 ζον τὸ πλοῖον, ἐκβάλλοντες
 τὸν σίτον ἐκ τῆς θαλάσσης.
 39 ὅτε δὲ ἤϊσα ἐγένετο, τὴν γῆν
 οὐκ ἐπερὶνωσκον, κολπον δὲ
 τίνα κατενοοῦν ἐκόντα αἰγια-
 λον, εἰς ὃν ἐβουλευόντα, εἰ
 δυνατόν, εἶναι τὸ πλοῖον.
 40 καὶ τὰς ἀρκυὰς περιελόντες
 ἤνυσαν ἐκ τῆς θαλάσσης, ἀ-
 μα αὐτὲς τὰς ζευκτυρι-
 ἀς τῶν πηδαλίων, καὶ ἐπα-
 ράψαντες τὸν ἀρτεμονα τῇ πτε-
 ρύσῃ, κατήκον εἰς τὸν αἰ-
 γιάλον· περιπεσόντες δὲ εἰς
 41 τὸπον ὀρθαλάσσης, ἐπώκει-
 σαν τὴν ναῦν, καὶ ἡ μὲν προῖ-
 ρα ἐρείσσασα ἐμείνεν ἀσάλευ-
 ῖτος, ὡς πρυμνα ἐλύετο ὑπὸ
 42 τῆς βίας τῶν κυμάτων· τῶν
 δὲ στρατιωτῶν βούλη ἐγένετο
 ἵνα τοὺς δεσμώτας ἀποκτε-
 νώσι, μηδὲς ἐκκαλυψέσθαι
 43 διαφυγῶν· ὁ δὲ ἑκατοντάρχος,
 βουλευόμενος διασωσάει τὸν
 Παῦλον, ἐκώλυσε αὐτοὺς
 τοῦ βουλήματος, ἐκέλευσε τε
 τοὺς δυναμικοὺς κορυμβᾶν,
 ἀπορρίψαντας πρῶτους ἐπὶ
 44 τὴν γῆν ἕλθαι, καὶ τοὺς λοι-
 πούς· οὓς μὲν ἐπὶ σάνισιν, οὓς
 δὲ ἐπὶ τινὶν τῶν ἀπὸ τοῦ
 πλοίου· καὶ οὕτως ἐγένετο πάν-
 τας διασωθῆναι ἐπὶ τὴν γῆν.
 19 Καὶ διασωθέντες, τότε ἐ-
 περωμένῳ ὅτι Μελιτὴ ἡ νῆσος
 2 καλεῖται· οἱ δὲ βαρβαροὶ πα-

venty six. when they had 38
 eat enough, they threw the
 wheat over board to ease the
 ship : at day-break they 39
 made an unknown land, with
 a creek, where they resolv'd,
 if it were possible, to run
 the ship ashore. accordingly, 40
 having heaved in their an-
 chors, they drove with the
 sea, then loos'd the helm,
 hois'd the mixen-sail to wind,
 and made to shore : when 41
 falling into the confluence of
 two currents, they ran the
 ship a-ground : where the
 fore-castle stuck fast and
 would not give, but her stern
 was shatter'd by the violence
 of the waves. the soldiers 42
 propos'd to dispatch the pri-
 soners, for fear any of them
 should swim for their lives ;
 but the centurion, who had 43
 a mind to save Paul, pre-
 vented their design : and
 order'd all that could swim
 immediately to get off to shore,
 and the rest to get upon the 44
 planks, or other pieces of the
 wreck : and by this means it
 happen'd that they all came
 safe to land.

Having thus escap'd, we 1
 found we were upon the isle
 of Malta : where the inha- 2
 bitants,

παρειχον ουτην τυχουσαν φι-
 λανθρωπιαν υμιν, αναψαντες
 γαρ πυραν, προσελαβοντο
 παντας ημας, δια τον υετον
 τον εφεστωτα, και δια το
 3 ψυχος. συστρεψαντος δε του
 Παυλου φουρανων πληθος, και
 επιθεντος επι την πυραν, ε-
 χιδνα εκ της θερμης εξελθουσα
 4 καθηψε της χειρος αυτου. ως
 δε ειδον οι βαρβαροι κρεμαμε-
 νον το θηριον εκ της χειρος αυ-
 του, ελθον προς αλληλους,
 παντως φωνευς εστιν ο αν-
 θρωπος ουτος, ον διασωθεντα
 εκ της θαλασσης η δικη ηην
 5 ουκ ιασεν. ο μεν ουν, απο-
 τιναζαμενος το θηριον εις το
 6 πυρ, επαθεν ουδεν κακον. οι
 δε προσεδокων αυτον μελλειν
 πιμπρασθαι, η καταπιπτειν
 αφνω νεκρον. επι πολυ δε
 αυτων προσδοκωντων και
 θεωρουντων μηδεν α τοπον εις
 αυτον γινομενον, μεταβαλ-
 λομενοι ελεγον θεον αυτον ει-
 ναι.

7 Εν δε τοις περι τον τοπον
 εκεινον υπηρχε χωρια τω πρω-
 τω της νησου, ονοματι Ποπ-
 λιω, ος αναδεξαμενος ημας
 8 τρεις ημερας φιλοφρονως εξεν-
 σεν. εγενετο δε τον πατερα
 του Ποπλιου πυρετος και δυ-
 σεντερια συνεχομενον κατα-
 κεισθαι, προς ον ο Παυλος
 εισελθων, και προσευξαμενος,
 επιθηκε τας χειρας αυτω, ια-
 9 σατο αυτον. τουτου ουν γε-
 νομενου,

bitants, as much barbarians,
 as they were, receiv'd us
 with great humanity. they
 kindled a fire, and secur'd
 us from the falling rains,
 as well as the cold: when 3
 Paul having taken up some
 brush-wood and laid it upon
 the fire, a viper started out
 from the heat, and seiz'd
 upon his hand. the barbari- 4
 ans seeing the venomous crea-
 ture hang fast to his hand,
 said to one another, this man
 is a murderer, no doubt;
 for, escaped from the wreck,
 the divine justice still pur-
 sues him to death. but Paul 5
 shook off the animal into the
 fire without having receiv'd
 any hurt. however, they ex- 6
 pected to have seen him swell,
 or suddenly die away. but
 when they had waited a
 good while, and saw no harm
 come to him, they were of
 another opinion, and said he
 was a God.

The chief of the island, 7
 one Publius, had his estate
 in that quarter: he enter-
 tain'd us with diet and lodg-
 ing for three days with great
 civility. Publius's father hap- 8
 pening then to lie sick of a
 fever, and a dysentery, Paul
 made him a visit, pray'd by
 him, gave him imposition of
 hands, and cur'd him. upon 9
 this several that were indis-
 pos'd

νομένου, καὶ οἱ λοιποὶ οἱ ἐχόν-
τες ἀσθενίας ἐν τῇ νησὶ,
προσπρὸντο, καὶ ἐθεράπευ-
10 οντο. οἱ καὶ πολλὰς τιμαὶς
ἐτίμησαν ἡμᾶς, καὶ ἀναγομέ-
νους ἐπέθεντο τὰ πρὸς τὴν
χρεῖαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνηχ-
θήμεν ἐν πλοίῳ παρακεχειμα-
κότι ἐν τῇ νησὶ, Ἀλεξάνδρι-
νῳ, παρασημῷ Διοσκουροῖς.

12 καὶ κατὰχθεντες εἰς Συρακού-

13 σας, ἐπεμείναμεν ἡμέρας τρεῖς.

ἀπὸ περιελθόντες κατηντησα-
μεν εἰς Ῥήγιον, καὶ μετὰ μίαν
ἡμέραν ἐπιγενομένου νοτοῦ,

14 δευτεραῖοι πλθόμεν εἰς Ποτίο-
λουκ. οὗ εὑρόντες ἀδελφούς,
παρεκλήθημεν ἐπ' αὐτοῖς ἐπι-

15 μείναι ἡμέρας ἑπτὰ, καὶ οὕτως
εἰς τὴν Ῥώμην πλθόμεν. κα-
κειθεν οἱ ἀδελφοὶ ἀκούσαντες
τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀ-
παντησῶν ἡμῖν ἀχρὶς Ἀππίου
φοροῦ καὶ Τριῶν ταβερνῶν,
οὐκ ἰδὼν ὁ Παῦλος, εὐχαρισ-
τήσας τῷ Θεῷ, ἐλάβε θάρ-
σος.

16

Ὅτε δὲ πλθόμεν εἰς Ῥώμην,
(ὁ ἑκατοντάρχος παρέδωκε
τοὺς δεσμούς τῷ στρατοπέ-
δαρχῃ) τῷ Παύλῳ ἐπέταρτη
μένειν καθ' ἑαυτόν, σὺν τῷ

17 φυλάσσοντι αὐτὸν στρατιω-
τῇ. ἐγένετο δὲ μετὰ ἡμέ-
ρας τρεῖς συγκαλεσασθαι τὸν

Παυ-

pos'd in the island came to
Paul, and were cur'd,
showing their respect by ma- 10
ny presents, and furnishing
us with provisions upon our
departure.

After having been there 11
three months, we embark'd
on board the *Castor* and *Pol-
lux* from *Alexandria*, that
had put in there by hard
weather: we landed at *Syra-* 12
cuse, and stay'd there three
days. from thence we turn'd 13
to the wind, and arriv'd at
Rhegium: the next day the
wind being at south, we came
in two days to *Puteoli*: where 14
finding some brethren, they
desir'd us to stay with them
seven days, after which we
set out for *Rome*: the bre- 15
thren there having had news
of us, came as far as *Appi-
forum*, and the *Three inns* to
meet us: whom when Paul
saw, he gave thanks to God,
and was greatly encourag'd.

Upon our arrival at *Rome*, 16
the centurion deliver'd the
prisoners to the captain of
the guard: but Paul was
allow'd to be at private
lodgings, under * the custody
of a soldier. three days af- 17
ter, Paul sent for the chief
of

* Being chain'd to him: a ring at one end of the chain being lock'd upon Paul's right wrist, the other end being fastned in like manner to the soldier's left wrist.

Παυλον τους οντας των Ιου-
 δαιων πρωτους: συνελθόντων
 δε αυτων, ελεγε προς αυτους,
 “ ανδρες αδελφοι, εγω ουδεν
 “ εναντιον ποιησας τω λαω,
 “ η τοις εθεσι τοις πατρωις,
 “ δεσμοσεξ Ιεροσολυμων πα-
 “ ρεδοθην εις τας χειρας των
 18 “ Ρωμαιων: οι τινες ανακρι-
 “ ναντες με εβουλοντο απο-
 “ λυσαι, δια το μηδεμιαν αι-
 “ τIAN θανατου υπαρχειν εν
 19 “ εμοι. αντιλεγοντων δε των
 “ Ιουδαιων, πναγκασθην ε-
 “ πικαλεσασθαι Καισαρα,
 “ ουκ ως του εθνους μου εκ των
 20 “ τι κατηγορησαι. δια ταυ-
 “ την συν την αιτιαν παρε-
 “ κλησα υμας ιδειν και
 “ προσλαλησαι, ενεκεν γαρ
 “ της ελπιδος του Ισραηλ
 “ την αλυσιν ταυτην περι-
 21 “ κειμαι.” α δε προς αυτον
 ειπον, ημεικ ουτε γραμματα
 περι σου εδεξαμεθα απο της
 Ιουδαιας, ουτε παραγενομενος
 τις των αδελφων απηγγειλεν
 η ελαλησε τι περι σου ποτη-
 22 ρον. αξιουμεν δε παρα σου
 ακουσαι α φρονεις, περι μεν
 γαρ της αιρεσεως ταυτης γνω-
 στον εστιν ημιν οτι παντα-
 χου αντιλεγεται.
 23 Ταξαμενοι δε αυτω ημε-
 ραν, ηκον προς αυτον εις
 την ξεναν πλειονες, οικ εξε-
 τιθετο διαμαρτυρομενος την
 βασιλειαν του Θεου, πειθων
 τε αυτους του Ιησου, απο
 τε

of the Jews: and when they
 were assembled, he said to
 them, “ my brethren, tho’
 “ I have done nothing a-
 “ gainst the Jews, or a-
 “ gainst the customs of our
 “ fathers, I was made a pri-
 “ soner at Jerusalem, and
 “ put into the hands of the
 “ Romans: who, after my 18
 “ examination, would have
 “ discharg’d me, as having
 “ done nothing that was
 “ capital. but the Jews op- 19
 “ posing it, I was oblig’d
 “ to appeal to the emperor:
 “ not having however any
 “ design to accuse them. for 20
 “ this reason I desir’d to see
 “ and talk with you; it be-
 “ ing for the expectation of
 “ Israel that I am subject
 “ to * this chain.” they re- 21
 ply’d, we have receiv’d no
 letter from Judea concerning
 you; nor have any of our
 brethren that are arrived,
 said any harm of you. but 22
 we should be glad to know
 your sentiments: for as to
 this sect, we are sensible it
 is every where inveigh’d a-
 gainst.

Having therefore set him 23
 a day, they came in great
 numbers to his lodgings;
 where he explain’d and con-
 firm’d the reality of the gos-
 pel-dispensation, from morn-

Z z z ing

ΤΕ ΤΟΥ ΝΟΜΟΥ ΜΩΣΕΩΣ ΚΑΙ ΤΩΝ
 ΠΡΟΦΗΤΩΝ, ΑΠΟ ΠΡΩΤῃ ἕως
 24 ἑσπερας. καὶ οἱ μὲν ἐπειθον-
 το τοῖς λεγομένοις, οἱ δὲ ἡ-
 25 πιστοῦν. ἀσυμφωνοὶ δὲ ὄν-
 τες πρὸς ἀλλήλους, ἀπελ-
 θόντο, εἰπόντος τοῦ Παύλου
 ῥῆμα ἐν, ὅτι καλῶς τὸ πνευ-
 μα τοῦ ἁγίου ἐλάλησε διὰ Ἡ-
 σαίου τοῦ προφήτου πρὸς
 26 τοὺς πατέρας ἡμῶν, λέγον,
 “ πορεύθητι πρὸς τὸν λαὸν
 “ τούτον, καὶ εἰπὸν, ἀκοῇ
 “ ἀκούσετε, καὶ οὐ μὴ συ-
 “ νήτε, καὶ βλέποντες βλέ-
 “ ψετε, καὶ οὐ μὴ ἰδῇτε. ἐ-
 27 “ παχυθῇ γὰρ ἡ καρδία τοῦ
 “ λαοῦ τούτου, καὶ τοῖς ὠ-
 “ σι βαρυνῶς ἤκουσαν, καὶ
 “ τοὺς ὀφθαλμοὺς αὐτῶν ἐ-
 “ καμμύσαν, ὥστε οὐδεὶς ἰδῶσι
 “ τοὺς ὀφθαλμοὺς, καὶ τοῖς
 “ ὠσιν ἀκούσῃσι, καὶ τῇ
 “ καρδίᾳ συνῶσι, καὶ ἐπισ-
 “ τρέψῃσι, καὶ ἰασωμαὶ
 28 “ αὐτοὺς.” γινώσκοντες οὖν ἐσ-
 τὼ ἡμῶν ὅτι τοῖς ἐθνέσιν ἀ-
 πεσταλὴ τὸ σωτήριον τοῦ
 Θεοῦ, αὐτοὶ καὶ ἀκούσονται.
 29 [καὶ ταῦτα αὐτοῦ εἰπόντος,
 κηληθὸν οἱ Ἰουδαῖοι, πολλὰν
 ἔχοντες ἐν ἑαυτοῖς συζητή-
 σιν.]

ing to night, enforcing what
 the writings of Moses and
 the prophets had affirm'd
 concerning Jesus. some be- 24
 lieved what he had said, but
 others did not believe: so not 25
 being able to agree, they re-
 tir'd, upon Paul's having
 told them, that the holy spi-
 rit had very justly said to
 our fathers by the prophet
 Esaias *, “ go to this peo- 26
 “ ple and say, hearing you
 “ shall bear, and shall not
 “ understand; and seeing
 “ ye shall see, and not per-
 “ ceive. for the heart of this 27
 “ people is become gross,
 “ their ears are dull of
 “ bearing, and their eyes
 “ have they closed; lest they
 “ should see with their eyes,
 “ and hear with their ears,
 “ and understand with their
 “ heart, and be converted
 “ and I should heal them.”
 take notice therefore, that 28
 the offers of divine salvation
 are sent to the Gentiles,
 and they will receive them.
 [† having said this, the Jews 29
 went out, warmly debating
 it among themselves.]

* Esa. vi. 9.

† This verse is not in the Alexandrian MS. nor in Laud. 1. 3. both
 writ in capitals; nor in Colb. 6. besides several old MSS. mentioned by
 Erasmus: nor in the Syriac, Coptic, and old Italic versions. Dr. Mills
 says, “ he does more than suspect it to be an interpolation, instances
 “ of which frequently occur in this book of the ACTS.” vid. Pro-
 981. for instance.

Chap.

30 Εμεινε δε ο Παυλος διετιαν
ολην εν ιδιω μωθωματι, και
απεδεχετο παντας τους εισ-
31 πορευομενους προς αυτον, κη-
ρυσσων την βασιλειαν του
Θεου, και διδασκων τα περι
του Κυριου Ιησου Χριστου
μετα πασης παρρησιας, α-
κολυτως.

After this, Paul staid two 30
whole years in a house he
had hired, and gave access to
all that visited him, preach- 31
ing the kingdom of God, and
instructing them in all things
relating to the Lord Jesus
Christ, with the utmost free-
dom, without being molested.

Chap. II. 30. Το κατὰ σάρκα ἀναστήσειν τὸν Χριστόν.] This is not in the Alex. Barb. 1. nor in Irenæus, the Armenian, Coptic, Vulgate, Syriac, Æthiopic versions, nor in the first edition of Erasmus. Dr. Mills makes no doubt it was an interpolation. see his remark, a. h. l. & Prol. 1201.

Chap. X. 6. Οὗτος λαλεῖ σοι, τι δεῖ ποιῆν.] This is not in Steph. 2. s. l. f. Alexand. Laud. 2, 3. Sinah, Magdal. Montf. Lincol. N. Col. 1, 2. seven MSS. of Barbarini, Cantab. 2. Pet. 1, 3. Genev. Cov. 2. Basil. 2. Vien. Seidel. nor in the Coptic, Syriac, Arabic versions, nor in the Complutensian edition.

Versè 21. Τους ἀποστάλμενους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν.] This is not in Stephens β. 2. θ. 1. f. Alex. Cantab. Magd. N. Col. 1, 2. Laud. 3. Petav. 1, 3. six MSS. of Barbarini, Cantab. 2. Cov. 2, 3, 4. Genev. Sinah. Euthal. Vulgate, Syriac, Arabic, Æthiopic versions. see Prol. 970.

Ch. XXIV. 6. all from κατὰ τὸν το παρ' ἐν in v. 8. 'is wanting in the Alexand. Cantab. 2. Petav. 1. Hunt. 1. Magdal. Lincol. N. Col. 1. Bas. 2. Lu. Cov. 3. M. Sin. and the Coptic Version, besides several Latin MSS. mention'd by BEDA, and many Greek MSS. by ERASMUS, who observes that he found those words, but in one MS. writ in small Characters, and then in the margin only; concluding it might be taken out of Lysias's letter, Chap. xxiv. 7.

Chap. XXVIII. 16. Ὁ ἀνακονταρχος, &c. is not in Alex. Barb. 1. Pet. 3. Valesian Lectiōns, nor in the Vulgate or Syriac versions, nor in Chrysostom. Zeger and Dr. Mills think it an interpolation. see Prol. 881.

Mat. III. 11. Καὶ πυρ] is not in the six MSS. of Stephen's f. 2. s. c. 1. β. nor in Selden. 2, 3, 5. Bodleian. 1, 2, 4, 5, 6. Wheel. 1, 3. Googe. Gonvil. Magdal. Lincol. Laud. 2, 5. Roe. Colbert. 1. Paris. 1, 3, 8. More 1. Basil 1. Emman. Theophilacl. Euthym. nor in the Complutensian edition, made from the Vatican and several other the most valuable MSS. but Jerom, Augustin, Hilary, Cyprian, Theodorus, Heracl. Macarius Ægypt. Chrysost. Cyril, Origin, Justin Martyr. the Arabic, Pers. Æthiop. Coptic, Syriac, and Vulgate versions, besides several very antient MSS. own the expression. see Dr. Mills's different sentiments a. h. l. compar'd with Prol. 690, 1098, 1177.

Chap. VI. 13. ὅτι σου ἐστίν --- εἰς τοὺς αἰῶνες] is not in Steph. β. Cantab. nor in the Vatican MSS. in Uncial letters, suppos'd to have been writ about 1200 years ago; nor in an antient MS. mention'd by Sau-
Sau.

Saubert. it is not in the Coptic, Vulgate, Arabic, Saxon versions. Tertullian, Cyprian, Jerom, Chromatius, Ambrose, Augustin, nor the Complutensian edition. the Greek Catena in the emperor's library says, this passage is wanting in some Codes. *hac doctrina Latinis omnibus ignota*, says Grotius. Chrysostom is the first that mentions and explains it, about the same time that the Gothic and Syriac versions were made; in which it occurs, tho' with respect to the latter F. Simon thinks it an interpolation, as likewise in the Apostolic Constitutions l. 3. c. 18. Dr. Mills says, it is extremely probable, that this clause was originally borrowed from the Greek liturgys, as the Complutensian editors observe in the margin of their work. see Dr. Mills Prol. 385, 888, 1098, 1360.

Αμην] is not in the very antient MSS. of Cambridge, besides several mention'd by Beza. the Vulgate indeed, as interpolated by Jerom, has it: but it is not in many Latin MSS. particularly two very antient ones in the Bodleian library, besides several very antient Greek MSS. "I make no doubt, adds Dr. Mills, it was borrowed from the custom of the antient church, who concluded the prayer with that term as "a publick mark of their approbation."

Chap. XVII. 35. *ἵνα πληρωθῇ*, &c. to the end of the verse, is not in any of R. Stephens's 15 MSS. nor in the Alexandrian, Cantab. Hunting. Gale. Lincol. N. Col. 1. Googe. Conv. Ephes. Eman. Roe. six Bodleian MSS. Magdal. Laud. 1, 2. ten MSS. of Barbarini, five of Selden, Wheel. 3. Cypr. Bunckel. Perron. Vien. 3. Colbert. n. 4078, 4112, 5142. Paris. 1, 2, 3, 4, 5. Lips. Usser. 1, 2. Colb. 1, 3, 5. Covel. 1: nor in the Coptic, Syriac, Æthiopic, Arabic versions; nor in Origen, Theophylact: Titus Bostr. Euthym. Hilar. Augustin; nor in many Latin MSS. particularly a very antient one in the Bodleian library: nor in the Complutensian edition. it was borrow'd from John XIX. 24. and crept from the margin into the text.

The End of the First Volume.



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May every part of you, your *Spirit, Soul, and Body* be preserv'd ir-
proveable. St. Paul.

In Him we *live, are moved, and do exist.* Id.

Hæc tractanti animo, & noctes & dies cogitanti, existit illi? De
Dei præcepta cognitio, ut *Ipsa se Mens agnoscat, conjunctamque*
cum divina mente se sentiat: ex quo insatiabili gaudio completur.
M. T. Cicero *Tusc. Quæst.*

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ΠΑΤΛΟΤ
ΤΟΤ
ΑΠΟΣΤΟΛΟΤ
Η ΠΡΟΣ ΡΩΜΑΙΟΤΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL the Apostle
To the ROMANS.

1 ΠΑΤΛΟΣ, δούλος Ιη-
σου Χριστού, κλητός
αποστόλος, αφωρισ-
2 μένος εκ ευαγγελιον Θεου, ὃ
προεπηγγέλματο δια των προ-
φητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,
3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γε-
νομένου ἐκ σπέρματος Δαβὶδ
4 κατὰ σάρκα, τοῦ ὀρισθέντος
υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ
πνεῦμα ἁγίωσυνης, ἔξ ἀνασ-
τασεως νεκρῶν Ἰησοῦ Χριστοῦ
5 τοῦ Κυρίου ἡμῶν, δι' οὗ ἐλα-
βομεν χάριν καὶ ἀποστολὴν
ἐκ ὑπακοῆς πίστεως ἐν πασι
τοῖς ἐθνεσιν, ὑπὲρ τοῦ ὀνομα-
6 τος αὐτοῦ, ἐν οἷς ἐστε καὶ ὑ-
μεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,
7 πασι τοῖς οὖσιν ἐν Ῥώμῃ, ἁ-
γῆτοις Θεοῦ, κλητοῖς, ἁ-
γίοις, χάρις ὑμῖν καὶ εἰρήνη ἀ-
πὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ
Θεῷ μου διὰ Ἰησοῦ Χριστοῦ
Vol. II. περὶ

PPAUL, a servant of Jesus
Christ, called to be an a-
postle, chosen to declare
the gospel dispensation, which
2 God had promised by his pro-
phets in the holy scriptures,
with relation to his son Jesus
3 Christ our Lord, who was of
the lineage of David as to his
body, but as to his holy spirit
4 miraculously declared to be
the son of God, by his resur-
rection from the dead: by
5 whose favour I have received
the office of an apostle to bring
the Gentiles everywhere in the
obedience of faith preached in
his name: among whom Jesus
6 Christ has also called you: to all
7 the beloved of God, the saints
by this vocation, who are in
Rome, grace to you, and peace
from God our father, and
from the Lord Jesus Christ.

First, I thank my God
through Jesus Christ for you
8
A all,

9 *περι παντων υμων, οτι η πισ-
 τικ υμων καταγγελεται εν ο-
 λω τω κοσμω. μαρτυς γαρ
 μοι εστιν ο Θεος, ω λατρευω
 εν τω πνευματι μου, εν τω
 ευαγγελιω του υιου αυτου, ως
 αδιαλείπτως μνησιν υμων ποι-
 ουμαι, παντοτε επι των προ-
 σευκων μου δεόμενος, ειπως
 ηδη ποτε ευοδωθησομαι εν τω
 θεληματι του Θεου, ελθειν
 11 προς υμας. επιποθω γαρ ι-
 δειν υμας, ινα τι μεταδω χα-
 ρισμα υμιν πνευματικον, εις
 12 το στηρικθηναι υμας : του-
 τεστι, συμπαρακληθηναι εν
 υμιν δια της εν αλληλοις πισ-
 13 τεως, υμων τε και εμου. ου
 θελω δε υμας αγνοειν, αδελ-
 φοι, οτι πολλακις προσθεμην
 ελθειν προς υμας, και εκωλυ-
 θην αχρι του δευρο, ινα καρ-
 πον τινα σχω και εν υμιν,
 καθως και εν τοις λοιποις εθ-
 14 νεσιν. ελλησι τε και βαρβα-
 ροις, σοφοις τε και ανοητοις
 15 οφειλετης ειμι, ουτω το κατ'
 εμε προθυμον και υμιν τοις εν
 16 Ρωμη ευαγγελισασθαι. ου γαρ
 επαισχυνομαι το ευαγγελιον,
 δυναμις γαρ Θεου εστιν εις σω-
 τηριαν παντι τω πιστευοντι,
 Ιουδαιω τε πρωτον και Ελ-
 ληνι.
 17 Δικαιοσυνη γαρ Θεου εν αυ-
 τω αποκαλυπτεται εκ πισ-
 τεως εις πιστιν, καθως γε-
 γραπται,*

*all, that your faith is celebra-
 ted through the whole world.
 for God is my witness, to
 whom I am entirely devoted,
 in preaching the gospel of his
 son, that I constantly make
 mention of you, in my prayers,
 requesting, if it be God's will,
 that I might now at length
 have the happiness of coming
 to you. for I long to see you,
 that I may impart to you some
 spiritual gift, in order to esta-
 blish you : or indeed that we
 may have mutual consolation
 from the faith which is in com-
 mon to you and to me. now I
 would not have you ignorant,
 my brethren, that I often
 purposed to come to you, tho'
 I have been hindered hitherto,
 that I might be useful among
 you as well as among other
 Gentiles. I owe what ser-
 vice I can do to the Greeks,
 and to the Barbarians, to the
 learned, and to the illiterate.
 so, that as far as it depends
 upon me, I am ready to preach
 the gospel to you also, who are
 at Rome. for I am not a-
 shamed of the gospel, since it
 is divinely effectual to salva-
 tion, to everyone that believes,
 to the Jew first, and then to
 the Gentile.*

*There it is that divine jus-
 tification is revealed to be
 wholly by faith : as it is
 writ-*

γραπται, "ὁ δὲ δικαίος ἐκ
 18 "πίστεως ζήσεται." ἀπο-
 καλυπτεται γὰρ ὁργὴ Θεοῦ
 ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσε-
 βειαν καὶ ἀδικίαν ἀνθρώπων
 τῶν τὴν ἀληθειαν ἐν ἀδικίᾳ
 19 κατέχοντων, διότι τὸ γινώσ-
 του τοῦ Θεοῦ, φανερόν ἐστιν
 ἐν αὐτοῖς, ὁ γὰρ Θεὸς αὐτοῖς
 20 ἐφάνηρσεν. τὰ γὰρ ἀοράτα
 αὐτοῦ ἀπὸ κτίσεως κόσμου,
 τοῖς ποιήμασι νοούμενα καθο-
 ραται, ἥτε αἰδὸς αὐτοῦ δύ-
 νάμις καὶ θεϊότης, ἐκ τοῦ εἶναι
 21 αὐτοὺς ἀναπόλορητους: διότι
 γινόντες τὸν Θεόν, οὐχ ὡς Θε-
 ον ἐδόξασαν, ἢ πυχარიστη-
 σαν, ἀλλ' ἐματαιώθησαν ἐν
 τοῖς διαλορισμοῖς αὐτῶν, καὶ
 ἐσκοτίσθη ἡ ἀσυνετοκ αὐτῶν
 22 καρδίᾳ. φασκόντες εἶναι σο-
 23 φοί, ἐμωρανθῶσαν, καὶ πλ-
 λᾶξαν τὴν δόξαν τοῦ ἀφθαρ-
 τοῦ Θεοῦ ἐν ὁμοιωματὶ εἰκόνος
 φθαρτοῦ ἀνθρώπου, καὶ πε-
 τεϊνῶν καὶ τετραποδῶν καὶ
 24 ἐρπετῶν. οὗτο παρεδῶκεν αὐ-
 τοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις
 τῶν καρδιῶν αὐτῶν εἰς ἀκα-
 θαρσίαν, τοῦ ἀτιμαζέσθαι
 τὰ σῶματα αὐτῶν ἐν ἑαυ-
 25 τοῖς, οἱ τινες μετηλλάξαν τὴν
 ἀληθειαν τοῦ Θεοῦ ἐν τῷ ψευ-
 δεῖ, καὶ ἐσεβασθῆσαν καὶ ἐ-
 λατρευσαν τῇ κτίσει παρὰ
 τὸν κτίσαντα, ὃς ἐστὶν ευ-
 λογητὸς εἰς τοὺς αἰῶνας. ἀ-
 26 μὲν. διὰ τοῦτο παρεδῶκεν
 αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτι-
 μίας,

written, " * the just shall
 " live by faith." there the di- 18
 vine wrath is revealed from
 heaven against all impiety,
 and injustice of men, who
 wickedly suppress the truth.
 because what should be known 19
 of God they are acquainted
 with; for God hath mani-
 fested it unto them. for ever 20
 since the creation of the world,
 his eternal power and divini-
 ty, things in themselves invi-
 sible, are clearly seen, being
 perceived by the things that
 are made; so that they are
 without excuse: because when 21
 they knew God, they did not
 with gratitude glorify him as
 God, but their reasoning be-
 came extravagance, and their
 minds, void of judgment, were
 involv'd in darkness. pre- 22
 tending to be wise, they be-
 came fools: the honour due to 23
 God, who is immortal, they
 transferr'd to idols representing
 men, who are mortal, to birds
 and beasts, and insects. where- 24
 fore God abandon'd them to
 the impure passions of their
 own hearts, so that they them-
 selves dishonour'd their own
 bodies; they changed the true 25
 God for an idol, and adored
 and served the creature more
 than the creator, who is
 blessed for ever. amen. for 26
 this cause God gave them up

μας, αἴτε γὰρ θελειαὶ αὐτῶν
μετηλλαῖαν τὴν φυσικὴν
χρησιν εἰς τὴν παρὰ φύσιν.
27 ὁμοιωκὲς δὲ καὶ οἱ ἀρρένες ἀφέντες
τὴν φυσικὴν χρησιν τῆς θη-
λειας, ἐξεκαυθίσαν ἐν τῇ ο-
ρεῖξει αὐτῶν εἰς ἀλλήλους, ἀρ-
ρένες ἐν ἀρρέσιν τὴν ἀσχημο-
σύνην κατεργαζόμενοι, καὶ τὴν
ἀντιμισθίαν, ἣν εἶδει, τὴν
πλάτης αὐτῶν ἐν ἑαυτοῖς ἀ-
πολαμβάνοντες.

28 Καὶ καθὼς οὐκ ἐδοκίμασαν
τὸν Θεὸν ἔχειν ἐν ἐπίγνωσει,
παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
ἀδοκίμον νοῦν, ποιεῖν τὰ μὴ
29 καθήκοντα, πεπληρωμένους
πασῇ ἀδικίᾳ (πορνείᾳ) πορνη-
ρίᾳ, πλεονεξίᾳ, κακίᾳ, μιστοῦς
φθόνου, φόνου, ἐριδος, δόλου,
30 κακοφθείας, ψιθυριστάς, κα-
ταλάλους, θεοστυγεῖς, ὕβρισ-
τάς, ὑπερηφάνους, ἀλαζόνας,
ἐφθυρετάς κακῶν, ρονευσὶν α-
31 πειθεῖς, ἀσυνετοὺς, ἀσυνθε-
τοὺς, ἀστοργούς, ἀσπονδούς,
32 ἀνελεημονας. οἱ τινες τὸ δι-
καιῶμα τοῦ Θεοῦ ἐπίγνωτες,
οὐκ ἐνοπάζαν, ὅτι οἱ τὰ τοι-
αῦτα πράσσοντες ἄξιοι θά-
νατου εἰσιν, οὐ μόνον δὲ οἱ
ποιοῦντες αὐτὰ, ἀλλὰ καὶ
οἱ συνευδοκούντες τοῖς πρᾶσ-
σουσι.

I Διὸ ἀναπολόγητος εἰ, ὦ
ἄνθρωπε πᾶς ὁ κρινῶν. ἐν ᾧ
γὰρ κρίνεις τὸν ἕτερον, σεαυ-
τὸν κατακρίνεις, τὰ γὰρ αὐ-

to infamous passions: for even
the sex perverted the instinct
of nature: and the men un- 27
naturally leaving the sex,
were inflamed with mutual
passions, which they shame-
fully indulged, and received
in their own persons, the re-
tribution that was justly due
to such enormities.

As they did not seek the fa- 28
vour of God, by worshipping
him, God gave them over to
a depraved sense, to act un-
worthy of human nature; they 29
were full of all injustice, for-
nication, mischief, covetous-
ness, malice; full of envy,
murder, contention, fraud,
malignity; whisperers, back- 30
biters, enemies of God, inju-
rious, proud, vain, inventers
of vices, disobedient to pa-
rents, void of judgment, fide- 31
lity, and natural affection;
implacable, and unmerciful:
who knowing the divine rule 32
of right, did not perceive that
they who commit such things
are worthy of death, and not
only they who do the same, but
they who give countenance to
those that do them.

Therefore thou art inexcusa- 1
ble, O man, whosoever thou
art, that condemnest another,
for by condemning them, you
condemn yourself; since you
that

- 2 *τα πρᾶσσεις ὁ κρίνων. οἰδα-*
μεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ
ἐστὶ κατὰ ἀληθειαν ἐπὶ τοὺς
τα τοιαῦτα πρᾶσσοντας.
- 3 *λογίζῃ δὲ τοῦτο, ὦ ἀνθρώπε*
ὁ κρίνων τοὺς τα τοιαῦτα
πρᾶσσοντας, καὶ ποίῳν αὐ-
τά, ὅτι σὺ ἐκφεύγῃ τὸ κρίμα
- 4 *τοῦ Θεοῦ? ἢ τοῦ πλουτοῦ*
τῆς χρηστότητος αὐτοῦ, καὶ
τῆς ἀνοχῆς, καὶ τῆς μακρο-
θυμίας καταφρονεῖς, ἀγνοῶν
ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς
- 5 *μετανοίαν σε ἀγεί? κατὰ δὲ*
τὴν σκληρότητα σου καὶ ἀ-
μετανοήτων καρδίαν, θησαυ-
ρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
ὀργῆς, καὶ ἀποκαλύψεως δι-
- 6 *καιοκρίσεως τοῦ Θεοῦ, ὃς ἀ-*
ποδώσει ἑκάστῳ κατὰ τὰ ἐρ-
γα αὐτοῦ, τοῖς μὲν καθ' ὑπο-
μονὴν ἐργῶν ἀγαθῶν, δοῦναι
καὶ τιμὴν καὶ ἀφθαρσίαν ζή-
- 8 *τουσι, ζωὴν αἰώνιον: τοῖς δὲ*
ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν
τῇ ἀληθείᾳ, πειθόμενοις δὲ τῇ
ἀδικίᾳ, θυμὸς καὶ ὀργή. θλι-
- 9 *ψίς καὶ στενοχωρία ἐπὶ πα-*
σαν ψυχὴν ἀνθρώπου τοῦ κα-
τεργαζομένου τὸ κακόν, Ἰου-
δαίου τε πρώτου καὶ Ἑλλήνου.
- 10 *δοῦναι δὲ καὶ τιμὴν καὶ εἰρήνην*
παντὶ τῷ ἐργαζομένῳ τὸ ἀ-
γαθόν, Ἰουδαίῳ τε πρώτῳ καὶ
- 11 *Ἑλλήνι. οὐ γάρ ἐστι προσω-*
ποληψία παρὰ τῷ Θεῷ.
- 12 *Ὅσοι γὰρ ἀνομίᾳ ἡμάρτον,*
ἀνομίᾳ καὶ ἀπολούνται, καὶ
ὅσοι ἐν νόμῳ ἡμάρτον, δια νό-
μου
- that condemn them, do the same*
things. but we know that the
judgment of God against those
who commit such crimes, is
just. do you think then, O man,
who do what you condemn in o-
thers, that you shall escape the
judgment of God? or do you
despise the riches of his kind-
ness, and forbearance, and
long-suffering; not considering
that the kindness of God in-
vites you to repentance? how-
ever by your impenitence, and
the insensibility of your heart,
you treasure up for yourself
wrath against the day of
wrath, and of the revelation
of the righteous judgment of
God, who will render to e-
very man according to his ac-
tions: eternal life to those,
who by patient continuance in
well doing, seek for glory, ho-
nour, and immortality; but
unto those who are contentious,
and do not yield to the truth,
but give way to injustice, in-
dignation and wrath, tribu-
lation and anguish to every
one that doth evil, to the Jew
first, and also to the Gentile.
but glory, honour, and peace,
to every man that acts right,
to the Jew first, and also to
the Gentile: since with God
there is no respect of persons.
- For as many as have sinned*
without the law, shall also
perish without the law: and

- 13 μου κριθήσονται, ου γαρ οἱ ἀκροᾶται του νομου δικαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιῶνται του νομου δικαιωθῶσονται. 14 ὅταν γαρ ἔθνη τὰ μὴ νομον ἔχοντα, φύσει τὰ του νομου ποιῶσιν, οὗτοι νομον μὴ ἔχοντες, ἑαυτοῖς εἰσι νομολογοῦνται, οἱ τινες ἐνδείκνυνται τὸ ἔργον του νομου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμάρτυρουσιν αὐτῶν τῆς συνείδησεως, καὶ μετὰ τῶν ἀλλήλων τῶν λογισμῶν κατηγοροῦντων, ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ἣ κρινεῖ ὁ Θεός τὰ κρυπτά τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιον μου, διὰ Ἰησοῦ Χριστοῦ.
- 17 Εἰ δὲ συ Ἰουδαῖος ἐπὶ νομῶν, καὶ ἐπαυαυῆ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατήχουμενος ἐκ του νομου, 19 πεποιθὼς τε σεαυτοῦ ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκοτεινίᾳ, παιδευτὴν ἀφροῶν, διδασκαλὸν νηπιῶν, ἔχοντα τὴν μορφωσίν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. 21 ὁ οὖν διδάσκων ἕτερον, σεαυτοῦ οὐ διδάσκεις; ὁ κηρύσσων μὴ κλεπτεῖν; κλεπτεῖς; 22 ὁ λέγων μὴ μοιχεύειν, μοιχεύει;
- as many as have sinned under the law, shall be condemned by the law,* in the day, when according to my gospel, God shall judge the secret actions of men by Jesus Christ. for not the bare bearers of the law, but they who observe the law, are such as shall be justified, before God. when the Gentiles who have not the law, do by nature what the law prescribes, tho' these have not the law, they are a law to themselves: for they shew that the duties prescrib'd by the law, are written in their hearts, their consciences bearing witness to it, by their own reasonings alternately accusing and excusing them.*
- 'Tis true, you bear the name of a Jew, you depend upon the law, and boast of your worship: you know the divine will, and what is contrary thereto, having been educated in the law: you think you are a guide to the blind, a light to those who are in darkness, an instructor of the ignorant, a teacher to the weak, because you have a clear view of the true meaning of the law. you therefore who instruct others don't you instruct yourself? you who preach against stealing, do you steal? you who*

εἰς ?

καὶ

* N. B. The English answering to the 16th verse of the Greek is transposed, to make the sense more distinct.

εις? ὁ βδελυσσομενος τὰ εἰ-
 23 δῶλα, ἱεροσυλεῖς? ὅς ἐν νόμῳ
 καυχᾶσαι, διὰ τῆς παραβα-
 σεως τοῦ νόμου τοῦ Θεοῦ ατι-
 24 μαίεις? τὸ γὰρ ὄνομα τοῦ
 Θεοῦ δι' ὑμᾶς βλασφημεῖται
 ἐν τοῖς ἔθνεσι, καθὼς γερραπ-
 ται.

25 Περιτομή μὲν γὰρ ὠφελεῖ,
 εἰν νόμον πρᾶσσης· εἰν δὲ πα-
 ραβάτης νόμου ἧς, ἡ περιτομή
 26 σου ἀκροβυστία γέρονεν. εἰν
 οὖν ἡ ἀκροβυστία τὰ δικαιώ-
 ματα τοῦ νόμου φυλάσσει,
 οὐχι ἡ ἀκροβυστία αὐτοῦ εἰς
 27 περιτομὴν λογισθῆσεται? καὶ
 κρίνεται ἢ ἐκ φύσεως ἀκροβυστία
 τοῦ νόμου τιλοῦσα, σὲ τὸν
 διὰ γραμμάτος καὶ περιτομῆς
 28 παραβάτην νόμου? οὐ γὰρ
 ὁ ἐν τῷ φανερῷ, Ἰουδαῖος ἐσ-
 τίν, οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν
 29 σαρκί, περιτομή· ἀλλ' ὁ ἐν
 τῷ κρυπτῷ, Ἰουδαῖος, καὶ
 περιτομή καρδίας, ἐν πνευμα-
 τὶ, οὐ γραμματὶ, οὐ ὁ ἐπαι-
 νος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ
 τοῦ Θεοῦ.

1 Τί οὖν τὸ περισσὸν τοῦ Ἰ-
 ουδαίου, ἢ τίς ἡ ὠφελεία τῆς
 2 περιτομῆς? πολλή, κατὰ παν-
 τὰ τρόπον. πρῶτον μὲν ὅτι
 ἐπιστεύθησαν τὰ λόγια τοῦ
 Θεοῦ.

you commit adultery? you
 who abhor idols, do you com-
 mit sacrilege? and you, who 23
 glory in the law, do you dis-
 honour God by the violation
 of the law? for (as it is 24
 written) * the name of God is
 blasphemed among the Gen-
 tiles by your miscarriages.

Circumcision indeed is an 25
 advantage, if you keep the
 law: but if you violate the
 law, your being a Jew makes
 you no better than a heathen.
 if therefore an uncircumci- 26
 sed Gentile keep the moral pre-
 cepts contained in the law,
 shall not he be reckon'd, as if
 he were circumcised? and 27
 shall not a Gentile, tho' he is
 not actually circumcised, if he
 fulfil the law, condemn thee,
 who, tho' literally circumci-
 sed, dost yet transgress the
 law? for it is not the Jew 28
 in outward appearance, nei-
 ther is it the external mark of
 circumcision: but it is the Jew, 29
 who is so inwardly, and it is
 the circumcision of the heart,
 according to the spiritual; not
 the literal sense, which have
 the approbation, I do not say
 of men, but of God.

What advantage then hath 1
 the Jew? or what benefit is
 there from circumcision? much 2
 every way: chiefly, because
 they were intrusted with the
 ora-

* Isa. lii. 5. Ezech. xxxvi. 20.

3 Θεου. Τι γάρ, εἰ πιστοῖσιν αὐτῶν
 4 τινες; μὴ ἡ ἀπιστία αὐτῶν
 5 τὴν πίστιν τοῦ Θεοῦ καταρ-
 6 ρήσει; μὴ γένοιτο, γινεσθῶ
 7 δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἀν-
 8 θρώπος ψευστής, καθὼς γε-
 9 γραπταί, "ὅπως αὖν δικαιο-
 10 θῆς ἐν τοῖς λόγοις σου, καὶ
 11 νικῆσῃς ἐν τῷ κρίνεσθαί σε.
 12 εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ
 13 δικαιόσυνται συνιστοῖται, τί
 14 ἐροῦμεν; μὴ ἀδικὸς ὁ Θε-
 15 ος ὁ ἐπιφέρων τὴν ὀργήν;
 16 κατὰ ἀνθρώπον, λέγω, μὴ
 17 γένοιτο, ἐπεὶ πῶς κρίνει ὁ
 18 Θεὸς τὸν κόσμον; εἰ γάρ
 19 ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ
 20 ἐμῷ ψυχισμῷ ἐπερισσεύ-
 21 σεν εἰς τὴν δόξαν αὐτοῦ, τί
 22 ἐτι κάρῳ ὡς ἁμαρτωλὸς
 23 κρίνομαι; καὶ μὴ καθὼς
 24 βλασφημούμεθα, καὶ καθὼς
 25 φασὶ τινες ἡμᾶς λέγειν, ὅτι
 26 ποιῶμεν τὰ κακά, ἵνα
 27 ἐλθῇ τὰ ἀγαθὰ; ὡς τὸ
 28 κρίμα ἐνδίκον ἐστὶν. τί
 29 οὖν; προεχομεθα; οὐ πάν-
 30 τως, προητιάσαμεθα γάρ Ἰ-
 31 σραηλῶν τε καὶ Ἑλλήνων πάν-
 32 τας ὑφ' ἁμαρτίαν εἶναι. κα-
 33 θὼς γέγραπται, "οὐκ ἐστὶ
 34 δικαῖος οὐδε εἷς, οὐκ ἐστὶν
 35 ὁ συνιών, οὐκ ἐστὶν ὁ ἐκ-
 36 λήτων τὸν Θεόν. πάντες
 37 ἐξέκλιναν, ἅμα πᾶρεωθη-
 38 σαν, οὐκ ἐστὶ ποιῶν χρη-
 39 στότητα, οὐκ ἐστὶν ἕως

oracles of God. for what if 3
 some betrayed their trust? 4
 shall their unfaithfulness ren- 4
 der the faithfulness of God of 4
 no effect? by no means; yea, 4
 let God be acknowledged to be 4
 true, tho' men should be all 4
 deceivers; as it is written, 4
 "that you might be justi- 5
 fied in your sayings, and 5
 might overcome when you 5
 are judged." but say you, "if 5
 our unfaithfulness displays 5
 the veracity of God, what 5
 shall we say? is it not in- 6
 justice in God to inflict pu- 6
 nishment?" not at all: 6
 for then how could God judge 7
 the world? "but, say you, 7
 if the veracity of God hath 7
 appeared more illustrious 8
 thro' my unfaithfulness, why 8
 then am I condemned as a 8
 sinner? and why may we 8
 not do evil, that good may 8
 come?" which is flander- 9
 ously reported to be our max- 9
 im, by some, whose condem- 9
 nation is just. "how then 9
 are we better than they?" 9
 why, not at all: for we have 9
 already convicted both Jews 9
 and Gentiles, of being all un- 10
 der the guilt of sin. as it is 10
 written, "† there is none 10
 righteous, no not one: there 11
 is none that understandeth, 11
 there is none that seeketh 11
 after God. they are all gone 12
 on:

"ένος.

* Psal. li. 6.

† Psal. xiv. 3.

13 "ένος. ταφος ανεωγμενος ο
 "λαρυξ αυτων, ταις γλω-
 "σαις αυτων εδολιουσιν, ιος
 "ασπιδων υπο τα χειλη
 14 αυτων : ων το στομα α-
 15 ρας και πικριας γεμει. οξεις
 "οι ποδες αυτων εκχει αι-
 16 μα. συντριμμα και τα-
 "λαιπωρια εν ταις οδοις αυ-
 17 των. και οδον ειρηνης ουκ
 18 εγνωσαν. ουκ εστι φοβος
 "Θεου απεναντι των οφ-
 "θαλμων αυτων."

19 Οιδαμεν δε οτι οσα νομος
 λειπει, τοις εν τω νομω λαλει,
 "εα παν στομα φραγη, και
 υποδικος γενηται πας ο κοσμος
 20 τω Θεω. διστι εξ εργων νο-
 μου ου δικαιωθησεται πασα
 σαρξ ενωπιον αυτου, δια γαρ
 νομου επιγνωσικ αμαρτιας.
 21 νυνι δε χωρις νομου δικαιοσυνη
 Θεου πεφανερωται, μαρτυ-
 ρουμενη υπο του νομου και
 22 των προφητων. δικαιοσυνη
 δε Θεου δια πιστεως Ιησου
 Χριστου, εις παντας τους
 πιστευοντας, ου γαρ εστι δι-
 23 αστολη. παντες γαρ ημαρ-
 τον, και υποστουνται της
 24 οδου του Θεου : δικαιουμε-
 ναι δωρεαν τη αυτου χαριτι,
 δια της απολυτρωσεως της εν
 25 Χριστω Ιησου, ον προσθετο ο
 "out of the way, they are to-
 "gether become unprofitable;
 "there is none that doth good,
 "no not one. * their throat 13
 "is an open sepulchre; with
 "their tongues they have used
 "deceit; † the poison of asps
 "is under their lips: ‖ whose 14
 "mouth is full of cursing and
 "bitterness. ** their feet are 15
 "swift to shed blood. de- 16
 "struction and misery are in
 "their ways: and the way 17
 "of peace have they not
 "known. †† there is no fear 18
 "of God before their eyes."

Now we know that what- 19
 ever the law says, it says to
 those who are under the law:
 that every one may be silenc'd,
 and all the world plead guilty
 before God. for by the obser- 20
 vation of the law no one shall
 be justified in his sight, since it
 is the law that takes cogni-
 zance of sin. but the divine 21
 justification certified by the
 law and the prophets, is now
 clearly proposed independently
 of the law: that divine justi- 22
 fication, which by faith in Je-
 sus Christ is extended to all,
 that believe; for there is no
 distinction: for all having 23
 sinned, all have forfeited e-
 ternal glory: being justified by 24
 his unmerited favour through
 the redemption that is by Jesus
 Christ: whom God had or- 25
 dained

Θεός ἱλαστήριον (διὰ τῆς πιστεως) ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν παρῆσιν τῶν προφερομένων ἁμαρτημάτων,
 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πιστεως Ἰη-
 27 σου. πού οὖν ἡ καυχῆσις? ἐξεκλείσθη. διὰ ποίου νομοῦ? τῶν ἐργῶν? οὐχι, ἀλλὰ διὰ
 28 νομοῦ πιστεως. λογίζομεθα γὰρ πιστεὶ δικαιοῦσθαι ἀν-
 29 ἄνθρωπον, χωρὶς ἐργῶν νομοῦ. ἢ Ἰουδαίων ὁ Θεὸς μόνον? οὐχι δὲ καὶ ἐθνῶν? ναι καὶ ἐθνῶν.
 30 ἔπειτα πῶς εἰς ὁ Θεός, ὃς δικαιώσει περιστομῆν ἐκ πιστεως, καὶ ἀκροβυστιαν διὰ τῆς πιστε-
 31 ως. νομὸν οὖν καταργούμεν διὰ τῆς πιστεως? μὴ γένοιτο, ἀλλὰ νομὸν ἰστώμεν.

dained, thro' faith, to be the propitiatory victim by his blood, for the manifestation of his goodness, by patiently passing over their past transgressions: to manifest, I say, his goodness at this time: that he might appear to be just, and the justifier of him who believes in Jesus. what reason then is there for boasting? it is excluded. what, by the ceremonial law? no: but by the law of faith. for we conclude, that a man is justified by faith, without observing the legal rites. is God the God of the Jews only, and not of the Gentiles? surely he is of the Gentiles too; since it is one God, who will justify both the Jews and the Gentiles, through faith. do we then make the law useless by our doctrine of faith? by no means; on the contrary, it is we that observe the law.

1 Τί οὖν ἐροῦμεν “ Ἀβραὰμ
 “ τὸν πατέρα ἡμῶν εὐρηκεναι
 2 “ κατὰ σάρκα? ” εἰ γὰρ Ἀβραὰμ ἐξ ἐργῶν ἐδικαιώθη, ἔχει καυχῆμα, ἀλλ’ οὐ πρὸς
 3 τὸν Θεόν. τί γὰρ ἡ γραφή λέγει? “ ἐπίστευσε δὲ Ἀβρα-
 “ ἀμ τῷ Θεῷ, καὶ ἐλογίσθη
 4 “ αὐτῷ εἰς δικαιοσύνην. ” τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ

How then can we assert, that Abraham our father obtained this from circumcision? for if Abraham was justified by works, he had matter of pretension, whereas he had no such claim from God. for what faith the scripture? “ Abraham believed God, and it was counted to him for righteousness.” the reward is not counted as a favour to him

5 *κατὰ τὸ ὀφειλόμενον· τῷ δὲ*
μη ἐργαζομένῳ, πιστεύοντι δὲ
ἐπὶ τὸν δικαιοῦντα τὸν ἀσε-
βη, λογιζέται ἡ πίστις αὐ-
 6 *τοῦ εἰς δικαιοσύνην. καθά-*
περ καὶ Δαβὶδ λέγει τὸν μα-
καρισμὸν τοῦ ἀνθρώπου, ὃ ὁ
Θεὸς λογιζέται δικαιοσύνην
 7 *χωρὶς ἔργων, “ μακάριοι ὧν*
“ ἀφῆλσαν αἱ ἀνομίαι, καὶ
“ ὧν ἐπεκαλυφθῆσαν αἱ ἀ-
 8 *μαρτίαι. μακάριος ἀνὴρ ὃς*
“ οὐ μὴ λογισθῇ Κύριος ἁ-
μαρτίαν.”

9 *Ὁ μακαρισμὸς οὖν οὗτος,*
ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ
τὴν ἀκροβυστίαν? λέγομεν γάρ
ὅτι ἐλογισθῇ τῷ Ἀβραάμ ἡ
 10 *πίστις εἰς δικαιοσύνην. πῶς*
οὖν ἐλογισθῇ? ἐν περιτομῇ
οὐτί, ἢ ἐν ἀκροβυστίᾳ? οὐκ
ἐν περιτομῇ, ἀλλ’ ἐν ἀκρο-
 11 *βυστίᾳ. καὶ σημεῖον ἔλαβε*
περιτομῆς, σφραγίδα τῆς δι-
καιουσύνης τῆς πίστεως τῆς ἐν
τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
αὐτοῦ πατέρα πάντων τῶν
πιστευόντων δι’ ἀκροβυστίας,
 12 *εἰς τὸ λογισθῆναι καὶ αὐτοῖς*
τὴν δικαιοσύνην: καὶ πατέρα
περιτομῆς, τοῖς οὐκ ἐκ περι-
τομῆς μόνον, ἀλλὰ καὶ τοῖς
στοιχοῦσι τοῖς ἰχνέσι τῆς ἐν

that has done good actions,
but as a debt: whereas he 5
that trusts in God to be made
righteous, tho’ he has not
done such actions, shall find
his faith accounted as righ-
teousness. even as David also 6
speaks of the happiness of the
man whom God accounted
righteous independently of his
*works, “ * happy are they* 7
“ whose iniquities are for-
“ given, and whose sins are
“ covered. happy is the man 8
“ to whom the Lord will not
“ account sin.”

Is this happiness then for 9
the circumcised only, or for
the uncircumcised also? for
we say that faith was ac-
counted to Abraham for righ-
teousness. how was it then 10
accounted? whilst he was cir-
cumcised, or uncircumcised?
he was not then circumcised,
but uncircumcised: and he re- 11
ceived the sign of circumcision,
as a seal of the justification by
that faith, which the uncir-
cumcised have: that he might
be the father of all those who
believe, tho’ they are uncir-
cumcised, that it might be ac-
counted to them also for righ-
teousness: and the father of 12
the circumcised, that is of those
who are not barely circumcised,
but who imitate that faith

τῇ

B 2

which

τη ακροβυστια πιστεως του πατρος ημων Αβρααμ.

- 13 Ου γαρ δια νομου η επαγγελια τῷ Αβρααμ, η τῷ σπέρματι αὐτου, του κληρονομου αὐτον ειναι του κοσμου, αλλα δια δικαιοσυνης πιστε-
14 ως. ει γαρ ὁ εκ νομου, κληρονομοι, κεκνωται η πιστις, και καταργηται η επαγγελια.
15 ὁ γαρ νομος ορην καταργε-ται, ὅ γαρ ουκ εστι νομος,
16 ουδε παραβασικ. δια τουτο εκ πιστεως, ινα κατα χαριν, εις το ειναι βεβαιαν την επαγγελιαν παντι τῷ σπέρματι, ου τῷ εκ του νομου μονον, αλλα και τῷ εκ πιστεως Αβρααμ, ὁ εστι πατηρ παν-
17 των ημων, καθως γεγραπται, " ὅτι πατερα πολλων εθνων " *θεβικα σε,* " κατεναντι οὐ ἐπιστευσε Θεου, του ζωοποιουντος τους νεκρους, και καλουντος τα μη οντα ὡς ον-
18 τα. ὡς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπιστεύσεν, εις το γενεσθαι αὐτον πατερα πολλων εθνων, κατα το εισημενον, " ὅ-
" *τως εσται το σπέρμα σου.*"
19 και μη ασθενησας τη πιστει, ου κατενόησε το ἑαυτου σωμα (πῶς) νεκρωμενον, ἐκατονταετης που ὑπαρχων, και την νεκρωσιν της μητρας.

which our father Abraham had, being yet uncircumcised.

Besides, the promise that he 13 should possess the world, was not made to Abraham, or to his posterity in consideration of the law, but with regard to the righteousness by faith. for 14 if they only who are of the law have right of possession, faith is made useless, and the promise becomes of no effect. because the effect of the law 15 is punishment: for if there had been no law, there could have been no transgression. therefore the inheritance is of 16 faith, that it might be merely of favour, to the end the promise might be assured to all his posterity, not to that part only who have the law, but to that also who have the faith of Abraham, the father of us all, as it is written, " * I have 17 " made thee a father of many " nations," then existing in the sight of God, whom he believed, who gives life to the dead, and calls forth things that are not, as if they were: he it was who against hope 18 believed in hope, that he should become the father of many nations, according to what was told him, " so shall thy pos-
" *terity be:*" far from being 19 weak in faith, unconcern'd at his own bodily decay, being then about

20 Σαρράς. εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστεί, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ
21 Θεῷ, καὶ πληροφωρήθει ὅτι ὁ ἐπηγγελται, δυνατὸς ἐστὶ
22 καὶ ποίησαι. διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. οὐκ
23 ἔγραψεν δὲ δι' αὐτοῦ μόνον. "ὅτι ἐλογίσθη αὐτῷ," ἀλλὰ καὶ
24 δι' ἡμᾶς, οἷς μέλλει λογιζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν
25 εἰρηναῖον Ἰησοῦν τὸν Κυρίου ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη
26 διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.

1 Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. δι' οὗ καὶ τὴν
2 προσάσwehrν ἐσχκαμεν (τῇ πίστει) εἰς τὴν χάριν ταύτην ἐν ἣ ἔστηκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
3 Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις
4 ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα. ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκεχυταὶ ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ
6 δοθέντος ἡμῖν. ἐτι γὰρ Κρίστος

about an hundred years old, and at Sarah's incapacity of child-bearing, he was not incredulously diffident of the divine promise; but was strong in faith, and did honour to God, by the full persuasion he had, that what he had promised, he was able also to perform. and therefore it was accounted to him for righteousness. now this saying, "that it was accounted to him," was not written for his sake alone, but for us also, to whom it shall be accounted, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

Therefore being justified by faith, we have peace with God; through our Lord Jesus Christ, who has given us access by faith to that degree of favour, we are in, by which we triumph in the hopes of divine glory. and not only so, but we triumph in tribulation also, knowing that tribulation worketh patience; and patience, probation; and probation, hope: now hope will not deceive us, because the love of God is diffused thro' our hearts, by the holy spirit which is given to us; for at the appointed time Christ died for

- 7 *τα χαίρου ὑπὲρ ἀσεβῶν ἀπε-
 7 θανε. μολις γὰρ ὑπὲρ ἀδίκου
 8 τικ ἀποθάνειται, ὑπὲρ γὰρ
 8 τοῦ ἀγαθοῦ τάχα τικ καὶ
 9 τοῦμα ἀποθάνειν. συνιστη-
 9 σι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς
 10 ἡμᾶς ὁ Θεός, ὅτι ἐπὶ ἁμαρτω-
 10 λῶν οὐτῶν ἡμῶν, Χριστὸς ὑ-
 9 περ ἡμῶν ἀπέθανε. πολλῶ
 9 οὖν μάλλον, δικαιωθέντες νῦν
 10 ἐν τῷ αἵματι αὐτοῦ, σωθη-
 10 σόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀρ-
 10 γης. εἰ γὰρ ἐχθροὶ οὐτὲς κα-
 10 τηλαγμην τῷ Θεῷ διὰ τοῦ
 11 θανάτου τοῦ υἱοῦ αὐτοῦ,
 11 πολλῶ μάλλον καταλλατ-
 11 τες σωθησόμεθα ἐν τῇ ζωῇ
 11 αὐτοῦ. οὐ μόνον δέ, ἀλλὰ
 12 καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ
 12 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
 12 τοῦ, δι' οὗ νῦν τὴν καταλ-
 12 λην ἐλάβομεν.*
- 12 *Διὰ τοῦτο ὡσπερ δι' ἑνὸς
 12 ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
 13 κόσμον εἰσῆλθε, καὶ διὰ τῆς
 13 ἁμαρτίας ὁ θάνατος, καὶ οὕ-
 13 τως εἰς πάντας ἀνθρώπους
 13 διήλθεν, ἐφ' ᾧ πάντες ἥμαρ-
 13 τόν. ἀχρι γὰρ νόμου ἁμαρ-
 14 τία ἦν ἐν κόσμῳ, ἁμαρτία
 14 δὲ οὐκ ἐλλογείται μὴ οὗτος νό-
 14 μος. ἀλλ' ἐβασίλευσεν ὁ θά-
 14 νατος ἀπὸ Ἀδὰμ μέχρι Μω-
 15 σέως, καὶ ἐπὶ τοὺς μὴ ἁμαρ-
 15 τησάντας ἐπὶ τῷ ὁμιῳματι
 15 τῆς παραβάσεως Ἀδὰμ, ὃς
 15 ἐστὶ τυπὸς τοῦ μέλλοντος.*
- 15 *ἀλλ' οὐκ ὡς τὸ παραπτῶ-
 15 μα, οὕτω καὶ τὸ χάρισμα.*

for us, when we were in a
 helpless, sinful state. now 7
 for a wicked man no one
 would willingly die; but for
 a benefactor some have rea-
 dily offer'd to die. but here- 8
 in bath God displayed his love
 towards us, in that Christ
 died for us, even while we
 were yet sinners. much more 9
 then being now justified by his
 blood, shall we thro' him be
 delivered from the wrath to
 come. for if, when we were 10
 enemies, we were reconciled
 to God by the death of his
 son: much more being recon-
 ciled, shall we be saved by his
 life. and not only so, but we 11
 have present joy in God,
 througbour Lord Jesus Christ,
 by whom we have now ob-
 tained the reconciliation.

Wherefore, as by one man 12
 sin entered into the world, so
 death by this sin; and there-
 by death passed upon all men,
 who all by his means became
 mortal. sin indeed was in 13
 the world all the time before
 the law: but then sin is not
 punished when there is no
 law. nevertheless death reign- 14
 ed from Adam to Moses, e-
 ven over those who had not
 sinned by violating a positive
 law, as did Adam, who is
 the type of him that was to 15
 come: but yet the damage of
 the fall does not exactly cor-
 respond

ει γαρ τῷ τοῦ ἑνὸς παραπτω-
ματι οἱ πολλοὶ ἀπεθάνον,
πολλῷ μᾶλλον ἢ χάρις τοῦ
Θεοῦ καὶ ἡ δωρεὰ ἐν χαρίτι
τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ
Χριστοῦ εἰς τοὺς πολλοὺς ἐ-
16 περισσεύει. καὶ οὐχ ὡς δι'
ἑνὸς ἀμαρτησαντος, τὸ δω-
ρημα, τὸ μὲν γὰρ κριμα εἰς ἑ-
νὸς εἰς κατακριμα, τὸ δὲ χα-
ρισμα ἐκ πολλῶν παραπτω-
37 ματων, εἰς δικαιομα. εἰ γαρ
τῷ τοῦ ἑνὸς παραπτωματι ὁ
θανάτος ἐβασίλευσε διὰ τοῦ
ἑνὸς, πολλῷ μᾶλλον οἱ τὴν
περισειαν τῆς χάριτος καὶ
τῆς δωρεᾶς τῆς δικαιοσύνης
λαμβάνοντες, ἐν ζωῇ βασι-
λεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ
Χριστοῦ.

18 Ἀλλ' οὐν ὡς δι' ἑνὸς παραπ-
τωματος, εἰς πάντας ἀνθρώ-
πους, εἰς κατακριμα, οὕτως
καὶ δι' ἑνὸς δικαιοματος, εἰς
πάντας ἀνθρώπους, εἰς δικαι-
19 ωσιν ζωῆς. ὥσπερ γὰρ διὰ
τῆς παρακοῆς τοῦ ἑνὸς ἀν-
θρώπου ἁμαρτολοὶ κατεστα-
θήσαν οἱ πολλοὶ, οὕτως καὶ
διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δι-
καιοῦ κατασταθήσονται οἱ
20 πολλοὶ. νόμος δὲ παρειση-
θεν ἵνα πλεονασῇ τὸ παραπ-
τωμα. οὐ δὲ ἐπλεονασεν ἡ
ἀμαρτία, ὑπερπερισσεύει ἡ
21 χάρις. ἵνα ὥσπερ ἐβασίλευ-
σεν ἡ ἀμαρτία ἐν τῷ θανάτῳ,
οὕτως καὶ ἡ χάρις βασιλεύσῃ
διὰ δικαιοσύνης εἰς ζωὴν αἰ-

respond to the advantages of
the divine favour: for thro'
through the fall of one, man-
kind became mortal, yet this
is greatly over-ballanced by
the favour and bounty of God,
in the benevolence of one man,
Jesus Christ, to all mankind.
neither is the gift, as was the
fall by one sin: for the sen-
tence of condemnation, was
for one offence; but the divine
favour extends to justification
from a multitude of sins. for
thro' death reigned thro' the
single offence of one, they who
receive the most valuable fa-
vour, even the gift of righ-
teousness, shall much more ea-
sily reign by the life of one,
even Jesus Christ.

Therefore as by one offence
all men fell under condemna-
tion: even so by one act of
righteousness, all men are
restored to life. for as by one
man's disobedience many re-
ceiv'd the punishment of sin-
ners, so by the obedience of one
shall many receive the reward
of the righteous. the law was
introduc'd, that the greatness
of the fall might fully appear;
but the more sin display'd its
enormity, the divine favour
was so much the more trans-
cendent. that as sin prevailed
unto death, even so might the
divine favour prevail by righ-

ωμων, δια Ιησου Χριστου
του Κυριου ημων.

- 1 Τι ουν ερομεν, επιμενω-
2 μεν τη αμαρτια, ινα η χαρις
3 πλεοναση? μη γενοιτο, δι-
4 τινες απεθανομεν τη αμαρτια,
5 ηως ετι ζησομεν εν αυτη? η
6 ανθοειτε οτι οσοι εβαπτισ-
7 θημεν εις Χριστον Ιησουν, εις
8 τον θανατον αυτου εβαπτισ-
9 θημεν? συνεταφημεν ουν
10 αυτω δια του βαπτισματος
εις τον θανατον, ινα ωσπερ
ηγεθη Χριστος εκ νεκρων δια
της δοξης του πατρος, ουτω
και ημει εν καινοτητι ζωης
περιπατησωμεν. ει γαρ συμ-
φυτοι γενοαμεν τω οικωμα-
τι του θανατου αυτου, αλλα
και της αναστασεως εσομε-
θα. τουτο γνωσκοντες, οτι
ο παλαιος ημων ανθρωπος
συνεσταυρωθη, ινα καταρ-
τηθη το σωμα της αμαρτιας,
του μηκει δουλευειν ημας τη
αμαρτια. ο γαρ αποθανων
δεδικαιωται απο της αμαρ-
τιας. ει δε απεθανομεν συν
Χριστω, πιστευομεν οτι και
συζησομεν αυτω, ειδότες οτι
Χριστος εγερθεις εκ νεκρων,
οук ετι αποθνησκει, θανατος
αυτου ουκ ετι κυριευει. ο γαρ
απεθανε, τη αμαρτια απε-
θανεν εφ'απαξ, ο δε ζη, ζη τω

teousness unto eternal life,
thro' Jesus Christ our Lord.

- Do we then conclude thus, 1
let us continue in sin, that
the divine favour maybe more
fully display'd? God forbid, 2
that we who have died to sin
should live any longer therein.
* don't you know that when 3
we were all baptized in the
name of Jesus Christ, we
were plunged into a state figu-
rative of his death. therefore 4
we are buried with him by be-
ing plunged into a sort of death:
that as Christ was raised up
from the dead into a state of
glory with the father, even so
we also should proceed to a
new state of life. for if we 5
resembled him with regard to
death, certainly we shall like-
wise do so with regard to his
resurrection: considering this, 6
that our vicious passions were
crucified with him, that the
body of sin being destroyed, we
might not any longer be vassals
to sin. for by its being dead, we 7
are set free from sin. since then 8
we died with Christ, we are
persuaded that we shall also
live with him: knowing that 9
Christ being raised from the
dead, is to die no more; death
hath no more dominion over
him. for as to his death, he 10
died upon the account of sin
once for all; but as to his be-
ing

11 Θεω. οὕτω καὶ ὑμεῖς λογιζέσθε, ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

12 Μὴ οὖν βασιλευετω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σωματι, ἐκ τοῦ ὑπακούειν αὐτῇ (ἐν ταῖς ἐπιθυμαῖς αὐτοῦ.) μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἐστε ὑπο νόμον, ἀλλ' ὑπο χάριν.

15 Τί οὖν? ἁμαρτήσομεν, ὅτι οὐκ ἐσμεν ὑπο νόμον, ἀλλ' ὑπο χάριν? μὴ γενοιτο. οὐκ οἶδατε ὅτι ὡς παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακομὴν, δούλοι ἐστέ ὡς ὑπακούετε, ἢ τοῖς ἁμαρτίαις εἰς θάνατον, ἢ ὑπακομῇ εἰς δικαιοσύνην? χάρις δὲ τῷ Θεῷ, ὅτι ἢ τοῖς δούλοις τῆς ἁμαρτίας, ὑπήκουσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τυποῦ διδασκῆς. ἐλευθερωθέντες δὲ ἀπο τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσυνῇ. ἀνθρώπινον λέγω, διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν. ὥστε γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκα-

ing alive, he lives to the glory of God for ever. in like manner consider your selves as dead to sin; but alive to God, through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, by making you slaves to the lusts thereof. neither yield your members as instruments to iniquity: but yield yourselves unto God, as being alive after having been dead; and your members as instruments of righteousness. for then sin shall have no dominion over you: because you are not under the legal, but under the gospel dispensation.

What then? shall we sin, because we are not under the law, but under the gospel? by no means. know ye not, that to whom ye subject your selves vassals at command, his vassals you are whom you thus obey; the vassals either of sin to destruction, or of obedience to justification? but God be thanked, that you, who were the vassals of sin, have sincerely obeyed in the manner the gospel prescribed. being then set free from sin, ye became the servants of righteousness. (I allude to civil affairs, because of your unacquaintedness with spiritual matters :) as then you made

θαρσία και τη ανομία εκ την
 ανομίαν, ούτω νυν παρ-
 στησατε τα μελη υμων δουλα
 τη δικαιοσυνη εις αγιασμον.
 20 οτε γαρ δουλοι ητε της αμαρ-
 τιας, ελευθεροι ητε τη δικαιο-
 21 συνη. τινα ουν καρπον ει-
 χετε τοτε, εφ' ος νυν επαισ-
 χυνεσθε? το γαρ τελος εκει-
 22 νων, θανατος. νυνι δε ελευ-
 θερωθεντες απο της αμαρτιας
 δουλοθευτες δε τω Θεω, εχετε
 ν καρπον υμων εις αγιασ-
 μον, το δε τελος, ζωην αιω-
 23 νιον. τα γαρ οψωνια της α-
 μαρτιας, θανατος, το δε χα-
 ρισμα του Θεου, ζωη αιωνιος
 εν Χριστω Ιησου τω Κυριω
 ημων.

1 Η αγνοείτε, αδελφοι, ρι-
 νωσκουσι γαρ νομον λαλω,
 οτι ο νομος κυριευει του αν-
 θρωπου εφ' οσον χρονον ζη?
 2 η γαρ υπανδρος γυνη τω ζων-
 τι ανδρι δεδεσται νομω, εαν
 δε αποθανη ο ανηρ, κατηρ-
 3 γηται απο του νομου του αν-
 δρος· αρα ουν ζωντος του
 ανδρος μοιχαλως χρηματισει,
 εαν γενεται ανδρι ετερω, εαν
 δε αποθανη ο ανηρ, ελευθερα
 4 εστιν απο του νομου, του μη
 ειναι αυτην μοιχαλιδα, γενο-
 μενην ανδρι ετερω. ωστε, α-
 δελφοι μου, και υμεις θανα-
 τωθητε τω νομω δια του

σωματος

made your natural faculties
 subservient to impurity, and
 all manner of vice; make
 them now subservient to vir-
 tue and holiness. for when 20
 ye were the vassals of sin,
 ye were not in the service of
 virtue. what benefit had you 21
 then in those things whereof
 you are now ashamed? since
 they terminated all in death.
 but now being set free from 22
 sin, and actually in the ser-
 vice of God, the present ad-
 vantage you reap is holiness,
 and the future everlasting
 life. for the wages of sin is 23
 death: but the gift of God is
 eternal life through Jesus
 Christ our Lord.

Know ye not, brethren, 1
 (for I speak to Jews ac-
 quainted with the law) that
 the law hath authority over
 a man, till it be abrogated?
 now a married woman is 2
 bound by the law to her liv-
 ing husband: but if her hus-
 band dieth, she is released
 from the marriage-contract.
 wherefore she will be reputed 3
 an adulteress if she become
 another man's during her
 husband's life: but if her
 husband dies, she is clear
 from that law, from the im-
 putation of being an adul-
 teress, though she become an-
 other man's. thus, my bre- 4
 thren, the law is become
 dead

σωματος του Χριστου, εις
το γενεσθαι υμας ετερω τω εκ
νεκρων εφερθεντι, ινα καρπο-
5 φορησωμεν τω Θεω. οτε γαρ
ημεν εν τη σαρκι, τα παθη-
ματα των αμαρτιων τα δια
του νομου, εντρειβοτο εν τοις
μελεσιν ημων, εις το καρπο-
6 φορησαι τω θανατω. νυνι δε
κατηρηθημεν απο του νομου,
αποθανοντες εν ω κατειχομε-
θα, ωστε δουλευειν ημας εν
καινοτητι πνευματος, και ου
παλαιοτητι γραμματος.

7 Τι ουν ερομεν? ο νομος α-
μαρτια? μη γενοιτο, αλλα
την αμαρτιαν ουκ εγνων ει μη
δια νομου. την τε γαρ επιθυ-
μιαν ουκ ηδειν, ει μη ο νομος
ελεγεν, "ουκ επιθυμψεις."
8 αφορμην δε λαβουσα η αμαρ-
τια δια της εντολης, κατειρ-
γασατο εν εμοι πασαν επιθυ-
μιαν. χωρις γαρ νομου αμαρ-
9 τια νεκρα. εγω δε εζων χω-
ρις νομου ποτε, ελθουσης δε
της εντολης, η αμαρτια α-

dead with respect to you by
the body of Christ; that you
might be subject to another,
even to him who is raised
from the dead, that we should
bring forth fruit unto God.
for when we were in the car- 5
nal state of the law, the sin-
ful passions of that state set
our animal faculties to work
in the service of death. but 6
now we are delivered by the
death of the law, which held
us in bondage: that we might
serve according to the living
spirit, and not in the dead
letter of the law.

Do we then conclude, that 7
the law is the cause of sin?
by no means; but * I should
not have had such a notion
of sin, had it not been for
the law: for I should not
have known concupiscence was
a sin, unless the law had said,
"thou shalt not covet." but 8
sin receiving strength by the
commandment, wrought in
me all manner of concupif-
cence. for before the law sin
appear'd dead. then it was 9
I once liv'd secure; but when
the prohibition came, sin ex-
erted it self, and I was in a
dying

νεληνσεν.

* It is certain St. Paul does not here mean himself, tho' he speaks in the first person, to signify what would be offensive, if delivered in a direct way. instances of this figure you have Ch. iii. 7. 1 Cor. iii. 4. iv. 6. xiii. 2. Gal. ii. 18. so in this chapter, the law, death and sin are all represented as persons.

10 νεῖπσεν, ἐγὼ δὲ ἀπεθάνον,
 καὶ εὗρεθῃ μοι ἡ ἐντολὴ ἡ εἰς
 11 ὧν, αὕτη εἰς θάνατον, ἡ
 γὰρ ἁμαρτία ἀφορμὴν λαβού-
 σα διὰ τῆς ἐντολῆς, ἐξηπά-
 τησε με, καὶ δι' αὐτῆς ἀπέκ-
 12 τεῖνεν. ὥστε ὁ μὲν νόμος ἁ-
 γίος, καὶ ἡ ἐντολὴ ἁγία καὶ
 13 δίκαια καὶ ἀγαθὴ. τὸ οὖν
 ἀγαθόν, ἐμοὶ γέγονε θάνατος ?
 μὴ γένοιτο, ἀλλὰ ἡ ἁμαρ-
 τία, ἵνα φανῇ ἁμαρτία διὰ
 τοῦ ἀγαθοῦ μοι κατεργάζομε-
 νη θάνατον, ἵνα γενηταὶ καθ'
 ὑπερβολὴν ἁμαρτωλὸς ἡ ἁ-
 14 μαρτία διὰ τῆς ἐντολῆς. οἶ-
 δαμεν γὰρ ὅτι ὁ νόμος πνευμα-
 τικὸς ἐστίν, ἐγὼ δὲ σαρκικός
 εἰμι, πεπραμένος ὑπὸ τὴν ἁ-
 15 μαρτίαν. ὁ γὰρ κατεργάζο-
 μαι, οὐ γινώσκω : οὐ γὰρ ὁ θε-
 λῶ, τοῦτο πράσσω, ἀλλ' ὁ
 16 μισῶ, τοῦτο ποίω. εἰ δὲ ὁ
 οὐ θελῶ, τοῦτο ποίω, συμ-
 17 φημι τῷ νόμῳ ὅτι καλός. νυνὶ
 δὲ οὐκ ἐτι ἐγὼ κατεργάζομαι
 αὐτό, ἀλλ' ἡ οἰκουσα ἐν ἐμοὶ
 18 ἁμαρτία. οἶδα γὰρ ὅτι οὐκ
 οἶκει ἐν ἐμοί, τοῦτεστιν ἐν τῇ
 σαρκί μου, ἀγαθόν. τὸ γὰρ
 θελεῖν παρακεῖται μοι, τὸ δὲ
 κατεργάζεσθαι τὸ καλόν, οὐκ
 19 εὕρισκω. οὐ γὰρ, ὁ θελῶ,
 ποίω ἀγαθόν, ἀλλ' ὁ οὐ θελῶ
 20 κακόν, τοῦτο πράσσω. εἰ δὲ
 ὁ οὐ θελῶ ἐγὼ τοῦτο ποίω,
 οὐκ ἐτι ἐγὼ κατεργάζομαι αὐ-
 τό, ἀλλ' ἡ οἰκουσα ἐν ἐμοί

dying condition : and the com- 10
 mandment which leads to life
 was instrumental to my ruin.
 for sin getting power by the 11
 commandment, deceived me,
 and by it slew me. wherefore 12
 the law is holy ; and the
 commandment holy, and just,
 and good. was it then good 13
 that brought death upon me ?
 no, but it was sin, that sin
 might show it self by being
 able to bring death upon me
 by means of that which is
 good ; that sin, I say, by the
 commandment might appear
 to be exceedingly destructive.
 for we know that the law is 14
 spiritual : but I am carnal,
 sold a slave to sin. what I do 15
 I allow not : for what my
 mind leads me to, that do I
 not ; but what I have an a-
 version to, that I do. if then 16
 I do what I in my mind am
 against, the consent of my
 mind is, that the law is right.
 now then, it is not wholly I 17
 that do it, but the sinful pas-
 sions that dwell in me. for I 18
 experience, that in the car-
 nal part of me dwells no
 good : for it is familiar to
 me, to will, but not to exe-
 cute that which is good. for 19
 the good that I purpose to do,
 I do not : but the evil which
 I resolve against, that I do.
 now if I do that which my 20
 mind is against, it is not
 meerly

21 **ἁμαρτία.** εὐρισκῶ ἀρα τὸν νόμον τῷ θελῶντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν 22 **παρακεῖται.** συνιδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν 23 **ἔσω ἀνθρώπου.** βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσι μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὅντι ἐν τοῖς 24 **μέλεσι μου,** τάλαιπῶρος ἐγὼ ἄνθρωπος, τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου 25 **τούτου;** χάρις δὲ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἀρα οὐν αὐτός ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

1 Οὐδὲν ἀρα νῦν κατακρίμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κα- 2 **τὰ σαρκὰ περιπατοῦσιν,** ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἡλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 **τὸ γὰρ ἀδύνατον τοῦ νόμου,** ἐν ᾧ ποθεῖ διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιωματί σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ 4 **σαρκί.** ἵνα τὸ δίκαιωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σαρκὰ περιπατοῦ-

merely I that do it, but sin that dwells in me. I find 21 then a settled custom, that evil is objected in my way whenever I have a mind to act well: for my mind takes 22 delight in the law of God, but I perceive in the animal 23 part of me another law warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my animal part. O wretched man that I am, 24 what shall deliver me from this body of death? the di- 25 vine grace thro' Jesus Christ our Lord. so then, with the mind I my self am devoted to the law of God; tho' my carnal inclinations are enslaved to the law of sin.

Sentence of death therefore 1 shall not pass upon those christians who do not lead 2 a vicious life. for the christian dispensation of a spiritual life has set me free from the legal state of sin and death. God having sent his 3 own son invested with a body like that of sinful men, as a sacrifice for sin, thereby destroyed its power; which the law could not effect, human nature being in such a corrupted state. so that the moral obligations of the law might be fulfilled by us, in 4 living according to the spi- ritual,

5 σιν, ἀλλὰ κατὰ πνεῦμα. οἱ
 γὰρ κατὰ σὰρκα ὄντες, τὰ
 τῆς σαρκὸς φρονοῦσιν, οἱ δὲ
 6 κατὰ πνεῦμα, τὰ τοῦ πνευ-
 ματος. τὸ γὰρ φρονῆμα τῆς
 σαρκὸς, θάνατος, τὸ δὲ φρο-
 7 νῆμα τοῦ πνεύματος, ζωὴ
 καὶ εἰρήνη. διότι τὸ φρονῆ-
 μα τῆς σαρκὸς, ἐχθρὰ εἰς Θε-
 8 ον. τῷ γὰρ νόμῳ τοῦ Θεοῦ
 οὐκ ὑποτάσσεται, οὐδὲ γὰρ
 9 δύναται. οἱ δὲ ἐν σαρκὶ ὄν-
 τες, Θεῷ ἀρεταίου δύνανται.
 10 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί,
 ἀλλ' ἐν πνεύματι, εἰπερ πνευ-
 μα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ
 11 τις πνεῦμα Χριστοῦ οὐκ ἔχει,
 οὗτος οὐκ ἐστὶν αὐτοῦ. εἰ δὲ
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σω-
 μα νεκρὸν δι' ἁμαρτίαν, τὸ
 δὲ πνεῦμα, ζωὴ διὰ δικαιο-
 12 σουν. εἰ δὲ τὸ πνεῦμα τοῦ
 εἰσεναντὸς Ἰησοῦν ἐκ νεκρῶν οἰ-
 κει ἐν ὑμῖν, ὁ εἰσεναντὸς τὸν Χρισ-
 τὸν ἐκ νεκρῶν, ζωοποιήσει καὶ
 τὰ θνητὰ σώματα ὑμῶν, διὰ
 τοῦ ἐνοικούντος αὐτοῦ πνευ-
 ματος ἐν ὑμῖν.

12 Ἀλλὰ οὖν, ἀδελφοί, ὀφεί-
 13 λεται ἐσμεν οὐ τῇ σαρκί, τοῦ
 κατὰ σὰρκα ζῆν. εἰ γὰρ κα-
 τὰ σὰρκα ζήτε, μέλλετε ἀ-
 ποθνήσκειν· εἰ δὲ πνεύματι
 τῆς πρᾶξις τοῦ σώματος θα-
 νάτωτε,

ritual, and not the carnal
 tenor thereof: for they that
 are sensually affected, abandon
 themselves to sensuality,
 but the spiritual pursue their
 spiritual entertainments. now
 sensual inclinations lead to
 death; but spiritual affec-
 tions to a life of tranquillity.
 because a sensual disposition
 of mind is averse to God:
 for it is not subject to the
 divine law, nor indeed can
 it be. so that they who are
 in a carnal state, cannot be
 acceptable to the divine being.
 as for you, you are not in
 such a state, but in a spiri-
 tual one, provided the di-
 vine spirit dwell in you. now
 if any man have not the spi-
 rit of Christ, he is none of
 his. and if Christ be in you,
 tho' the body is mortal in conse-
 quence of sin; the spirit gives
 life by justification. for if the
 spirit of him that raised up
 Jesus from the dead, dwell in
 you; he that raised up Christ
 from the dead, shall likewise
 restore your mortal bodies to
 life, by his spirit that dwel-
 leth in you.

You are, therefore, bre-
 thren oblig'd to oppose your
 sensual passions; for if you
 lead a sensual life, you will
 be miserable: but if through
 the spirit you mortify the af-
 fections

14 *να τούτε, ἔσεσθε. ὅσοι γὰρ*
πνευματι Θεοῦ ἀγονται; ὅ-
 15 *σοι εἰσιν υἱοὶ Θεοῦ. οὐ γαρ-*
ελαβετε πνεῦμα δουλείας πα-
λιν εἰς φόβον, ἀλλ' ἐλαβετε
 16 *πνεῦμα υἱοθεσίας, ἐν ᾧ κρα-*
ζομεν, Ἀββὰ ὁ πατήρ. αὐτο
τὸ πνεῦμα συμμαρτυρεῖ τῷ
πνευματι ἡμῶν ὅτι ἐσμεν τέκ-
 17 *να Θεοῦ. εἰ δὲ τέκνα, καὶ*
κληρονόμοι, κληρονόμοι μὲν
Θεοῦ, συγκληρονόμοι δὲ Χρισ-
 18 *τοῦ, εἰπερ συμπάσχομεν, ἵνα*
καὶ συνδοξασθῶμεν. λογίζο-
μαι γὰρ ὅτι οὐκ ἀξία τὰ
παθήματα τοῦ νῦν καιροῦ
 19 *πρὸς τὴν μελλοῦσαν δόξαν α-*
ποκαλυφθῆναι εἰς ἡμᾶς. ἡ
γὰρ ἀποκαταδόκια τῆς κτι-
σεως τὴν ἀποκαλύψιν τῶν
υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.
 20 *τῇ γὰρ ματαιότητι ἡ κτίσις*
ὑπέταγη, οὐκ ἔκουσα, ἀλλὰ
διὰ τοῦ ὑποτάξαντα: ἐπ' ἐλ-
 21 *πίδι, ὅτι καὶ αὕτη ἡ κτίσις*
ἐλευθερωθήσεται ἀπὸ τῆς δου-
λείας τῆς φθορᾶς εἰς τὴν ἐλευ-
θερίαν τῆς δόξης τῶν τέκνων
 22 *τοῦ Θεοῦ. οἶδαμεν δὲ γὰρ*
ὅτι πᾶσα ἡ κτίσις συστε-
ναλεῖ καὶ συνώδινει ἀχρι τοῦ
 23 *νῦν. ὁ μόνον δὲ, ἀλλὰ καὶ*
αὐτοὶ τὴν ἀπαρχὴν τοῦ πνευ-
ματος ἔχοντες, καὶ ἡμεῖς αὐ-
τοὶ ἐν ἑαυτοῖς στεναζόμεν,
υἱοθεσίαν ἀπεκδεχόμενοι, τὴν
ἀπολυτῶσιν τοῦ σώματος

fections of corrupted nature,
you will be happy. as many 14
as are actuated by the spirit
of God, they are the sons of
God: for the spirit you have 15
received is not servile to keep
you still in fear; but it is
the spirit of adoption, where-
by we cry Abba, that is, fa-
ther. the same spirit testifies 16
to our spirit, that we are the
children of God. and if chil- 17
dren, then heirs; heirs of
God, and joint-heirs with
Christ; although we now suf-
fer with him, that we may al-
so be glorified with him. for 18
I consider, that the sufferings
of this present life are infinite-
ly over-ballanc'd by that glory
which shall hereafter be disco-
vered to us. mankind impa- 19
tiently desire that the divine
being would display himself
to his creatures, who were 20
not, by their own choice, ex-
pos'd to this uncertain state,
but by virtue of him, who
subjected them thereto: and 21
therefore hope to be removed
from this slavish condition of
mortality to the free inheri-
tance of divine glory. for we 22
know that the whole creation
groans, and labours with ge-
neral pain even to this day.
and not only they, but even 23
those who have the first fruits
of the spirit, even we our-
selves do inwardly groan for
the

24 ἡμῶν. τῇ γὰρ ἐλπίδι ἐσωθί-
μεν. ἐλπὶς δὲ βλέπομένη, οὐκ
ἐστὶν ἐλπὶς, ὅ γὰρ βλέπει τις,
25 τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ
βλέπομεν, ἐλπίζομεν, δι' ὑ-
πομονῆς ἀπεκδεχόμεθα.

*the fruit of our adoption, by
the deliverance of our body
from corruption. for we are 24
saved but by hope: but hope
supposes things not yet present;
for how can a man hope for
what he has now in posses-
sion? but if we hope for 25
what is yet to come, our pa-
tience does necessarily inter-
vene.*

26 Ὡσαύτως δὲ καὶ τὸ πνευ-
μα συναντιλαμβάνεται ταῖς
ἀσθενείαις ἡμῶν, τὸ γὰρ τι
προσευξόμεθα καθὼς δεῖ, οὐκ
οἶδαμεν, ἀλλ' αὐτὸ τὸ πνευ-
μα ὑπερεντυγχάνει ὑπὲρ ἡμῶν
27 στεναγμοῖς ἀλαλπτοῖς. ὃ δὲ
ἐρευνῶν τὰς καρδίας, οἶδε τι
τὸ φρόνημα τοῦ πνεύματος,
ὅτι κατὰ Θεοῦ ἐντυγχάνει ὑ-
πὲρ ἁγίων.

** The spirit likewise softens 26
our afflictions: for being at
a loss to apply for the most
proper relief; the spirit it
self affects us with those pious
ejaculations, which we can't
well express. and he that 27
penetrates into the heart ap-
proves what the spirit desires,
because what he demands for
the saints is agreeable to the
divine will.*

28 Οἶδαμεν δὲ ὅτι τοῖς ἀγα-
πῶσι τὸν Θεὸν πάντα συνερ-
γεῖ εἰς τὸ ἀγαθόν, τοῖς κατὰ
29 προθεσίην κλητοῖς οὖσιν, ὅτι
οὐκ ἥ προεγνώ, καὶ προωρίσε
συμμορφους τῆς εἰκόνος τοῦ
υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐ-
τὸν πρωτοτοκοῦ ἐν πολλοῖς
30 ἀδελφοῖς. οὓς δὲ προωρίσε,
τούτους καὶ ἐκάλεσε, καὶ οὓς
ἐκάλεσε, τούτους καὶ ἐδικαι-
ώσεν, οὓς δὲ ἐδικαίωσε, τού-
τους καὶ ἐδόξαζε.

*We know too, that all 28
things co-operate for the good
of those who love God, who,
pursuant to his purpose, has
now called them: for whom he 29
before approv'd, he predif-
pos'd to follow † the example
of his son, who was to con-
duct them all as their ‡ elder
brother; but whom he pre- 30
dispos'd, he calls: and whom
he has call'd, he justifies:
and whom he has justified,
he glorifies.*

Ti

What

* See ver. 16. † Phil. iii. 10, 12.
‡ Ch. vii. 15. xi. 2.

‡ v. 17. Heb. ii. 9, 10.

31 Τι οὖν ἐροῦμεν πρὸς ταυ-
 32 τα? εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς
 καθ' ἡμῶν? ὅς γε τοῦ ἰδίου
 υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑ-
 περ ἡμῶν πάντων παρέδωκεν
 αὐτὸν, πῶς οὐκ καὶ σὺν αυ-
 τῷ τὰ πάντα ἡμῖν χάρισε-
 33 ται? τίς ἐγκαλέσει κατὰ
 ἐκλεκτῶν Θεοῦ? Θεὸς ὁ δι-
 34 καιῶν? τίς ὁ κατακρινῶν?
 Χριστὸς ὁ ἀποθάνων, μαλ-
 λον δὲ καὶ ἐφθάρκας, ὅς καὶ ἐσ-
 τιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ
 35 ἐντυγχάνει ὑπὲρ ἡμῶν. τίς
 ἡμᾶς χωρίσει ἀπὸ τῆς ἀγά-
 πης τοῦ Χριστοῦ? θλίψις, ἡ
 στενοχωρία, ἡ διωγμός, ἡ
 λῆξις, ἡ ῥυτίσις, ἡ κίνδυνος,
 36 ἡ μάχη; καθὼς γέγραπ-
 ται, "ὅτι ἕνεκα σου θανα-
 " τοῦμεθα ὅλην τὴν ἡμέραν,
 " ἐλοισθήμεν ὡς πρόβατα
 37 " σφαγῆς." ἀλλ' ἐν του-
 τῇς πάσιν ὑπερνικῶμεν διὰ
 38 τοῦ ἀγαπῶντος ἡμᾶς. πε-
 πεισμαι γάρ τι οὔτε θάνατος,
 οὔτε ζῶη, οὔτε ἀγγελοὶ, οὔτε
 ἀρχαὶ, οὔτε δυνάμεις, οὔτε
 ἐξουσίαι, οὔτε μέλλοντα,
 39 οὔτε ὑψώματα, οὔτε βάθος,
 οὔτε τίς κτίσις ἕτερα δύνη-
 σεται ἡμᾶς χωρίσαι ἀπὸ τῆς
 ἀγάπης τοῦ Θεοῦ, τῆς ἐν
 Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡ-
 μῶν.

1 Ἀληθεῖαν λέγω ἐν Χριστῷ,
 οὐ ψευδομαι, συμμαρτυροῦ-
 σης

*What shall we conclude 31
 then from this? if God be
 for us, who can be against
 us? he that spared not his 32
 own son, but delivered him
 up for us all, will he not
 with him likewise freely give
 us all things? who shall 33
 plead against God's elect?
 shall God who justifieth them?
 who shall condemn them? 34
 shall Christ that died, yea
 rather, that is risen again,
 who is even at the right hand
 of God, and makes inter-
 cession for us? what shall 35
 separate us from the love of
 Christ? shall tribulation, or
 distress, or persecution, or
 famine, or penury, or peril,
 or sword? for as it is writ- 36
 ten *, "for thy sake we are
 "sacrificed every day; we
 "are counted as sheep for
 "the slaughter:" yet after 37
 all we are more than con-
 querors, through him that
 loved us. for I am fully per- 38
 suaded, that neither death,
 nor life, nor angels, nor prin-
 cipalities, nor powers, nor
 things present, nor things to
 come, neither the high, nor 39
 the low, nor any other crea-
 ture, shall be able to separate
 us from the love of God by
 Christ Jesus our Lord.*

*I call Christ, and the ho- 1
 ly spirit to witness with my*

D cok-

- σης μοι της συνειδήσεως μου
 2 ἐν πνεύματι ἄνω, ὅτι λυπη
 μοι ἐστὶ μεγάλη, καὶ ἀδια-
 λειπτος ὁδύνη τῇ καρδίᾳ μου.
 3 ψυχομην γὰρ αὐτὸς ἐγὼ ἀνα-
 θεμα εἶναι ἀπὸ τοῦ Χριστοῦ
 ὑπὲρ τῶν ἀδελφῶν μου τῶν
 4 συγγενῶν μου κατὰ σάρκα, οἱ
 τινες εἰσιν Ἰσραηλίται, ὧν ἡ
 υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ
 διαθήκαι, καὶ ἡ νομοθεσία,
 καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελ-
 5 λιαί, ὧν οἱ πατέρες, καὶ ἐξ
 ὧν ὁ Χριστὸς τὸ κατὰ σαρ-
 κα, ὁ ὧν ἐπὶ πάντων Θεὸς
 εὐλογητὸς εἰς τοὺς αἰῶνας.
 ἀμήν.
 6 Οὐχ οἶον δὲ ὅτι ἐκπεπτῶκεν
 ὁ λόγος τοῦ Θεοῦ, οὐ γὰρ
 πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
 7 Ἰσραὴλ, οὐδ' ὅτι εἰσὶ σπέρ-
 μα Ἀβραάμ, πάντες τέκνα,
 " ἀλλ' ἐν Ἰσαὰκ κληθήσεται
 8 " σοὶ σπέρμα." τοῦτεστιν,
 οὐ τὰ τέκνα τῆς σαρκός,
 ταῦτα τέκνα τοῦ Θεοῦ, ἀλ-
 9 λα τὰ τέκνα τῆς ἐπαγγελίας,
 ὁρίζεται εἰς σπέρμα, ἐπαγ-
 γελίας γὰρ ὁ λόγος οὗτος, " κα-
 10 " τὰ τὸν καιρὸν τούτου ἐ-
 " λεύσομαι, καὶ ἔσται τῇ
 10 " Σάρᾳ υἱός." οὐ μόνον δέ,
 ἀλλὰ καὶ Ρεβέκκα, ἐξ ἑνὸς
 κοίτην ἐχούσα, Ἰσαὰκ τοῦ
 11 πατρὸς ἡμῶν. μηπὼ γὰρ
 γεννηθέντων, μηδὲ πραῶντων
 conscience, that I speak the
 truth without guile, when I
 say, that I have great bea- 2
 vinefs, and continual sorrow
 in my heart. for I could wish 3
 to be as one anathematiz'd
 from the christian church for
 my breibren, who are of the 4
 same race as my self, who
 are Israelites; who had the
 adoption, the glory, the co-
 venants, the law, the form
 of divine worship, and the
 promises; who are the off- 5
 spring of the patriarchs, and
 of whom as to the flesh Christ
 came, * who is over all,
 God blessed for ever. Amen.
 However, the divine pro- 6
 mise cannot but have its ef-
 fect. for they are not the
 whole of Israel, who are
 descended from Israel; nei- 7
 ther are they who are the
 race of Abraham, all chil-
 dren: but 'tis said, " in I-
 8 " saac shall thy posterity be
 " called." that is, the chil- 8
 dren by natural descent are
 not thereby the children of
 God: but the children of the
 promise are alone considered
 as his posterity. for the words 9
 of the promise run thus, " at
 10 " this time I will come, and
 " Sara shall have a son." 10
 this appears too from the case
 of Rebecca, who conceived
 twins by our father Isaac. for 11
 before

τι αγαθον η κακον, ινα η κατ'
 εκλογην προθεσις του Θεου
 12 μενη, ουκ εξ εργαων, αλλ' εκ
 " του καλουντος, ερρηθη αυτη,
 " οτι ο μειζων δουλευσει τω
 13 " ελασσονι," καθως γεγραπ-
 " ται, " του Ιακωβ ηγαπησα,
 " τον δε Ησαυ εμισησα."

14 Τι ουν ερουμεν? μη αδικια
 παρα τω Θεω? μη γενοιτο,
 15 τω γαρ Μωση λεγει, " ελεη-
 " σω ον αν ελεω, και οικτει-
 16 " ρησω ον αν οικτειρω." α-
 ρα ουν ου του θελοντος, ουδε
 του τρεχοντος, αλλα του ε-
 17 λεοντος Θεου. λεγει γαρ η
 γραφη τω Φαραω, " οτι εις
 " αυτο τουτο εξηγειρα σε,
 " οπως ενδειξωμαι εν σοι την
 " δυναμιν μου, και οπως δι-
 " αγγελη το ονομα μου εν
 18 " παση τη γη." αρα ουν
 ον θελει, ελεει, ον δε θελει,
 σκληρυνει.

19 Ερεις ουν μοι, τι επι μεμ-
 οφεται? " τω γαρ βουλημα-
 " τι αυτου τις ανθεστηκε?"
 20 μενουσθε, ω ανθρωπε, συ τις

before they were born, and
 had done neither good or evil,
 that the distinction which
 God had purposed to make
 might appear to be, not in
 consideration of their actions,
 but of his own free call, it 12
 was said to her, " the elder
 " shall serve the younger."
 as it is written, " " Jacob 13
 " have I loved, but Esau I
 " have discarded."

What do we say then? 14
 is there injustice in God?
 God forbid. for he saith to 15
 Moses, † " I will show fa-
 " vour to whom I will show
 " favour, and I will have
 " compassion on whom I will
 " have compassion." so that 16
 this is a matter not dependent
 on him that wills or runs, but
 on God, who shews mercy. for 17
 'tis said in scripture to Pha-
 raoh †, " even for this same
 " purpose have I raised thee
 " up, that I might shew my
 " power in thee, and that
 " my name might be declared
 " throughout all the earth."
 thus some he pursues with his 18
 favours, and abandons others
 to their obduracy, according
 as he thinks fit.

But you will object, why 19
 does he then find fault? for ‡
 " who can resist his will?"
 nay, but, O man, who art 20
 thou

* Mal. i. 2, 3.

† Exod. xxxiii. 19.

‡ Gen. i. 19. 2 Chron. xx. 6,

- εἰ ὁ ἀνταποκρινόμενος τῷ
 Θεῷ? μὴ εἶπὲν τὸ πλάσμα τῷ
 πλάσαντι, "ΤΙ ΜΕ ΕΠΟΙΗΣΑΣ
 21 "Οὕτως?" ἢ οὐκ ἔχει ἐξ-
 ουσίαν ὁ κεραμεὺς τοῦ πη-
 λου, ἐκ τοῦ αὐτοῦ φυρα-
 ματος ποιῆσαι, ὁ μὲν εἰς
 τιμὴν σκευὸς, ὁ δὲ εἰς ἀ-
 22 τιμίαν? εἰ δὲ θελὼν ὁ Θεὸς
 ἐνδείξασθαι τὴν ὀργὴν, καὶ
 γνωρίσαι τὸ δυνατόν αὐτοῦ,
 πνεῖκεν ἐν πολλῇ μακροθυμίᾳ
 σκευὴ ὀργῆς κατηρτισμένα εἰς
 23 ἀπώλειαν, καὶ ἵνα γνωρίσῃ
 τὸν πλοῦτον τῆς δόξης αὐ-
 τοῦ ἐπὶ σκευῇ ἐλεους, ἃ προ-
 24 ἡτοίμασεν εἰς δόξαν? οὐ καὶ
 ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ
 Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.
 25 ὥς καὶ ἐν τῷ Ὡση λεγεί,
 "καλέσω τὸν οὐ λαὸν μου,
 " λαὸν μου, καὶ τὴν οὐκ ἡ-
 " γαπημένην, ἡγαπημένην.
 26 " καὶ ἐστὶν, ἐν τῷ τοπῷ οὗ
 " ἐρρήθη αὐτοῖς, οὐ λαὸς μου
 " ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ
 27 " Θεοῦ ζῶντος." Ἡσαίας
 " δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ,
 " εἰν ἡ ὁ ἀριθμὸς τῶν υἱῶν
 " Ἰσραὴλ ὡς ἡ ἀμμος τῆς
 " θαλάσσης, τὸ κατὰ-
 28 " λείμμα σωθήσεται. λο-
 " γον γὰρ συντελῶν καὶ
 " συντεμνῶν ποιήσει Κύριος
- thou, to raise a dust against
 heaven? shall the pitcher
 say to him that formed it,
 " why hast thou made me
 " thus?" is not the potter 21
 the master of his own clay,
 of the same mass to make
 one vessel for use and orna-
 ment, and another for a meaner
 purpose? if the divine Being 22
 has patiently bore with those
 objects of his displeasure, that
 had been working out their
 own destruction, why may he
 not reveal himself to make
 them feel his vindictive pow-
 er, and display his infinite 23
 goodness to such objects of
 mercy, as he had prepared for
 glory? to such as we, whom 24
 he has called, both from a-
 mong the Jews, and from a-
 mong the Gentiles. as he saith 25
 himself in Osee, * " I will
 " call them my people, which
 " were not my people; and
 " her, beloved, which was
 " not beloved. and it shall 26
 " come to pass, that in the
 " place where it was said
 " unto them, ye are not my
 " people; there shall they be
 " called, the children of the
 " living God." Esaias also 27
 breaks out concerning Israel,
 " † tho' the number of the
 " children of Israel be as the
 " sand of the sea, a remnant
 " only shall be saved. for in 28*
- " ἐπὶ
 * Ch. ii. 23. † Ch. x. 22.

29 “ ἐπὶ τῆς γῆς.” καὶ καθὼς
προεῖρηκεν Ἠσαίας, “ εἰ μὴ
“ Κύριος Σαβαωθ ἐγκατελι-
“ πεν ἡμῖν σπέρμα, ὡς Σο-
“ δομα ἀν’ ἐγενήθημεν, καὶ
“ ὡς Γομορρᾶ ἀν’ ὠμοιωθη-
“ μεν; ”

30 Τί οὖν εὑρομεν; ὅτι ἔθνη
τὰ μὴ διώκοντα δικαιοσύνην,
κατέλαβε δικαιοσύνην, δι-
καιοσύνην δὲ τὴν ἐκ πίστεως.

31 Ἰσραὴλ δὲ διώκων νόμον δι-
καιοσύνης, εἰς νόμον (δικαιο-
32 σύνης) οὐκ ἐφθάσε; διατί;
ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ
ἔργων (νόμου) προσεκοψαν γάρ
τῷ λίθῳ τοῦ προσκομματός.

33 καθὼς γέγραπται, “ ἴδου, τι-
“ θήμι ἐν Σιών λίθον προσ-
“ κομματός, καὶ πέτραν
“ σκανδαλοῦ, καὶ πᾶς ὁ πίσ-
“ τεύων ἐπ’ αὐτῷ, οὐ κα-
“ ταισχυνθήσεται.”

1 Ἀδελφοί, ἡ μὲν εὐδοκία
τῆς ἐμῆς καρδίας, καὶ ἡ ἀποσις
ἡ πρὸς τὸν Θεόν, ὑπὲρ τοῦ
Ἰσραὴλ ἐστὶν εἰς σωτηρίαν.

2 μαρτυρῶ γάρ αὐτοῖς ὅτι ἤπ-
λουν Θεοῦ ἐχουσιν, ἀλλ’ οὐ

3 κατ’ ἐπίγνωσιν. ἀγνοοῦντες
γάρ τὴν τοῦ Θεοῦ δικαιο-
σύνην, καὶ τὴν ἰδίαν (δικαι-
οσύνην) ἠπτοῦντες στήσαι,
τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐκ

4 ὑπετάγησαν. τέλος γάρ νο-
μου

“ ballancing the account, the
“ Lord will leave a small
“ remainder upon the land.”
and as Esaias said before †, 29
“ except the God of heaven
“ had left us a remnant, we
“ had been as Sodom, and
“ brought to the state of Go-
“ morrha.”

What shall we hence con- 30
clude? that the Gentiles who
sought not after justice, have
obtained justice, even to that
which is by faith: but Israel, 31
who followed the law of jus-
tice, hath not attained to the
law of justice. why? be- 32
cause they sought it not by
faith, but indeed by the works
of the law: for they stumbled
at that stumbling-stone; as it 33
is written *, “ behold, I lay
“ in Sion a stumbling-stone,
“ and a rock of offence: and
“ whosoever believeth in
“ him, shall not be ashamed.”

Brethren, my hearty de- 1
fire and prayer to God for Is-
rael is, that they may be
saved. for I bear them wit- 2
ness, that they have a zeal for
God, but not guided by true
knowledge. because being igno- 3
rant of the justice which is of
God, and going about to esta-
blish a justification of their
own, they have not submitted
themselves to that which is of
God. for the end of the law 4
was

† Isa. i. 9.

* Ch. viii. 14. xxviii. 16.

μου Χριστος, εις δικαιοσυνην παντι τῷ πιστευοντι.

was to bring men to Chriſt, that every one who believeth, might be justified.

- 5 Μωſης γαρ γραφει την δικαιοσυνην την εκ του νομου, " οτι ο ποιηſας ανθρωπος, 6 " ζηſεται εν αυτη." η δε εκ πifteως δικαιοσυνη ουτω λεγει, " μη ειπης εν τη καρδια σου, τις αναβηſεται εις τον ουρανον? τουτ' εſτι Χριſτον καταβαρειν. 7 " η, τις καταβηſεται εις την αβυſſον? τουτ' εſτι Χριſτον εκ νεκρων αναβαρειν." 8 " αλλα τι λεγει? εγγω σου το ρημα εſτιν εν τῷ ſτοματι σου, και εν τη καρδια σου, " τουτ' εſτι το ρημα της 9 πifteως ο κηρυſſομεν, οτι εαν ομολογηſης εν τῷ ſτοματι σου Κυριον Ιηſουν, και πifteυſης εν τη καρδια σου οτι ο Θεος αυτον ηγειρεν εκ 10 νεκρων, ſωθηſη. καρδια γαρ πifteυεται εις δικαιοσυνην, ſτοματι δε ομολογεται εις 11 ſωτηριαν. λεγει γαρ η γραφη, " πας ο πifteυων επ' αυτω, ου καταιſχυθηſεται."

- 12 Ου γαρ εſτι διαſτολη Ιουδαιου τε και Ελληνος, ο γαρ αυτος Κυριος παντων, πλουτων εις παντας τους επικαλουμενους

For Moſes deſcribes the 5 juſtice that was to be had by the law, thus *: " the man " who performeth the things " here required, ſhall have " life thereby." but the juſtification which is by faith, 6 ſpeaks in this manner; " ſay " not in thine heart, who " ſhall aſcend into heaven, " in order to bring Chriſt " down from above? or, 7 " who ſhall deſcend into the " deep, in order to bring up " Chriſt again from the " dead?" what does it ſay 8 " more? the word is nigh thee, " let it be in thy mouth and in " thy heart:" that is the word of faith which we preach, for 9 if you openly confeſs, that Jeſus is the Lord, and ſincerely believe, that God has raiſed him from the dead, 10 you ſhall be ſaved. for with the heart man believeth unto 11 righteousneſs, and with the mouth confeſſion is made unto ſalvation. for the ſcripture ſaith †, " whoſoever believeth on him, ſhall not be " aſhamed."

In reality there is no difference between the Jew and the Gentile: they have all the ſame Lord, who is bountiful

* Deut. xxx. 12.

† Eſa. xxvii. 16.

13 λουμενους αυτον. " πας γαρ
 " ος αν επικαλεσηται το ο-
 " νομα Κυριου, σωθησεται."

bountiful to all that call up-
 on him. * " whoever shall
 " call upon the name of the
 " Lord, shall be saved."

14 Πως ουν επικαλεσονται εις
 ον ουκ επιστευσαν? πως δε
 πιστευσουσιν ου ουκ ηκου-
 σαν? πως δε ακουσουσι χω-

But how, say you, shall
 they call on him on whom
 they have not believed? and
 how shall they believe in him

15 εις κηρυσσοντος? πως δε κη-
 ρυξουσιν, εαν μη αποστα-
 λωσι? καθως γεγραπται, " ως
 " ωραιαι οι ποδες των ευ-
 " αγγελιζομενων ειρηνην, των

of whom they have not heard?
 and how shall they bear with-
 out a preacher? and how
 shall they preach except they
 be sent? as it is written †,

16 " ευαγγελιζομενων τα α-
 " γαθα." αρα η πιστις εξ
 ακοης, η δε ακοη δια ρη-

" how beautiful are the feet
 " of those who preach the
 " gospel of peace, and bring
 " glad tidings of good things!"

17 ματος Θεου. αλλ' ου παν-
 τες υπηκουσαν τω ευαγ-
 γελιω. Ησαιας γαρ λεγει,
 " Κυριε, τις επιστευσε τη
 " ακοη μου." αλλα λεγω,

" 'tis true, faith comes by
 preaching, and preaching is by
 the divine appointment. but
 all do not obey the gospel. for

18 μη ουκ ηκουσαν? μενουσθε,
 " εις πασαν την γην εξηλθεν
 " ο φθορος αυτων, και εις
 " τα περατα της οικουμενης

Esaïas saith, " Lord, who
 " hath believed our report?"
 I reply, have they not heard? 18
 on the contrary, " their voice
 " spread thro' all the earth,

19 " τα ρηματα αυτων." αλ-
 λα λεγω, μη ουκ εγνω Ισρα-
 ηλ? πρωτος Μωσης λεγει,
 " εγω παρακλησω υμας
 " επ' ουκ εθνει, επι εθνει α-
 " συνετω παροργισω υμας."

" and their words to the re-
 motest inhabitants there-
 " of †." but still I ask, did 19
 not Israel know this? first, ‡
 Moses saith, " I will pro-
 " voke you to jealousy, by
 " those that are no people,

20 Ησαιας δε αποτολμα, και
 λεγει, " ευρηθην τοις εμε μη
 " ζητουςιν, εμφανης εγενο-
 " μην τοις εμε μη επερωτω-

" and by a foolish nation I will
 " anger you." || but Esaïas is 20
 more express, and says, " I
 " was found of them that
 " sought me not; I was
 " made manifest to them that

" σι."

" asked

* Joel ii. 32.
 † Isa. lxx. 1, 2.

‡ Isa. lii. 7.

‡ Psal. xix. 5.

‡ Deut. xxxii. 21.

- 21 "σι." προς δε τον Ισραηλ λεγει, "ολην την ημεραν εξε-
 "πετασα τας χειρας μου
 "προς λαον απειθουντα και
 "αντιλεγοντα."
- 1 Δεγω ουν, μη απωσατο ο
 Θεος τον λαον αυτου? μη
 γενοιτο. και γαρ εγω Ισραηλι-
 της ειμι, εκ σπερματος Αβρα-
 2 αμ, φυλης Βενιαμιν. ουκ α-
 πωσατο ο Θεος τον λαον αυ-
 του, ον προεγνω. η ουκ οίδα-
 τε εν Ηλια τι λεγει η γραφη?
 3 ως εντυγχανει τω Θεω κατα
 του Ισραηλ, (λεγων,) "Κυ-
 "ριε, τους προφητας σου
 "απεκτειναν, και τα θυσι-
 "αστηρια σου κατεσκα-
 "ψαν: καγω υπελειφθην
 "μονος, και ζητουσι την
 4 "ψυχην μου." αλλα τι
 λεγει αυτω ο χρηματισμος?
 "κατελιπον εμαυτω επτα-
 "κισχιλιους ανδρας, οιτινες
 "ουκ εκαμψαν γονυ τη Βα-
 5 "αλ." ουτως ουν και εν
 τω νυν καιρω λειμμα κατ' εκ-
 6 λογην χαριτος γεγονεν. ει δε
 χαριτι, ουκ ετι εξ ερων, ε-
 πει η χαρις ουκ ετι ρινεται
 χαρις.
- 7 "Τι ουν, ο επιζητει Ισ-
 "ραηλ, τουτου ουκ επετυ-
 "χεν;" η δε εκλογη επετυ-
 "χεν, δι δε λοιποι επωρωθη-
 8 σαν, καθως γεγραπται, "ε-
 "δωκεν αυτοις ο Θεος πνευ-
 "μα κατανυξως, οφθαλμους
 "του
- "asked not after me. and 21
 to Israel he says, "all day
 "long I have stretched forth
 "my hands to an incredulous
 "and rebellious people."
 You will say then, hath 1
 God discarded his people?
 by no means. for I my self
 am an Israelite, of the posse-
 rity of Abraham, of the tribe
 of Benjamin. God hath not 2
 discarded his people whom he
 formerly approv'd. don't you
 know what the scripture says
 of Elias? how he complain'd
 to God against Israel, in these 3
 words, * "Lord, they have
 "killed thy prophets, and
 "dugged down thine altars;
 "and I alone am left, and
 "they seek my life also."
 but what said the oracle to 4
 him? "I have reserved to
 "my self seven thousand
 "men, who have not bowed
 "the knee to Baal." in like 5
 manner at this time there is
 also a remnant chosen by the
 divine favour; and if it be 6
 by favour, it is not upon the
 account of merit. for then
 mercy would not be mercy.
- "What then, hath not Is- 7
 rael obtained what he
 "sought for?" no, but the
 chosen remnant have obtain-
 ed it, and the rest are ob-
 durate to this day, as it is 8
 written †, "God hath gi-
 "ven

* 1 Kings xix. 10, 18.

† Isa. vi. 9.

- 9 “ του μη βλέπειν, και ωτα
 “ του μη ακουειν, έως της
 “ σημερον ημερας.” και Δα-
 βιδ λεγει, “ γινθητω η τρα-
 πεζα αυτων εις παριδα,
 “ και εις θηραν, και εις σκαν-
 “ δαλον, και εις ανταποδομα
 10 “ αυτοις. σκοτισθητωσαν
 “ οι οφθαλμοι αυτων του μη
 “ βλέπειν, και τον νωτου
 “ αυτων δια παντος συγκαμ-
 “ ψον.”
 11 Λεγω ουν, “ μη επταισάν,
 “ ινα πεσωσι;” μη γενοιτο.
 αλλα τω αυτων παραπτω-
 ματι η σωτηρια τοις εθνεσιν,
 εις το παραλπωσαι αυτοις.
 12 ει δε το παραπτωμα αυ-
 των πλουτος κοσμου, και το
 ητημα αυτων πλουτος εθνων,
 ποσω μαλλον το πληρωμα
 13 αυτων? υμιν γαρ δε λεγω
 τοις εθνεσιν, εφ’ οσον μεν ειμ
 εγω εθνων αποστολος, την
 14 διακονιαν μου δοξασω, ειπως
 παραλπωσω μου την σαρ-
 κα, και σωσω τινας εξ αυ-
 15 των. ει γαρ η αποβολη αυ-
 των, καταλλαγη κοσμου, τις
 η προσληψις, ει μη ζωη εκ
 νεκρων?
- “ *ven them up to a state of*
 “ *insensibility; so that their*
 “ *eyes could not see; and*
 “ *their ears could not hear.”*
 and David says *, “ let 9
 “ *their table be made a snare,*
 “ *and a trap, and a gin,*
 “ *and a recompence for their*
 “ *iniquity. let their eyes be* 10
 “ *darkened, so as not to see,*
 “ *and let their back be con-*
 “ *tinually bowed down.”*
 You will say then, “ were 11
 “ *they suffer’d to stumble*
 “ *meerly for their ruin?”*
 no: but that thro’ their fall,
 salvation might be offer’d
 to the Gentiles, in order to
 provoke their † emulation.
 now if their fall be to the 12
 advancement of the world,
 and the † few converts a-
 mong them bring in whole
 numbers of the Gentiles: how
 much more so will it be,
 when the Jewish body reco-
 ver? this concerns you Gen- 13
 tiles. for as I am the apostle
 of the Gentiles, I should do
 honour to my character, if I 14
 could by any means excite the
 emulation of my dear coun-
 trymen, in order to save
 some. for, if by rejecting 15
 them, the world may be re-
 conciled; what shall their
 restoration be, but a general
 resurrection? Now

* Psal. lxxix. 23.

† Ch. x. 19.

† Isa. xxxi. 8. their young men shall be few. εις ητήμα. Lxx.

16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ
το φυράμα, καὶ εἰ ἡ ῥίζα ἁ-
17 γία, καὶ οἱ κλάδοι. εἰ δὲ τι-
νες τῶν κλάδων ἐξεκλασθη-
σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνε-
κεντρίσθης ἐν αὐτοῖς, καὶ συγ-
κοινωνὸς τῆς ῥίζης καὶ τῆς πί-
18 στος τῆς ἐλαίας ἐγενου, μὴ
κατακαυχῶ τῶν κλάδων. εἰ
δὲ κατακαυχᾶσαι, οὐ σὺ τῇ
ρίζαν βασταλεῖς, ἀλλ' ἡ ῥί-
19 ζα σε. εἰς οὖν, "ἐξεκλασ-
"θησαν οἱ κλάδοι, ἵνα ἐγώ
20 "ἐκεντρίσθω." καλῶς, τῇ
ἀπιστίᾳ ἐξεκλασθησαν, σὺ
δὲ τῇ πίστει ἐστήκας, μὴ
ὑψηλοφρονεῖς, ἀλλὰ φοβοῦ.
21 εἰ γάρ ὁ Θεὸς τῶν κατὰ φύσιν
κλάδων οὐκ ἐφείσατο, μῆπως
22 οὐδὲ σοὺ φείσεται. ἰδὲ οὖν
χρηστότητα καὶ ἀποτομὰν
Θεοῦ, ἐπὶ μὲν τοὺς πεσόντας,
ἀποτομὰν, ἐπὶ δὲ σε, χρη-
στότητα, εἰ ἐπιμεινῇς τῇ
χρηστότητι, ἐπεὶ καὶ σὺ ἐκ-
23 κοπήσῃ. καὶ ἐκεῖνοι δὲ, εἰ
μὴ ἐπιμεινωσὶ τῇ ἀπιστίᾳ,
ἐκεντρίσθησονται. δυνατὸς
γάρ ἐστιν ὁ Θεὸς πάλιν ἐκεν-
24 τρῖσαι αὐτοὺς. εἰ γάρ σὺ ἐκ
τῆς κατὰ φύσιν ἐξεκοπῆς ἀγρι-
ελαιοῦ, καὶ παρὰ φύσιν ἐνε-
κεντρίσθης εἰς καλλιελαιον,

Now if the * first-fruits 16
be holy, so is the whole pro-
duct: and if the root be ho-
ly, so are the branches. if 17
then, some of the branches
are broken off, and thou like
a wild olive, were grafted
in their place to partake of
the root and sap of the olive-
stock; don't triumph over the 18
branches: or if you do, re-
member the root is not de-
pendent upon you, but you
upon the root. you will say 19
then, "the branches were
"broken off, that I might
"be grafted in." well, be 20
it so, for their incredulity
they were broken off, and
you by faith stand firm: be
not then elated, but let this
be your fear, lest God should 21
not spare you, since he did
not spare even the natural
branches. consider then the 22
divine benignity, and his se-
verity: his severity to those
who fell, and his benignity
to you, provided you adhere
thereto; otherwise you likewise
will be lopt off. nay, even 23
the Jews, if they don't con-
tinue still incredulous, shall
be grafted in: since divine
power can graft them in a-
gain. for if you were taken 24
from the wild olive, which
was natural to you, to be
grafted into a good olive-stock
of

ποσῶ μαλλον ὧτοι οἱ κατα
φυσιν, ἐγκεντρίσθησονται τῇ
ἰδίᾳ ἐλαίᾳ?

of a different nature, with
how much greater reason shall
these who are the natural
branches, be grafted into their
own olive-tree?

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,
ἀδελφοί, τὸ μυστήριον του-
το, ἵνα μὴ πτε παρ' ἑαυτοῖς
φρονιμοί, ὅτι πῶρως ἀπο-
κερῶν τῷ Ἰσραὴλ γεγενῆσθαι, ἀ-
χρεῖς οὐ τὸ πληρῶμα τῶν ἐθ-

26 νῶν εἰσελθῇ. καὶ οὕτω πᾶς
Ἰσραὴλ σωθῆσεται. καθὼς
γεγραπται, " ἦξει ἐκ Σιών ὁ

27 " ῥυομενός, καὶ ἀποστρεψεί
" ἀσεβείας ἀπο Ἰακώβ. καὶ
" αὐτὴν αὐτοὶς ἡ παρ' ἐμοῦ
" διαθήκη, ὅταν ἀφελῶμαι
" τὰς ἁμαρτίας αὐτῶν."

28 Κατὰ μὲν τὸ εὐαγγέλιον,
ἐχθροὶ δι' ὑμᾶς: κατὰ δὲ τὴν
ἐκλογὴν, ἀγαπῆτοι διὰ τοὺς

29 πατέρας. ἀμεταμέλητα γάρ

τα χάρισματά καὶ ἡ κλησίς

30 τοῦ Θεοῦ. ὥσπερ γὰρ καὶ ὑ-

μεῖς ποτε πειθῆσασθε τῷ Θεῷ,

νῦν δὲ πληθύνετε τῇ τούτων ἀ-

31 πειθείᾳ. οὕτω καὶ οὗτοι νῦν

πειθῆσαν τῷ ὑμῶν ἑλεει,

32 ἵνα καὶ αὐτοὶ ἐλεηθῶσι. συνε-

κλίσσε γὰρ ὁ Θεὸς τὰ πάντα

εἰς ἀπειθεῖαν, ἵνα τὰ πάντα

I would not, brethren, 25
have you ignorant of this se-
cret, (for fear you should
presume too much on your
selves) that blindness has fal-
len upon a part of Israel,
until the time when the Gen-
tiles shall be fully come in.
and then all Israel shall be 26
saved: as it is written *

" there shall come out of
" Sion the deliverer, and
" shall turn away Jacob
" from his impiety. for this 27
" is my covenant with them,
" that I shall take away their
" sins."

Though they are violently 28
prejudiced against the gos-
pel upon your account: yet
they are objects of favour up-
on the account of their hav-
ing been chosen out of respect
to your fore-fathers. for the 29
divine gifts and vocation are
irrevocable. as you in times 30
past did not obey God, yet
have now obtained mercy
upon the occasion of their
disobedience: so the Jews are 31
at present incredulous, by rea-
son of the mercy shown to you;
so that they themselves are
now to be pitied. for God 32

33 *ἐλεση. ὡς βαθὺς πλούτου*
καὶ σοφίας καὶ γνώσεως Θεοῦ,
ὡς ἀνεξέρευνητα τὰ κρίματα
αὐτοῦ, καὶ ἀνεξίχνιαστοι αἱ
 34 *ὁδοὶ αὐτοῦ. τίς γάρ ἐγνω νουν*
Κυρίου? ἢ τίς συμβούλος αὐ-
 35 *τοῦ ἐγενετο? ἢ τίς προέδωκεν*
αὐτῷ, καὶ ἀνταποδοθήσεται
 36 *αὐτῷ? ὅτι ἐξ αὐτοῦ, καὶ*
δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ
πάντα. αὐτῷ ἡ δόξα εἰς
τοὺς αἰῶνας. ἀμήν.

bath manifested to all the
disobedient, that he would
have mercy upon all. O the 33
*depth of the divine * goodness,*
wisdom, and contrivance!
how impenetrable are his de-
crees, and his ways past find-
ing out! † for who hath 34
known the mind of the Lord,
or who hath been his coun-
fellow? who hath given any 35
thing to him, and he will
repay it? for of him, and 36
through him, and in him are
all things: to whom be glory
for ever. Amen.

† Παρακαλῶ οὖν ὑμᾶς, ἀ-
 δέλφοι, διὰ τῶν οἰκτιρμῶν
 τοῦ Θεοῦ, παραστῆσαι τὰ
 σώματα ὑμῶν θυσίαν ζῶσαν,
 ἁγίαν, εὐαρεστον τῷ Θεῷ,
 τὴν λογικὴν λατρείαν ὑμῶν,
 2 καὶ μὴ συσχηματίζεσθε τῷ
 αἰῶνι τούτῳ, ἀλλὰ μετα-
 μορφουσθε τῇ ἀνακαινώσει
 τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμα-
 ζεῖν ὑμᾶς τί τὸ θέλημα τοῦ
 Θεοῦ τὸ ἀγαθὸν καὶ εὐαρεσ-
 τὸν καὶ τέλειον.
 3 Λέγω γὰρ διὰ τῆς χάριτος
 τῆς δοθείσης μοι, παντὶ τῷ
 ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν,
 παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρο-
 νεῖν εἰς τὸ σωφρονεῖν, ἕκαστῳ
 ὡς ὁ Θεὸς ἐμερίσε μετρον πισ-
 4 τεως. καθάπερ γὰρ ἐν ἑνὶ
 σώματι μέλη πολλὰ ἔχομεν,
 τὰ δὲ μέλη πάντα σὺ τὴν αὐ-

I beseech you therefore, 1
brethren, by the mercies of
God to you, that you present
your bodies a living victim,
holy, acceptable unto God,
as the service of a rational
being. and be not conformed 2
to the present age: but be ye
transformed by the renewing
of your mind, that you may
perceive what God requires
of you is good, and accepta-
ble, and perfect.

Now it is by virtue of my 3
apostolical commission, that I
charge every man among you,
not to entertain too high an
opinion of himself; but mo-
destly consider, that 'tis God
who has dealt to every man
his proportion of spiritual
gifts. for as there are many 4
members in one and the same
body,

τὴν

* See Ch. ii. 4.

† Isa. xi. 13, 14. Lxx.

5 τὴν ἔχει πρᾶξιν. οὕτως οἱ
πολλοὶ ἐν σῶμα ἔσμεν ἐν
Χριστῷ, ὁ δὲ καθείς, ἀλλή-
6 λων μέλη. ἔχοντες δὲ χάρις-
ματα κατὰ τὴν χάριν τὴν
δοθεῖσαν ἡμῖν διαφορά, εἴτε
προφητείας, κατὰ τὴν ἀνα-
7 λορίαν τῆς πίστεως. εἴτε δι-
ακονίας, ἐν τῇ διακονίᾳ; εἴτε
ὁ διδάσκων, ἐν τῇ διδασκα-
8 λῇ; εἴτε ὁ παρακαλῶν, ἐν
τῇ παρακλήσει; ὁ μεταδι-
δούς, ἐν ἀπλοτητί; ὁ προ-
σταμενός, ἐν σπουδῇ; ὁ ἐλεῶν,
ἐν ἰλαροτητί.

body, but all the members
have not the same office : so 5
we who are many, make all
but one body in Christ, and
every member subservient to
one another. having then dif- 6
ferent gifts, according to the
respective favour bestowed
upon us ; if it be prophecy,
let him prophesy according to
the proportion of his gift. if 7
it be the ministry, let him at-
tend on that ministry ; and
he that teacheth, on teach-
ing ; he that exhorteth, on 8
exhortation : he that giveth,
let him be disinterested ; he
that presideth, let him be
diligent ; he that sheweth
mercy, let him do it with
cheerfulness.

9 Ἡ ἀγάπη, ἀνυποκρίτος.
ἀποστύφοντες τὸ πονηρον,
10 κολλώμενοι τῷ ἀγαθῷ. τῇ
φιλαδελφίᾳ εἰς ἀλλήλους φι-
λοστοργοί. τῇ τιμῇ ἀλλή-
11 λους προσηγούμενοι. τῇ σπου-
δῇ ἡσυχῆ. τῷ πνεύματι
ζῶντες. † ὡ καὶ ῥῷ δουλεύον-
12 τες. τῇ ἐλπίδι χαίροντες.
ἡ θλίψει ὑπομένοντες. τῇ
προσυχῇ προσκαρτεροῦντες.
13 ταῖς † χρείαις τῶν ἀγίων κοι-
ῶντες. τὴν φιλοξενίαν
14 διώκοντες. εὐλογεῖτε τοὺς δι-
ώκοντας ὑμᾶς, εὐλογεῖτε, καὶ
15 ἢ κατὰρσθε. χαίρειν μετὰ
χαίροντων, καὶ κλαίειν μετὰ

Let love be without diffi- 9
mulation. abhor that which
is evil, adhere to that which
is good. in brotherly kindness 10
be passionately affected to one
another ; in honour prefer
one another : in business be 11
not slothful, but of an active
mind, making the best use of
every incident. be joyful in 12
hope ; be patient under af-
fliction ; persevere in prayer ;
distribute to the necessity of 13
the saints ; cultivate hospi-
tality. bless them who per- 14
secute you : bless them, but 15
curse not. rejoice with those
that do rejoice, and weep with
those

κλαί-
those

16 ΚΛΑΙΟΥΝΤΩΝ. ΤΟ ΑΥΤΟ ΕΙΣ ΑΛΛΗΛΟΥΣ ΦΡΟΝΟΥΝΤΕΣ. ΜΗ ΤΑ ὙΨΗΛΑ ΦΡΟΝΟΥΝΤΕΣ, ΑΛΛΑ ΤΟΙΣ ΤΑ ΠΕΝΙΟΥΣ ΣΥΝΑΠΑΓΟΜΕΝΟΙ. ΜΗ ΓΙΝΕΣΘΕ ΦΡΟΝΙΜΟΙ ΠΑΡ' ἑΑΥΤΟΙΣ.

those that weep. have the same respect for one another. let not your behaviour be haughty, but soften'd to the condition of those below you. be not wise in your own conceits.

17 ΜΗΔΕΝΙ ΚΑΚΟΝ ΑΝΤΙ ΚΑΚΟΥ ΑΠΟΔΙΔΩΝΤΕΣ. ΠΡΟΝΟΥΜΕΝΟΙ ΚΑΛΑ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΑΝΘΡΩ-

Render no man evil for evil. mind such things as are approved not only by God,

18 ΠΩΝ. ΕΙ ΔΥΝΑΤΟΝ, ΤΟ ΕΞ ὙΜΩΝ, ΜΕΤΑ ΠΑΝΤΩΝ ΑΝΘΡΩ-

but by men. do all you can to live peaceably, if it be possible, with all mankind.

19 ΠΩΝ ΕΙΡΗΝΕΥΟΥΝΤΕΣ. ΜΗ ἑΑΥΤΟΥΣ ΕΚΔΙΚΟΥΝΤΕΣ, ΑΓΑΠΗΤΟΙ, ΑΛΛΑ ΔΟΤΕ ΤΟ ΠΟΝ ΤΗ ΟΡΓῇ. ΓΕΓΡΑΠΤΑΙ ΓΑΡ, "ΕΜΟΙ ΕΚΔΙΚΗΣΙΣ, ΕΓΩ ΑΥΤΑΠΟΔΩΣΩ,

dear brethren, avenge not yourselves, but leave that to the resentment of another: for it is written *, "ven-

20 "ΛΕΓΕΙ ΚΥΡΙΟΣ." ΕΑΝ ΟΥΝ ΠΙΝΑ Ὁ ΕΧΘΡΟΣ ΣΟΥ, ΨΩΜΙΞΕ ΑΥΤΟΝ, ΕΑΝ ΔΙΨΑ, ΠΟΤΙΞΕ ΑΥΤΟΝ. ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ, ΑΝΘΡΑΚΑΣ ΠΥΡΟΣ ΣΩΦΡΕΥΣΕΙΣ ΕΠΙ

"geance is mine; I will "repay, saith the Lord."

21 ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ. ΜΗ ΝΙΚΩ ὙΠΟ ΤΟΥ ΚΑΚΟΥ, ΑΛΛΑ ΝΙΚΑ ΕΝ Τῷ ΑΓΑΘῷ ΤΟ ΚΑΚΟΝ.

therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, you will heap coals of fire on his head †. be not overcome by evil, but overcome evil by good.

1 ΠΑΣΑ ΨΥΧΗ ΕΞΟΥΣΙΑΙΣ ὙΠΕΡΕΧΟΥΣΑΙΣ ὙΠΟΤΑΣΣΕΣΘΩ. ΟΥ ΓΑΡ ΕΣΤΙΝ ΕΞΟΥΣΙΑ ΕΙ ΜΗ ὙΠΟ Θεου, ΑΙ ΔΕ ΟΥΣΑΙ (ΕΞΟΥΣΙΑΙ) ὙΠΟ ΤΟΥ Θεου ΤΕ-

2 overcome evil by good.

2 ΤΑΓΜΕΝΑΙ ΕΙΣΙΝ. ὩΣΤΕ Ὁ ΑΝΤΙΤΑΣΣΟΜΕΝΟΣ Τῇ ΕΞΟΥΣΙΑ, Τῇ ΤΟΥ Θεου ΔΙΑΤΑΓῇ ΑΝΘΕΣΤΗΚΕΝ, ΟΙ ΔΕ ΑΝΘΕΣΤΗΚΟΤΕΣ, ἑΑΥΤΟΙΣ

Be every one of you subject to the ruling powers. for every ruler holds of God: the rulers in being are constituted by God. so that he who opposes the ruler, disobeys the orders of God: and will be punished too for resisting, by those very powers. rulers are

not

* Lev. xix. 18. Deut. xxxii. 35.

† Prov. xxv. 20, 21. alluding to Chymists in melting down metals. others render it, in so doing you will expose them the more to divine punishment. ¶ See the note at the end of this epistle.

3 αὐτοὶς κριμα ληψονται. οἱ
 γὰρ ἀρχόντες οὐκ εἰσὶ φόβος
 τῶν ἀγαθῶν ἐργῶν, ἀλλὰ τῶν
 κακῶν. θέλεις δὲ μὴ φοβείσ-
 θαι τὴν ἐξουσίαν; τὸ ἀγα-
 θὸν ποιεῖ, καὶ ἔξεις ἐπαινοῦ ἐξ
 4 αὐτῆς. Θεοῦ γὰρ διακονὸς
 ἐστὶ σοὶ εἰς τὸ ἀγαθόν. εἰ
 δὲ τὸ κακὸν ποιῇς, φόβου·
 οὐ γὰρ εἰκὴ τὴν μαχαίραν φο-
 ρεῖ· Θεοῦ γὰρ διακονὸς ἐσ-
 τίν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ
 5 κακὸν πράσσοντι. διὸ αναγκ-
 ῆ ὑποτάσσεσθαι, οὐ μόνον
 διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ
 6 τὴν συνειδήσιν. διὰ τοῦτο
 γὰρ καὶ φόρους τελεῖτε. λει-
 τουρῆσαι γὰρ Θεοῦ εἰσιν, εἰς
 αὐτὸ τοῦτο προσκαρτεροῦν-
 7 τες. ἀποδοτε οὖν πᾶσι τὰς
 ὀφείλας· τῷ τὸν φόρον, τὸν
 φόρον· τῷ τὸ τέλος, τὸ τε-
 λος· τῷ τὸν φόβον, τὸν φό-
 βον· τῷ τὴν τιμὴν, τὴν τι-
 μὴν.

8 Μὴδενὶ μὴδὲν ὀφείλετε, εἰ
 μὴ τὸ ἀγαπᾶν ἀλλήλους, ὃ
 γὰρ ἀγαπῶν τὸν ἑτέρον, νο-
 9 μὸν πεπλήρωκε. τὸ γὰρ, “οὐ
 “μοιχεύσεις, οὐ φονεύσεις,
 “οὐ κλέψεις, οὐκ ἐπιθυμή-
 “σεις,” καὶ εἰ τίς ἑτέρα ἐσ-
 τιν ἐντολὴ, ἐν τούτῳ τῷ
 λόγῳ ἀνακεφαλαιούται, ἐν
 τῷ, “ἀγαπήσεις τὸν πλη-
 “σιον σου ὡς σεαυτὸν.”

10 ἡ ἀγάπη τῷ πλησίον κακὸν

not a terror to virtue, but to
 vice. would you then live
 without any dread of the
 civil power? do what is
 right, and you shall have
 his commendation. for his ad- 4
 ministration is appointed by
 God for your good. but if
 you do wrong, you have rea-
 son to be afraid; for he bears
 not the sword in vain: he
 being the minister of God, to
 execute punishment upon ma- 5
 lefactors. wherefore you ought
 to submit not only from an ap-
 prehension of punishment, but
 from a principle of conscience. 6
 for this is the reason why you
 also pay tribute, because un-
 der God, they are continually
 attending upon the publick 7
 administration. render there-
 fore to all their dues: tri-
 bute to whom tribute is due,
 custom to whom custom, re-
 verence to whom reverence,
 honour to whom honour. 8

Owe no man any thing,
 but mutual love: for he that
 loves others hath fulfilled the 9
 law. for this, “thou shalt
 “not commit adultery, thou
 “shalt not kill, thou shalt not
 “steal, thou shalt not bear
 “false witness, thou shalt
 “not covet;” and whatever
 social precept there be, it is
 reduced to this single head,
 “thou shalt love thy neighbour 10
 “as thy self.” the benevolent

οὐκ ἐργάζεται. πληρωμα οὐν
νομου ἡ ἀγαπή.

*never does wrong to his neigh-
bour: therefore benevolence
is the fulfilling of the law.*

11 Καὶ τοῦτο, εἰδότες τὸν
καιρὸν, ὅτι ὥρα ἡμᾶς νῦν ἐξ
ύπνου ἐγερθῆναι. νῦν γὰρ ἐγ-
γύτερον ἡμῶν ἢ σωτηρία, ἢ

12 ὅτε ἐπιστευσάμεν. ἡ νύξ
προέκοψεν, ἡ δὲ ἡμέρα ἤγγι-
κεν. ἀποθώμεθα οὖν τὰ ἐρ-
γα τοῦ σκοτοῦς, καὶ ἐνδύσω-
μεθα τὰ ὄπλα τοῦ φωτός.

13 ὥς ἐν ἡμέρᾳ, εὐσχημονῶς περι-
πατήσωμεν, μὴ κωμοῖς καὶ
μέθαις, μὴ κοιταῖς καὶ ἀσελ-
γείαις, μὴ ἐριδί καὶ ζήλῳ.

14 ἀλλ' ἐνδύσασθε τὸν Κύριον
Ἰησοῦν Χριστόν, καὶ τῆς
σαρκὸς προνοίᾳ μὴ ποιήσθε
εἰς ἐπιθυμίας.

*Consider likewise the pre- 11
sent season; that now it is
high time to rouse out of sleep:
for now is our salvation near-
er than when we first believ-
ed. the night is far spent, the 12
day is at hand: let us there-
fore throw off the habits of
darkness, and be invested
with the ornaments of light.
let us behave with decency as 13
in open view; not with riot-
ing and drunkenness, not with
lewdness and brutality, not
with strife and envy. but 14
imitate the Lord Jesus Christ,
and by no means indulge any
sensual desires.*

1 Τὸν δὲ ἀσθενοῦντα τῇ πίσ-
τει, προσλαμβάνεσθε, μὴ εἰς
2 διακρίσεις διαλογισμῶν. ὅς
μὲν πιστεύει φαγεῖν πάντα,
ὁ δὲ ἀσθενῶν λαχάνα ἐσθίει.
3 ὁ ἐσθίων, τὸν μὴ ἐσθιοντα μὴ
ἐξουθενεῖτω, καὶ ὁ μὴ ἐσθίων,
τὸν ἐσθιοντα μὴ κρινέτω. ὁ
Θεὸς γὰρ αὐτὸν προσελάβετο.

4 σὺ τίς εἰ ὁ κρίνων ἀλλοτρίον
οἰκετήν; τῷ ἰδίῳ κυρίῳ στή-
κει ἢ πίπτει; σταθίσειται δὲ·
δυνατὸς γὰρ ἐστὶν ὁ Θεὸς
5 στήσαι αὐτόν. ὅς μὲν κρίνει
ἡμέραν παρ' ἡμέραν, ὅς δὲ κρί-
νει πᾶσαν ἡμέραν. ἕκαστος

*A weak convert receive as 1
a friend without regard to
any difference of opinion. for 2
one makes no difficulty of eat-
ing all sorts of food: another
is so scrupulous, he lives up-
on herbs. let not him that 3
eateth, despise him that does
not; and let not him that re-
frains, pass censure on him
that eateth: for God hath
received him. who art thou 4
that judgest the domestick of
another? his staying or re-
moval depends solely upon his
master: yea, he shall be fix-
ed: for God is able to esta-
blish him. one man thinks one 5
day fitter for religious wor-
ship*

- εν τῷ ἰδίῳ νοὶ πληροφροεῖσθω. ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ, [καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ] καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει. εἰς τὴν γὰρ ζω-
 5 6 7 8 9 10 11 12 13
 μεν, τῷ Κυρίῳ ζῶμεν, εἰς τὴν ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκωμεν. εἰς τὴν οὖν ζῶμεν, εἰς τὴν ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμεν. εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε (καὶ ἀνέστη) καὶ ζῆσεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. σὺ δὲ τί κρίνεις τοῦ ἀδελφου σου? ἢ καὶ σὺ τί ἐξουθενεῖς τοῦ ἀδελφου σου? πάντες γὰρ παρασῆλθουμεθα τῷ βῆματι τοῦ Χριστοῦ. ἡμετέρας γὰρ, "ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ καμ-
 " ψει πᾶν γόνυ, καὶ πᾶσα
 " γλῶσσα ἐξομολογήσεται τῷ
 " Θεῷ."
 Ἀρξάτω οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δοῦναι τῷ Θεῷ. μηκέτι οὖν ἀλλήλους κρίνω-
 μεν.
- ship than another: another thinks every day alike. let every man follow the persuasion of his own mind. he that ob- serves a day, and he that ob- serves it not, as both from a sense of duty. he that eats, con- sider it as the bounty of his Lord, for he giveth God thanks; and he that forbeareth to eat, considers his forbearance as enjoined by his Lord, and giveth God thanks for the rest. for we neither live, nor die, as if we were our own mas- ters. if we live, our life is appropriated to the Lord; and if we die, we die as his ser- vants: whether we live therefore or die, we are the Lord's. for to this end Christ both died, and rose, and re- vived, that he might be Lord both of the dead and living. why then dost thou judge thy brother? or why dost thou think contemptibly of thy bro- ther? since we shall all of us be brought before the judg- ment-seat of Christ. for it is written *, "as I live, saith the Lord, every knee shall bow to me, and every tongue shall give praise to God."*
- Since then every one of us shall give an account of himself to God; let us not judge*

μεν. ἀλλὰ τοῦτο κρίνατε μάλ-
λον, το μὴ τίθεναι προσκομ-
μα τῷ ἀδελφῷ, ἢ σκανδα-
14 λον. οἶδα καὶ πεπεισμαι ἐν
Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν
δὲ ἑαυτοῦ, εἰ μὴ τῷ λογιζο-
μένῳ τι κοινὸν εἶναι, ἐκείνῳ
15 κοινόν. εἰ δὲ διὰ βρωμα ὁ ἀ-
δελφός σου λυπεῖται, οὐκ ἐτι
κατὰ ἀγαπῆν περιπατεῖς. μὴ
τῷ βρωματὶ σου ἐκείνον ἀ-
πολλυε ὑπὲρ οὗ Χριστὸς ἀπέ-
θανε.

16 Μὴ βλασφημεισθῶ οὖν ἡ-
17 μων το ἀγαθόν. οὐ γάρ ἐσ-
τὴ ἡ βασιλεία τοῦ Θεοῦ βρω-
σικαὶ ποσικα, ἀλλὰ δικαιο-
συνη, καὶ εἰρήνη, καὶ χάρις ἐν
18 πνεύματι ἁγίῳ. ὁ γάρ ἐν του-
τῷ δουλεύων τῷ Χριστῷ,
εὐαρεστός τῷ Θεῷ, καὶ δοκι-
μος τοῖς ἀνθρώποις.

19 Ἀρα οὖν τὰ τῆς εἰρήνης δι-
ωκώμεν, καὶ τὰ τῆς οἰκοδομῆς
20 τῆς εἰς ἀλλήλους. μὴ ἐνεκεν
βρωματος κατὰλυε τὸ ἔργον
τοῦ Θεοῦ. πάντα μὲν κα-
θάρα, ἀλλὰ κακὸν τῷ ἀν-
θρώπῳ τῷ διὰ προσκομματός
21 ἐσθίουσι. καλὸν το μὴ φαγεῖν
κρέα, μὴδὲ πίνειν οἶνον, μὴδὲ
ἐν ᾧ ὁ ἀδελφός σου προσκοπ-
22 τεί. σὺ πιστὸν ἦν ἔχεις, κα-
τὰ σεαυτὸν ἔχει. ἐνώπιον τοῦ
Θεοῦ μακάριος ὁ μὴ κρίνων ἐ-

judge one another any more :
but rather come to this de-
termination, not to put a
stumbling-block, or any thing
in a brother's way, that may
make him fall. I know, be- 14
ing fully assured by the Lord
Jesus, that there is nothing
unclean of itself : it is only
so to him that thinks it is
unclean. now if your bro- 15
ther be endanger'd by your
eating, you violate the obli-
gations of love : for such a
matter as eating, will you
risk his life, for whom Christ
died ?

Don't let our religion then 16
be expos'd to reproach. for 17
the gospel dispensation does
not consist in meats and drinks,
but in piety and peace, and
spiritual joy. for he that thus 18
pays his allegiance to Christ,
is acceptable to God, and
approved of men.

Let us therefore pursue 19
those things which tend to
peace, and mutual edification.
do not for such a thing as 20
meat, pull down what God
has been raising. all things
indeed are pure ; but they
become evil to him who by
eating giveth offence. it is 21
better to abstain from flesh,
and wine, and every thing
whereby your brother is in
danger of falling off. keep 22
the persuasion you have, to
your

23 αὐτον ἐν ᾧ δοκιμαζει. ὁ δὲ διακρινόμενος, εἰς φαῖην, κατὰ κερφαί, ὅτι οὐκ ἐκ πίστεως. πάντες δὲ ὁ οὐκ ἐκ πίστεως, ἀμαρτία ἐστίν.

your own conscience. blessed is he that approves himself to God, without making any difference about meals: for ²³ he that makes a difference, is self-condemn'd, if he eats against his own persuasion: for every action of that kind is sin*.

24 Τῷ δὲ δυναμένῳ ὑμᾶς στήριξαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκαλύψιν μυστηρίου χρόνους αἰώνιους στήσιν. φανερωθέντος δὲ νῦν διὰ τῶν γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γυναισθέντος. μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Now to him that is able to establish you according to my gospel, and the preaching of Jesus Christ, conformable to the revelation of the mystery, which was kept secret from ancient times, but now is laid open, and by ²⁵ the writings of the prophets (according to the commandment of the eternal God) made known to all the Gentiles, to induce them to obey the faith: to God, I say, ²⁶ who is only wise, be glory thro' Jesus Christ for ever. Amen.

1 Ὁφειλομένους δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μηδ' αὐτοῖς ἀρεσκείν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἡρέσεν, ἀλλὰ, καθὼς γέγραπται, † “οἱ ονειδισμοὶ τῶν

I add, we that are better inform'd ought to bear the infirmities of the weak, and not study our own pleasure. let ² every one of us consult the good of his neighbour to his edification. for even Christ ³ did not consult his own satisfaction; but as it is written †, “the reproaches of ¹ ² ³ them

“ ονει-

“ them

* Here Marcion ended the Epistle, and rejected all the rest as spurious, as we learn from Origen, or rather Rufinus, in the Comment upon the place. see the note from Dr. Mills at the end of this Epistle.

† Psal. lix. 12.

“ ονειδιζόντων σε, επεπεσον
4 “ επ’ εμε.” ὅσα γαρ προσγρα-
φη, εις την ημετέραν διδασ-
καλίαν προσγραφη, ἵνα δια
της ὑπομονῆς καὶ τῆς παρα-
κλησεως τῶν γραφῶν, την
ἐλπίδα ἐχωμεν.

5 Ο δε Θεος τῆς ὑπομονῆς καὶ
τῆς παρακλησεως δὴν ὑμῖν
το αὐτο φρονεῖν ἐν ἀλλήλοις,
6 κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμο-
θυμαδὸν ἐν ἑνὶ στοματί δοξα-
ζῇτε τὸν Θεὸν καὶ πατέρα τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
7 διὸ προσλαμβανέσθε ἀλλή-
λους, καθὼς καὶ ὁ Χριστὸς
προσελαβέτο ὑμᾶς εἰς δόξαν
8 Θεοῦ. λέγω γὰρ Ἰησοῦν Χρισ-
τὸν διακονοῦν γεγενησθαι περι-
τομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς
το βεβαιῶσαι τὰς ἐπαγγελίας
9 τῶν πατέρων, τὰ δὲ εἶναι ὑ-
περελόντας δοξάσαι τὸν Θεόν,
καθὼς γέγραπται, “ δια του-
“ το ἐξομολογήσομαι σοὶ ἐν
“ ἔθνεσι, καὶ τῷ ὀνόματι σου
10 “ ψαλῶ.” καὶ πάλιν, λε-
γεί, “ εὐφρανθήσε ἐθνη μετὰ
11 “ τοῦ λαοῦ αὐτοῦ.” καὶ
πάλιν, “ αἰνεῖτε τὸν Κύριον
“ πάντα τὰ ἔθνη, καὶ ἐπαι-
“ νεύετε αὐτὸν πάντες οἱ λα-
12 “ οί.” καὶ πάλιν Ἠσαίας
λέγει, “ ἐστὶν ἡ ρίζα τοῦ Ι-
“ εσσαί, καὶ ὁ ἀκιστᾶμενος

“ them that reproached thee
“ are fallen upon me.”
now whatever was heretofore 4
writ, was writ for our in-
struction; that we through
patience and the comforta-
ble promises of the scriptures
might have hope.

May the God of patience 5
and consolation, make you e-
qually concern'd for one an-
other, according to the ex-
ample of Christ Jesus, that 6
ye may unanimously with one
voice glorify God, even the
father of our Lord Jesus
Christ. wherefore be kindly 7
affected to one another, as
Christ was to you, that you
might glorify God. for I tell 8
you, that Jesus Christ was a
minister to the Jews, to ma-
nifest the veracity of God in
fulfilling the promises made
to the fathers: and you Gen- 9
tiles ought to glorify God for
his mercy; as it is written,
“ for this cause I will con-
“ fess to thee among the Gen-
“ tiles, and sing unto thy
“ name *.” and again the 10
scripture saith †, “ rejoice,
“ ye Gentiles, with his peo-
“ ple.” and elsewhere ‡, 11
“ praise the Lord, all ye
“ Gentiles, and laud him,
“ all ye people.” besides † 12
Isaias saith, “ there shall
“ be a root of Jesse, and be
“ that

“ ap-

“ αρχειν εθνων, επ’ αυτω εθ-
“ νη ελπιουσιν.”

“ that shall rise to reign over
“ the Gentiles ; in him shall
“ the Gentiles hope.”

13 Ο δε Θεος της ελpidos πλη-
ρωσαι υμας πασης χαρας και
ειρηνης εν τω πιστευειν, εις
το περισσευειν υμας εν τη ελ-
πιδι, εν δυναμει πνευματος α-
γίου.

Now the God of hope fill 13.
you with all joy and peace in
believing, that ye may a-
bound in hope through the
power of the holy spirit.

14 Πιστευσαι δε, αδελφοι
μου, και αυτος εγω περι υ-
μων, οτι και αυτοι μεστοι
εστε αγαθωσυνης, πεπληρω-
μενοι πασης γνωσεως, δυνα-
μενοι και αλληλους νοθετειν.

As to myself, I am per- 14
suaded, my brethren, that
you abound in goodness, and
in variety of knowledge, and
are able to instruct one an-
other. nevertheless, brethren, 15

15 Τολμηροτερον δε εγραψα υμιν,
αδελφοι, απο μερους, ως ε-
παναμνησκων υμας, δια
την χαριν την δοθεισαν μοι

I have writ to the Gentile 15
part of you, and admonish’d
you with the greater freedom
by virtue of the commission
that God has given me, to be 16
the minister of Jesus Christ
to the Gentiles, officiating the
gospel of God, that the Gen-
tiles might be made an ac-
ceptable offering, being sanc-
tified by the holy spirit.

16 υπο του Θεου, εις το ειναι με
λειτουργου του Ιησου Χριστου εις
τα εθνη, ιεουργουντα το ευ-
αγγελιον του Θεου, ινα γενη-
ται η προσφορα των εθνων
ευπροδεκτος, ηγιασμενη εν
πνευματι αγιω.

I have therefore matter of 17
glorying thro’ Jesus Christ,
with respect to divine ser-
vice. for I will not offer to 18
mention any thing, but what
Christ has wrought by me,
to make the Gentiles chris-
tians, both in profession and
practice : by virtue of the mi- 19
racles and prodigies wrought
by the power of the divine
spirit ; so that from Jerusa-
lem, and the neighbouring
country, quite to Illyricum,

17 Εχω ουν κυχνησιν εν Χρισ-
18 τω Ιησου τα προς Θεον. ου
ραο τολμησω λαλειν τι ων ου
κλειρογραστο Χριστος δι’ εμου,
εις υπακοην εθνων, λογω και
19 ιστω, εν δυναμει σημειων και
τεστων, εν δυναμει πνευμα-
τος Θεου, ωστε με απο Ιε-
ρουσαλημ και κυκλω μεχρι
του Ιλλυρικου πεπληρωκεναι
το ευαγγελιον του Χριστου.

20 οὐὼν δὲ φιλοτιμουμένον εὐαγγελι-
 ζεσθαι, οὐχ ὅπου ὠνομασ-
 θῇ Χριστός, ἵνα μὴ ἐπ' ἄλλο-
 21 ἴριον θεμελίον οἰκοδομῶ· ἀλ-
 λα, καθὼς γεγραπται, "ὅς
 " οὐκ ἀνηγγέλῃ περὶ αὐτοῦ,
 " ὡσὺνται, καὶ οἱ οὐκ ἀκη-
 " κοᾶσι, συντισοῦσι."

22 Διὸ καὶ ἐνεκοπτόμην τὰ
 πολλὰ τοῦ ελθεῖν πρὸς ὑμᾶς.
 23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν
 τοῖς κλίμασι τοῦτοις, ἐπιπο-
 θίαν δὲ ἔχων τοῦ ελθεῖν πρὸς
 24 ὑμᾶς ὑπὸ πολλῶν ἔτων. ὥς
 εἰαν πορευώμαι εἰς τὴν Σπανι-
 αν, ἐλπίζω διαπορευόμενος
 θεασασθαι ὑμᾶς, καὶ ὑφ' ὑ-
 μῶν προπεμφθῆναι ἐκεῖ, εἰαν
 ὑμῶν πρῶτον ἀπὸ μερὸς ἐμ-
 25 πλησθῶ. νυνὶ δὲ πορευομαι
 εἰς Ἱερουσαλὴμ, διακονῶν τοῖς
 26 ἁγίοις. εὐδόκησαν γὰρ Μακε-
 δονία καὶ Ἀχαΐα κοινῶναι
 τινὰ ποιησασθαι εἰς πτωχοῦς
 τῶν ἁγίων τῶν ἐν Ἱερουσα-
 27 λῆμ. εὐδόκησαν γὰρ, καὶ ο-
 φείλεται αὐτῶν εἶσιν. εἰ γὰρ
 τοῖς πνευματικοῖς αὐτῶν ἐ-
 κοινῶνησαν τὰ ἔθνη, οφείλου-
 σι καὶ ἐν τοῖς σὰρκικοῖς λει-
 28 τουργῆσαι αὐτοῖς. τοῦτο οὖν
 ἐπίτελεσας, καὶ σφραγισάμε-
 νος αὐτοῖς τὸν καρπὸν τοῦτου,
 ἀπελευσόμεαι δι' ὑμῶν εἰς τὴν

*I have effectually preached the gospel of Christ: yet so as studiously to avoid preaching it where Christ was sworn, lest I should build upon another man's foundation; for, as it is written, "they 21
 " to whom he was not men-
 " tioned, shall see: and they
 " that have not heard, shall
 " understand."*

*This has chiefly hindered 22
 me from coming to you. but 23
 now there being no further
 occasion for me in these parts,
 and having had a great de-
 sire these many years to vi-
 sit you; when I take my 24
 journey into Spain, I hope to
 see you in my way, and be
 forwarded by you to that
 place, after having for some
 time enjoy'd the pleasure of
 your company. but now I 25
 am going to Jerusalem, to di-
 stribute charity to the con-
 verts. for those of Macedonia 26
 and Achaia, have thought fit
 to make a contribution for the
 poor converts at Jerusalem.
 they have thought fit, I say, 27
 and they owed them as much.
 for if the Gentiles have par-
 ticipated of their spirituals,
 they are bound on their side
 to minister to them in their
 temporals. when I have dis- 28
 patch'd this affair, and have
 secur'd to them this collection,*

19 Σπανίαν. οἶδα δὲ ὅτι ἐρχο-
μενος πρὸς ὑμᾶς, ἐν πληρω-
μαὶ εὐλογίας τοῦ Χριστοῦ ἐ-
30 λυσομαι. παρακαλῶ δὲ ὑ-
μᾶς, ἀδελφοί, διὰ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
διὰ τῆς ἀγάπης τοῦ πνευμα-
τος, συναγωνισασθαι μοι ἐν
31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ
πρὸς τὸν Θεόν, ἵνα ῥυθῶ ἀπο-
τῶν ἀπειθουσίων ἐν τῇ Ιου-
δαίᾳ, καὶ ἵνα ἡ διακονία μου
ἢ εἰς Ἱερουσαλὴμ εὐπροσδεκ-
32 τος γένηται τοῖς ἁγίοις, ἵνα ἐν
χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θε-
ληματος Θεοῦ, καὶ συνανα-
33 παυσώμαι ὑμῖν. ὁ δὲ Θεὸς τῆς
εἰρήνης μετὰ πάντων ὑμῶν.
ἀμήν.

1 Συνιστῆμι δὲ ὑμῖν Φοίβην
τὴν ἀδελφὴν ἡμῶν, οὐσαν δι-
ακονοῦν τῆς ἐκκλησίας τῆς ἐν
2 Κερχραίας, ἵνα αὐτὴν προσ-
ῶξῃ ἐν Κυρίῳ ἁξίως τῶν
ἁγίων, καὶ παραστήτῃ αὐτῇ
ἐν ᾧ αὐτῶν χρηλὴ πραγμα-
τι· καὶ γὰρ αὐτὴ προσέλαβε
πολλῶν ἐξ ἐθνῶν, καὶ αὐτοῦ ἐ-
3 μου. ἀσπασασθε Πρίσκιλλαν
καὶ Ἀκύλαν τοὺς συνεργ-
γούς μου ἐν Χριστῷ Ἰησοῦ.
4 αἱ τινὲς ὑπὲρ τῆς ψυχῆς μου
τοῦ ἑαυτῶν τραχήλου ὑπέθη-
καν, οἷς οὐκ ἔγω μόνος ευχα-
ριστῶ, ἀλλὰ καὶ πᾶσαι αἱ
5 ἐκκλησίαι τῶν ἐθνῶν. καὶ
τὴν κατ' οἶκον αὐτῶν ἐκκλη-
σίαν. ἀσπασασθε Ἐπαίνετον

τοῦ

I will come to you in my
way to Spain. and I know 29
that when I do come, I shall
come charged with the bless-
ings of Christ. in the mean 30
time, I conjure you, brethren,
by our Lord Jesus Christ, and
by the love of the spirit, that
you join with me in earnest
prayers to God for me; that 31
I may be delivered from the
unbelievers in Judea; and
that the charitable service
which I am employed about,
for the converts at Jerusalem,
may be acceptable to them:
that by the will of God we 32
may meet with joy, and rest
together in peace. now the God 33
of peace be with you all.
Amen.

I recommend to you Phebe 1
our sister, who is a deaconess
of the church at Kenchrea;
receive her for Christ's sake, 2
as becometh christians, and
assist her in every thing her
business requires; for she
bath assisted many besides my
self. salute Priscilla and A- 3
quila, my fellow-labourers in
the gospel of Christ Jesus;
who have for my life readily 4
exposed their own: to whom
not only I, but all the churches
of the Gentiles too give thanks.
salute the church that is in 5
their house. salute my dear

Epe-

- τον αγαπητον μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χρισ-
 6 τον. ἀσπασασθε Μαριάμ, ἥ τις πολλὰ ἐκοπίασεν εἰς ἡ-
 7 μας. ἀσπασασθε Ἀνδρονικόν καὶ Ἰουλίαν τοὺς συγγενεῖς μου, καὶ συναιχμαλωτοὺς μου, οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ
 8 γεγονασιν ἐν Χριστῷ. ἀσπασασθε Ἀμπλιαν τὸν αγαπη-
 9 τον μου ἐν Κυρίῳ. ἀσπασασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Σταχυν
 10 τὸν αγαπητὸν μου. ἀσπασασθε Ἀπελλὴν τὸν δοκιμὸν ἐν Χριστῷ. ἀσπασασθε τοὺς
 11 ἐκ τῶν Ἀριστοβούλου. ἀσπασασθε Ἡρωδιῶνα τὸν συγγενὴ μου. ἀσπασασθε τοὺς ἐκ τῶν Ναρκισσοῦ, τοὺς ὄντας
 12 ἐν Κυρίῳ. ἀσπασασθε Τρυφαινᾶν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπασασθε Περισδᾶ τὴν αγαπη-
 13 τήν, ἥ τις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ἀσπασασθε Ρουφὸν τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμὴν.
 14 ἀσπασασθε Ἀσυγκρίτον, Φλεγόντα, Ἐρμᾶν, Παῖροβαν, Ἐρμὴν, καὶ τοὺς σὺν αὐτοῖς
 15 ἀδελφούς. ἀσπασασθε Φιλόλογον καὶ Ἰουλίαν, Νηρεὰ καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Οὐμπαν, καὶ τοὺς σὺν αὐ-
 16 τοῖς πάντας ἁγίους. ἀσπασασθε ἀλλήλους ἐν φιληματί ἁγίῳ. ἀσπαζονται ὑμᾶς αἱ ἐκκλησίαι πάσαι τοῦ Χριστοῦ.

Epenetus, who is the first christian convert of Asia. salute Mary, who spared no trouble upon our account. salute Andronicus and Junias my relations, and fellow-prisoners, who are distinguish'd among the apostles, and were christians before me. salute Amplias, whom I value as a good christian. salute Urbane my assistant in the cause of Christ, and my dear Stachys. salute Apelles, an approved christian. salute the family of Aristobulus. salute Herodion my kinsman. salute the family of Narcissus, who have embraced the gospel. salute Tryphena and Tryphosa, who labour for the Lord. salute my dear Persis, who laboured much in the gospel. salute Rufus chosen by the Lord, and his mother and mine. salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. salute Philologus, Julia, Nereas, his sister, Olympas, and all the converts who are with them. salute one another with an holy kiss. all the churches of Christ here, salute you.

17 Παρακαλῶ δεῦμας, ἀδελ-
φοί, σκοπεῖν τοὺς τὰς διχο-
στασίας καὶ τὰ σκανδαλα
παρα τὴν διδασκὴν ἣν ὑμεῖς ἐ-
μαθίτε, ποιούσας; καὶ ἐκ-
18 κλινάτε ἀπ' αὐτῶν. οἱ γάρ
τοιοῦτοι τῷ Κυρίῳ ἡμῶν (Ἰη-
σοῦ) Χριστῷ οὐ δουλεύουσιν,
ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ
διὰ τῆς χρηστολογίας καὶ ευ-
λογίας ἐξαπατῶσι τὰς καρδί-
19 ας τῶν ἀκακῶν. ἡ γὰρ ὑμῶν
ὑπακοή εἰς πάντας ἀφικέλο-
μαι οὖν το ἐφ' ὑμῶν, θελω
δε ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ
ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
20 κακόν. ὁ δὲ Θεὸς τῆς εἰρήνης
συντρίψει τὸν Σάταναν ὑπο-
τοῦς ποδᾶς ὑμῶν ἐν τάχει. ἡ
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετ' ὑμῶν.
21 Ἀσπάζομαι ὑμᾶς Τιμο-
θεὸς ὁ συνεργός μου, καὶ Λου-
κίος καὶ Ἰάσων καὶ Σωσίπα-
22 ρος, οἱ συγγενεῖς μου. ἀσ-
πάζομαι ὑμᾶς ἐγὼ Τερτίος ὁ
γράφας τὴν ἐπιστολὴν ἐν Κυ-
23 ρίῳ. ἀσπάζεται ὑμᾶς Γαῖος
ὁ ξένος μου καὶ τῆς ἐκκλησίας
ὅλης. ἀσπάζεται ὑμᾶς Ε-
ραστός ὁ οἰκονομὸς τῆς πολε-
ως, καὶ Κουάρτος ὁ ἀδελφός.
24 [ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ μετὰ πάντων ὑ-
μῶν. ἀμήν.]

Now I beseech you, bre- 17
thren, mark those who cause
divisions and revolts against
the doctrine which you have
learned; and avoid them.
for such as these serve not 18
our Lord Jesus Christ, but
their own selfishness; and by
flourish and flattery, deceive
the open-hearted simple. your 19
* christianity is very well
known in the world. I am
glad therefore on your be-
half: but yet I would have
you as expert in that which
is good, as unpractis'd in
what is evil. the God of 20
peace will soon bruise Satan
under your feet. the grace of
our Lord Jesus Christ be
with you. Amen.

Timotheus my colleague, 21
Lucius, Jason, and Sosti-
pater, my kinsmen, salute
you. I† Terlius, who wrote 22
this epistle, salute you in the
Lord. Gaius, with whom I 23
lodge, who purveys for the
church in general, salutes you.
Erastus the chamberlain of
the city salutes you; and
Quartus a brother. [the 24
grace of our Lord Jesus
Christ be with you all.
Amen.]

* See Ch. i, 5, 8. xv. 18.

† Silas and Terlius, both signify the Third, which makes it proba-
ble, that Silas latiniz'd his name here in writing to the Romans.

as is thought, above 1200 years ago: by the antient Latin version, made very near the time of the apostles, and by Clemens (contemporary with St. Paul) in his *Epistle to the Corinthians*; writ about ten years after St. Paul's to the Romans. see Dr. Mills at large upon the place, and Prol. 141, 142, 800, 916.

Ch. VIII. 1. *Αλλα καλα πνευμα*] is not in the Alexand. the Velef. readings: nor in the Vulgate, Syriac, Chrysost. Ambrose, Origen, or Rufinus. Dr. Mills thinks it borrowed from verse 4.

Ch. IX. 5. *Ο υν επι παντων.*] Some of the learned have thought, that *δ υν* should be transpos'd to *υν δ*, in correspondence to the preceding *υν δ* *διδομενα*—*υν δε παλαιοι*—*εξ υν δ* *Χριστος*—and so *υν δ* *Θεος*, according to which reading the sense would be, the adoption, &c. was *theirs*—the patriarchs were *theirs*, Christ is descended from *their* progenitors, and God was *theirs*; which is an ingenious emendation, and would easily be admitted, if it could be authoriz'd by any MSS. see Dr. Mills at large upon the place.

V. 28. *Εν δικαιοσυνη, οτι λογον συνειμνημενον.*] This is not in the Alexand. Claromont. Roe. 2. nor in the Syriac, Ethiopic, Copt. Augustin. Grotius thinks it an interpolation from the Lxx.

Ch. XI. 6. *Ει δε εστι σπρων, &c.*] This, to the end of the verse, is not in Alexand. Claromont. Gr. Lat. German. Gr. Lat. Roe. 2. Borner, Gr. Lat. Velef. lect. Coptic, Vulgate, Origen, Ambrose, Chrysost. Theodoret. Estius says, it is in no Latin MSS. Erasmus, Zeger, Estius, Grotius all pronounce it supposititious. see Prol. 679.

Ch. XII. 11. *Καιρο.*] So it is read in Steph. B. 4. if. the two very antient MSS. of Clermont. and German. both in the Greek and Latin. several Latin MSS. mention'd by Jerom, Rufinus, and Bede. Ambrose discards the common reading for this, which he strenuously defends. Cyprian. Ep. 5. and, it seems, Ignatius Ep. ad Polycarp. and the Vulgate, as Jerom says, Ep. 102. ad Marcel. confirm this reading, adopted by Colinaeus and Froben.

V. 13. *Χριστα.*] The MSS of Clarom. Gr. & Lat. German. Gr. Lat. Borner. Gr. Lat. Ambrose. some Latin MSS. mention'd by Origen (or Rufinus,) in *Roman*. Chrysolog. *Serm.* 120. Optatus lib. 2. & 4. contra *Donatist*. Augustin. *Serm.* 49. Hilary contra *Constantium*. sub fin. all read *υριστα*, and so does Clemens *Epist.* ad Cor. c. 56. and Chrysostom. *Hom.* 3. in *Epist.* 2. to Tim. see Dr. Mills's argument for this reading, according to which, the sense is, Pray, remember your poor distant brethren. see Prol. 142, 449, 644, 864.

Ch. XIII. 1. *Υπο Θεου.*] So it is read in the Alexand. Hunting. 1. N. Col. 2. Cantab. 2, 3. Covel. 2. Leicest. Basil. 2. Laud. 2. Lu. Chrysost. Occumen. and the Complutensian edition.

V. 1. *δι δε ουσαι εθουσαι* *εθουσαι* is not in Alexand. Claromont. Gr. Lat. Germ. Gr. Lat. Barb. 1. Velef. lect. Borner. Gr. Lat. Vulgate, Coptic, Ethiopic, Irenaeus, Ambrose, Augustin *Epist.* 54. ad *Macedon*.

V. 5. *Ανασαν*] is not in Clarom. Gr. Lat. Germ. Gr. Lat. Borner. Lat. Irenaeus, Ambrose, Origen (or Rufin.) in *Rom*. Augustin. the Scholiast under St. Jerom's name. Primas. nor in the Complutensian edition.

V. 9. *Ου ψευδομαρτυρησεις.*] is not in the Alexand. Clarom. Gr. Lat. Germ. Gr. Lat. Sinah. Lincol. Petav. 3. Magdal. 1. Laud. 2. Cantab. 2. Roe. 2. Hunting. 1. Basil. 2. N. Col. 2. Borner Gr. Lat. the Syriac version. B. 61, Ambrose, Theodoret, nor the Complutensian edition. see Prol. 551.

Ch. XIV. 6. *Καὶ δὲ μὴ φρονεῖν*, &c.] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Barb. 1. Borner. Gr. Lat. Velef. lect. Vulgate, Coptic, Ethiopic, Origen, (or *Ruffinus*) Ambrose, nor in any of the Latin MSS. according to Estius. Erasmus, Zegerus, and others, think it an interpolation.

V. 23. It is to be observed, that in all Stephens's MSS. in the Alex. Magdal. 1, 2. N. Col. 2. Lincol. Cantab. 2, 3. Hunting. 1. Roe 2. Petav. 1, 2, 3. Sinah. Basil. 2. Leicest. Vien. Laud. 2. Genev. Colbert. 7. Covell. 2, 3, 4. several MSS. mention'd by Origen, or Ruffinus, the Greek Lectionar. the Commentaries of Chrysostom, Theodoret, Theophylact, Occumenius, Theodulus, and others, besides the Complutensian edition: in all these, the three last verses of the 16th chapter are subjoin'd to the end of this 14th chapter. see Dr. Mills upon the place.

V. 27. *Αἰωνας τῶν αἰώνων*.] Steph. δ. Alex. Clar. & Ger. Gr. Lat. Vulgate, Syriac, Coptic, Ethiopic, Origen, or Ruffinus, Ambrose, Hilary lib. 4. de Trin.

Ch. XVI. 5. *Αἰωνας*.] *Αἰωνας* in Steph. δ. Alexand. Clarom. Lat. (and it seems the Greek.) Germ. Gr. Lat. Borner. Gr. Lat. Velef. lect. the Vulgate, Coptic, Ethiopic Ambrose, Jerom, and the Scholiast under his name, and Origen, in *Com. & Homil. 11. on Numb.* Dr. Mills makes no doubt, this is the true reading. see Prol. 680.

V. 16. *πρεσβυ*.] Steph. δ. & α. Alex. Lincol. Barb. 2. Leic. Coptic, Vulgate, Arabic, Ethiopic, Origen, Ambrose, the Scholiast. see Prol. 680.

V. 24. Steph δ. as it seems, the Alexandrian MSS. Origen on the Rom. the very ancient Latin MSS. of Constance, as Erasmus says, and the Coptic, have not this verse.



ΠΑΤΛΟΤ THE FIRST
 ΤΟΤ EPISTLE
 ΑΠΟΣΤΟΛΟΤ ΟΡ
 Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ PAUL the Apostle
 ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ To the CORINTHIANS.

1 ΠΑΤΛΟΣ κλητος α-
 ποστολος Ιησου Χρισ-
 του, δια θεληματος
 Θεου, και Σωσθενης ο αδελ-
 2 φος, τη εκκλησια του Θεου
 τη ουση εν Κορινθω, ηγιασ-
 μενοις εν Χριστω Ιησου, κλη-
 τοις αγιοις, συσ πασι τοις ε-
 3 πικαλουμενις το ονομα του
 Κυριου ημων Ιησου Χριστου,
 εν παντι τοπω, αυτων τε και
 4 ημων. χαρις υμιν και ειρηνη
 απο Θεου πατρος ημων, και
 Κυριου Ιησου Χριστου.
 5 Ευχαριστω τω Θεω μου
 παντοτε περι υμων, επι τη
 6 χαριτι του Θεου τη δοθειση υ-
 μιν εν Χριστω Ιησου, οτι εν
 παντι επλουθηθητε εν αυτω, εν
 7 παντι λογω, και παση γνω-
 σει, καθως το μαρτυριον του
 Χριστου εβεβαιωθη εν υμιν.
 8 ος και βεβαιωσε υμας εως
 τε-

PAUL appointed by the
 divine will to be an a-
 postle of Jesus Christ,
 and Sosthenes our brother, to
 the church of God which is at
 Corinth, to those who being
 sanctified by Christ Jesus, are
 saints by their vocation, to all
 that any where invoke the
 name of Jesus Christ, who is
 both their Lord and ours. grace
 and peace be with you from
 God our father, and from the
 Lord Jesus Christ.
 I continually give thanks to
 God on your behalf, for the
 favour he has bestowed on you
 thro' Jesus Christ; in your
 being enriched by him in every
 gift, with all that light and
 knowledge, whereby the testi-
 mony we gave concerning
 Christ was confirmed among
 you. so that you will be defi-
 cient in no gift; during your
 expectation of the coming of
 our Lord Jesus Christ: and
 God

τελους ανεγκλητους εν τη ημε-
ρα του Κυριου ημων Ιησου
9 Χριστου. πιστος ο Θεος, δι-
ου εκληθητε εις κοινωνιαν του
υιου αυτου Ιησου Χριστου του
Κυριου ημων.

10 Παρακαλω δε υμας, αδελ-
φοι, δια του ονοματος του
Κυριου ημων Ιησου Χριστου,
ινα το αυλο λεγητε παντες, και
μη η εν υμιν σχισματα, ητε
δε κατηρησμενοι εν τω αυτω
νοι, και εν τη αυτη γνωμη.
11 εδηλωθη γαρ μοι περι υμων,
αδελφοι μου, υπο των Χλοης,
12 οτι εριδες εν υμιν εισι. λεγω
δε τουτο, οτι εκαστος υμων
λεγει, "εγω μεν ειμι Παυλου,
"εγω δε Απολλω, εγω δε Κη-
13 "φα, εγω δε Χριστου." μεμε-
ρισται ο Χριστος? μη Παυ-
λος εσταυρωθη υπερ υμων, η
εις το ονομα Παυλου εβαπ-
14 τισθητε? ευχαριστω τω Θεω
οτι ουδενα υμων εβαπτισα,
15 ει μη Κρισπου και Γαιου, ινα
μη τις ειπη οτι εις το εμου ο-
16 νομα εβαπτισα. εβαπτισα
δε και τον Στεφανα οικον,
λοιπον ουκ οιδα ει τινα αλλον
17 εβαπτισα. ου γαρ απεστειλε
με Χριστος βαπτισειν, αλλ'
ευαγγελισθαι, ουκ εν σοφια
λογου, ινα μη κενωθη ο σταυ-
ρος του Χριστου.

God will confirm you to the
end, that ye may be unaccused
in the day of our Lord Jesus
Christ. for he, who has cal- 9
led you to the communication
of his son Jesus Christ our
Lord, will make good his pro-
mise.

Now I beseech you, bre- 10
thren, by the name of our
Lord Jesus Christ, to main-
tain all the same doctrine, to
suffer no divisions among you;
but to be perfectly united in
the same mind, and in the
same judgment. for I have been 11
inform'd, my brethren, by
some of Cblo's family, that
there are contentions among
you. I mean that one or o- 12
ther of you cries out "I am of
"Paul, and I of Apollos, and I
"of Cephas, and I of Christ." 13
is the school of Christ divided?
was Paul crucified for you?
or were you baptized into the
name of Paul? I thank God, 14
I baptized none of you, except
Crispus and Gaius: lest any 15
should say, I had baptized into
mine own name. true, I bap- 16
tized the family of Stephanas:
but I don't know that I bap-
tized any other besides. for 17
Christ did not send me to bap-
tize: but to preach the gospel:
tho' not with the preaching of
the wise, lest the cross of Christ
should have been hinder'd in
its efficacy.

18 Ο λόγος γὰρ ὁ τοῦ σταυροῦ
τοῖς μὲν ἀπολλυμένοις μωρία
ἐστὶ, τοῖς δὲ σωζόμενοις ἡμῖν
19 δύναμις Θεοῦ ἐστὶ. γέγραπ-
ταί γάρ, “ ἀπολώ τὴν σο-
“ φίαν τῶν σοφῶν, καὶ τὴν
“ συνέσιν τῶν συνέλων ἀθε-
20 “ τήσω.” πού σοφος? πού
γραμματεὺς? πού συζητήτης
τοῦ αἰῶνος τούτου? οὐκ ἐ-
μώρανεν ὁ Θεὸς τὴν σοφίαν
21 τοῦ κόσμου (τούτου?) ἐπεὶ
γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ
ἐγνώ ὁ κόσμος διὰ τῆς σοφίας
τοῦ Θεοῦ, εὐδοκήσεν ὁ Θεὸς
διὰ τῆς μωρίας τοῦ κηρυγμα-
τος σώσαι τοὺς πιστευούσας.
22 ἐπεὶ καὶ Ἰουδαῖοι σημεῖα
αἰτοῦσι, καὶ Ἕλληνες σοφίαν
23 ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν
Χριστὸν ἐσταυρωμένον, Ἰου-
δαιοῖς μὲν σκανδαλόν, ἔθνεσι
24 δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλη-
τοῖς Ἰουδαίοις τε καὶ Ἕλλησι
Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ
25 σοφίαν. ὅτι τὸ μωρὸν τοῦ
Θεοῦ, σφοδρότερον τῶν ἀνθρώ-
πων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ
Θεοῦ, ισχυρότερον τῶν ἀν-
26 θρώπων ἐστὶ. βλέπετε γὰρ
τὴν κλησὶν ὑμῶν, ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ
σάρκα, οὐ πολλοὶ δυνατοί,

For tho' the doctrine of 18
the cross seems folly to those
that perish: yet we that are
to be saved, do feel its ener-
gy is divine. for it is writ- 19
ten, “ I will destroy the*
“ wisdom of the wise, and
“ will bring to nothing the
“ understanding of the pru-
“ dent.” † where is the 20
wise? where is the scribe?
where is the disputant of this
age? has not God prov'd
the wisdom of this world to
be downright folly. for where- 21
as the world, with all their
learning, did not distinguish the
characters of his divine wis-
dom, in his works, it pleased
God to save those who be-
lieve, by preaching, which
they counted folly. while the 22
Jews require signs, and the
Greeks seek wisdom: we 23
preach Christ crucified, an
obstacle to the Jews indeed,
and to the Gentiles foolishness:
but to those who believe, both 24
Jews and Gentiles, he is the
Christ, the power of God,
and the wisdom of God. for 25
this divine doctrine, as foolish
and weak as men may think
it, far surpasses all their
wisdom, and baffles all their
power. for consider, brethren, 26
that not many worldly wise,
not many men of power, not
many men of birth are among

οὐ

* Iſ. xxix. 14.

† xxxiii. 18.

you

27 ου πολλοι ευγενεις, αλλα τα
μωρα του κοσμου εξελεξατο ο
Θεος, (ινα τους σοφους κα-
ταισχυνη, και τα ασθενη του
κοσμου εξελεξατο ο Θεος) ινα
28 καταισχυνη τα ισχυρα : και
τα αγενη του κοσμου, και τα
εξουθενημενα εξελεξατο ο Θεος,
τα μη οντα, ινα τα οντα κα-
29 ταρψη, οπως μη καυχηση-
ται πασα σαρχ ενωπιον αυ-
30 του. εξ αυτου δε υμεις εστε εν
Χριστω Ιησου, ος εγενθη ημιν
σοφια απο Θεου, δικαιοσυνη
τε και αγιασμος και απολυ-
31 τωσις : ινα, καθως γεγραπ-
ται, " ο καυχωμενος, εν Κυ-
ριω καυχασθω."

1 Καγω ελθων προς υμας, α-
δελφοι, παθον ου καθ' υπερο-
χην λογου η σοφιας, καταγ-
γελλων υμιν † το μαρτυριον
2 του Θεου. ου γαρ εκρινα του
ειδεναι τι εν υμιν, ει μη Ιησουν
3 Χριστον, και τουτον εστ' αυτω-
μενον. και εγω εν ασθενεια
και εν φοβω και εν τρομω
4 πολλω εγενουμην προς υμας.
και ο λογος μου και το κηρυγ-
μα μου ουκ εν πειθοις ανθρω-
πινης σοφιας λογοις, αλλ' εν
5 αποδειξει πνευματος και δυνα-

you that are called. but 27
God hath chosen those who
are foolish in the opinion of
the world, to confound the
wise ; and the weak men of
the world to confound the
mighty : those who were looked 28
upon by the world as vile, as
despicable, as nothing, these
has God chosen to reduce their
sufficiency to nothing, that no 29
man might glory before God ;
for from him it is that ye be- 30
lieve in Christ Jesus, whom
God has made to us wisdom,
and righteousness, and sanc-
tification, and redemption :
that, according as it is writ- 31
ten *, " he that glorieth,
" should glory in the Lord."

As for me, my brethren, 1
when I appear'd among you,
it was not to represent to you
the divine mystery in sublime
language, and with human
literature. for I did not think I 2
was to have any other know-
ledge among you, than that of
Christ, a crucified saviour. I 3
was with you in weakness, in
fear, and in great agony : my 4
discourse, and my preaching
did not consist in the persua-
sive reasonings of human wis-
dom, but in demonstrating the
spiritual meaning of the scrip-
tures : that your faith might 5

ΕΥ

not

* Jer. ix. 23, 24.

† Steph. 8. Alex. Barb. 2. Cantab. 3. two ancient MSS. mention'd by Bede. the Syriac, Coptic, Ambrose, read το μυημενον.

εν σοφία ἀνθρώπων, ἀλλ' ἐν
δυνάμει Θεοῦ.

not be owing to human wisdom,
but to the divine influence.

6 Σοφίαν δὲ λαλοῦμεν ἐν
τοῖς τελείοις, σοφίαν δὲ οὐ
τοῦ αἰῶνος τούτου, οὐδὲ τῶν
ἀρχόντων τοῦ αἰῶνος τούτου

However, what we preach 6
is wisdom, to those who are
thoroughly instructed: yet not
the wisdom of this age, nor
of the rulers of this age, who

7 τῶν καλῶν γινωσκουσιν. ἀλλὰ
λαλοῦμεν σοφίαν Θεοῦ ἐν μυσ-
τηρίῳ, τὴν ἀποκρυπτεμένην,
ἣν πρόωρισεν ὁ Θεὸς προ τῶν

will soon come to nothing.
but we explain that myste- 7
rious plan of divine wisdom,
which God had contriv'd be-
fore the ages, for our glory:

8 οὐδεὶς τῶν ἀρχόντων τοῦ αἰ-
ῶνος τούτου ἐγνώκεν, εἰ γὰρ
ἐγνώσαν, οὐκ ἂν τὸν Κυρίον
τῆς δόξης ἐσταύρωσαν. ἀλ-

which none of the rulers of 8
this age understood: for if
they had, they would not have
crucified the Lord of glory.

9 λὰ καθὼς γέγραπται, “ ὁ ὀφ-
θαλμὸς οὐκ εἶδε, καὶ οὐς
οὐκ ἤκουσε, καὶ ἐπὶ καρ-

but, as it is written *, “ eye 9
“ hath not seen, nor ear
“ heard, neither have en-

“ διὰν ἀνθρώπου οὐκ ἀνέβη,
“ ἃ ἤτοιμασεν ὁ Θεὸς τοῖς
“ ἀγαπῶσιν αὐτόν.” ἡμῶν

“ tread into the heart of man,
“ the things which God hath
“ prepared for them that 10
“ love him.” this is what

10 δὲ ὁ Θεὸς ἀπεκαλύψε διὰ τοῦ
πνεύματος αὐτοῦ. τὸ γὰρ
πνεῦμα παντὰ ἐρευνᾷ, καὶ
11 τὰ βάθη τοῦ Θεοῦ. τίς γὰρ

God has revealed to us by
his spirit: for the spirit pe-
netrates into all things, even
the profound counsels of God.

οὐδεὶς ἀνθρώπων τὰ τοῦ ἀν-
θρώπου, εἰ μὴ τὸ πνεῦμα τοῦ
ἀνθρώπου τὸ ἐν αὐτῷ? οὐ-
τὼ καὶ τὰ τοῦ Θεοῦ οὐδεὶς

for who knows the thoughts 11
of a man, but the spirit of
man which is in him? even
so the thoughts of God no

12 Θεοῦ. ἡμεῖς δὲ οὐ τὸ πνεῦμα
τοῦ κόσμου ἐλάβομεν, ἀλλὰ

one can know, but the spi-
rit of God. now the spirit 12
which we have received, is

TO

NOT

* There is some affinity between these words, and Isa. lxi. 4. but Origen has observ'd, that the passage was intire in an Apocryphal book, under the name of Elias. and he observes, that the apostles, by virtue of thir inspiration, could distinguish truth from falsehood, however blended together in a book. see Homily xxxv. upon Genesis, and his Preface to the Canticles. Clemens Romanus has cited this very passage as scripture: only instead of the words, for those that love him, he reads, for those that expect him. Ep. to the Corinth. sect. xxxiv.

πνευμα το εκ του Θεου, ινα
 ειδωμεν τα υπο του Θεου χα-
 13 ρισθεντα ημιν. α και λα-
 λουμεν ουκ εν διδακτοις ανθρω-
 πινης σοφιας λογοις, αλλ' εν
 διδακτοις πνευματος, πνευμα-
 τικοις πνευμαλικά συγκρινον-
 14 τες. ψυχικος δε ανθρωπος ου
 δεχεται τα του πνευματος του
 Θεου, μωρια γαρ αυτω εστι,
 και ου δυναται γνωσαι, οτι
 15 πνευμαλικως ανακρινεται. ο δε
 πνευμαλικος ανακρινει τα παν-
 τα, αυτος δε υπ' ουδενος α-
 16 νακρινεται. τις γαρ εγνω νουν
 Κυριου, ος συμβιβασει αυ-
 του? ημεις δε νουν Χριστου ε-
 χομεν.

1 Και εγω, αδελφοι, ουκ η-
 δυναθην λαλησαι υμιν ως
 πνευμαλικοις, αλλ' ως σαρκι-
 2 κοις, ως νηπιοις εν Χριστω.
 γαλα υμας επολιστα, και ου
 βρωμα, ουπω γαρ ηδυνασθε,
 3 αλλ' ουδε επι νυν δυνασθε-
 ει γαρ σαρκικοι εστε. οπου
 γαρ εν υμιν ζηλος και ερις,
 ουχι σαρκικοι εστε, και καλα

not the spirit of this world,
 but that which comes from
 God; that we might know
 what he has graciously be-
 stowed upon us. this is what 13
 we declare, not in the words
 which human wisdom, but
 which the holy spirit dic-
 tates; explaining spiritual
 things in a spiritual language.
 but the animal man does not 14
 receive the effusions of the
 spirit of God; for they are
 foolishness to him; neither
 can he understand them; be-
 cause they are spiritually dis-
 cerned. but they are all ex- 15
 pos'd to the judgment of the
 spiritual, whilst he himself is
 not subject to the judgment of
 any man. for * how can he, 16
 that does not know the mind of
 the Lord, instruct another?
 but as for us, we are acquaint-
 ed with the mind of the Lord.

However, I could not 1
 speak to you, my brethren,
 as to the spiritual, or as to
 the dispassionate, but as to
 novices in christianity. I have 2
 fed you with milk, and not
 with meat: for hitherto ye
 were not able to bear it, nor
 have you yet sufficient strength.
 for you are still subject to your 3
 passions. since envy, and strife,
 and divisions are among you,
 are you not actuated by the
 vices of the animal part?

4 *ανθρωπον περιπατεις? οταν*
γαρ λεγη τις, εγω μεν ειμι
Παυλου, ετερος δε, εγω Α-
πολλω, ουχι σαρκικοι εστε?
 5 *τις ουν εστι Παυλος, τις δε*
Απολλως, αλλ' η διακονοι
δι' ων επιστευσαιτε, και ε-
καστω ως ο Κυριος εδωκεν?
 6 *εγω εφυτευσα, Απολλως ε-*
ποτισεν, αλλ' ο Θεος αυξανεν.
 7 *ωστε ουτε ο φυτευων εστι τι,*
ουτε ο ποτιζων, αλλ' ο αυ-
 8 *ξανων Θεος. ο φυτευων δε*
και ο ποτιζων εν εισιν, εκασ-
τος δε τον ιδιον μισθον ληψε-
ται κατα τον ιδιον κοπον.

while one cries I am Paul's 4
disciple, and another, I am
Apollo's, are ye not vicious? 5
who then is Paul, and who is
Apollos, but ministers by whom
ye have received faith accord-
ing to the diuine gifts im-
parted to each of them? I 6
have planted, Apollos water-
ed: but God gave the in-
crease. so then, neither is he 7
that planted any thing, nor
he that watered: it is God
only that gives the increase.
he that planteth, and he that 8
watereth, have the same de-
sign: and each shall receive
his proper reward, in propor-
tion to his own labour.

9 *Θεου γαρ εσμεν συνεργοι,*
Θεου γεωργιον, Θεου οικοδομη
 10 *εστε. κατα την χαριν του*
Θεου την δοθεισαν μοι, ως
σοφος αρχιτεκτων θεμελιον τε-
θεικα, αλλος δε εποικοδομει,
εκάστος δε βλέπω πως εποι-
 11 *κοδομει. θεμελιον γαρ αλλον*
ουδεις δυναται θειναι παρα τον
κειμενον, ως εστιν Ιησους ο
 12 *Χριστος. ει δε τις εποικοδομει*
επι τον θεμελιον τουτον, χρυ-
σον, αργυρον, λιθους τιμιους,
 13 *ξύλα, χορτον, καλάμην: ε-*
κάστου το εργον φανερον γνη-
σεται, η γαρ ημερα δηλωσει,
οτι εν πυρι αποκαλυψηται,
και εκάστου το εργον οποιον

For we are fellow labour-
ers employed by God: you are 9
his field, and his mansion. ac-
cording to the free gift of God 10
bestowed upon me, I, as a
skilful architect, have laid
the foundation, and another
builds thereon. but let every
man take heed how he builds 11
thereupon. for no one can lay
any other foundation, than 12
what is laid, which is, that
Jesus is the Messias. now if 13
upon this foundation somebody
builds gold, silver, precious
stones, wood, hay, stubble:
he that builds such work, will 13
be expos'd. for the time of trial
will show it: it shall be disco-
vered by the fire, which will
put each sort of work to the

14 ἐστὶ, τὸ πῦρ δοκιμασεῖ. εἰ
τινος τὸ ἐργον μένει ὁ ἐπ' ὧκο-
15 δομησες, μισθὸν ληψέσθαι. εἰ
τινος τὸ ἐργον καλακαησέσθαι,
ζημιωθήσεται, αὐτὸς δὲ σω-
θήσεται, οὕτως δὲ ὡς δια πυ-
ρὸς.

16 Οὐκ οἶδάτε ὅτι ναὸς Θεοῦ
ἐστέ, καὶ τὸ πνεῦμα Θεοῦ οἰ-
17 κεῖ ἐν ὑμῖν; εἰ τις τὸν ναὸν
τοῦ Θεοῦ φθειρεῖ, φθερεῖ αὐτὸν
ὁ Θεός, ὁ γὰρ ναὸς τοῦ Θεοῦ
ἅγιος ἐστίν, οἵτινες ἐστέ ὑμεῖς.
18 μὴδεὶς ἐαυτὸν ἐξαπατάτω, εἰ
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν
τῷ αἰῶνι τούτῳ, μωρὸς γενέσ-
19 θω, ἵνα γενήται σοφός. ἡ γὰρ
σοφία τοῦ κόσμου τούτου,
μωρία παρὰ τῷ Θεῷ ἐστὶ. γε-
γραπται γάρ, "ὁ ὀρασομέ-
νος τοὺς σοφοὺς ἐν τῇ πα-
20 " νούφτια αὐτῶν." καὶ πα-
λι, "Κυριὸς γινώσκει τοὺς
διαλογισμοὺς τῶν σοφῶν,
21 " ὅτι εἰσι μαλαίοι." ὥστε
μὴδεὶς καυχασθῶ ἐν ἀνθρω-
ποις. πάντα γὰρ ὑμῶν ἐσὶν.
22 εἴτε Παῦλος, εἴτε Ἀπολλῶς,
εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε
ζωή, εἴτε θάνατος, εἴτε ἐνεσ-
τῶτα, εἴτε μέλλοντα; πάντα
23 ἡμῶν ἐσὶν: ὑμεῖς δὲ, Χρισ-
τοῦ; Χριστὸς δὲ, Θεοῦ.

1 Οὕτως ἡμᾶς λογιζέσθω ἀν-
θρώπους, ὡς ὑπηρετὰς Χριστοῦ,
καὶ οἰκονομοὺς μυστηρίων Θε-
2 ου. ὡς λοιπόν, ζῆτε ἐν τοῖς

test. if the work abide which 14
somebody has built thereupon,
he shall receive a reward.
if that man's work should be 15
burnt, he will suffer loss: but
should be himself escape, it
will be as out of the fire.

Don't you know, that you 16
are the temple of God, and
that the spirit of God dwells
in you? if any man divide 17
the temple of God, him shall
God destroy: for you, who
are the temple of God, are
consecrated to him. let no man 18
deceive himself: if any among
you pretends to worldly wis-
dom, let him commence fool,
in order to be truly wise. for 19
the wisdom of this world is
folly, in the eye of God: as
it is written *, "he sur-
" prizes the wise in all their
" artifices." and again, "the 20
" Lord knows, that the
" thoughts of the wise are
" vain." therefore, let no one 21
glory in men: for all are
yours: whether Paul or A-22
pollas, or Cephas, or the
world, or life, or death, or
things present, or things to
come; all are yours; and 23
you are Christ's; and Christ
is God's.

Let men consider us, as 1
the ministers of Christ, who
dispense the divine mysteries.
now it is required in a stew- 2

H 2. ard,

* Job xv. 13. Psal. xciv. 11.

τοὺς οἰκονομοὺς, ἵνα πιστὸς τις
 3 εὐρηθῇ. ἐμοὶ δὲ εἰς ἐλαχιστὸν
 ἐστὶν ἵνα ὑφ' ὑμῶν ἀνακριθῶ,
 ἢ ὑπὸ ἀνθρωπίνης * ἡμέρας,
 ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.
 4 οὐδὲν γὰρ ἐμαυτῷ συννοῶ,
 ἀλλ' οὐκ ἐν τοῦτῳ δέδικαιώ-
 μαι, ὃ δὲ ἀνακρίνων με, Κυ-
 5 ρίος ἐστίν. ὥστε μὴ προ και-
 ροῦ τι κρίνεις, ἕως ἂν ἐλθῇ ὁ
 Κύριος, ὃς καὶ φωτίσει τὰ
 κρυπτά τοῦ σκότους, καὶ φα-
 νερώσει τὰς βουλὰς τῶν καρ-
 δίων, καὶ τότε ὁ ἐπαινος γε-
 νησέται ἐκαστῷ ἀπὸ τοῦ Θε-
 οῦ.

6 Ταῦτα δὲ, ἀδελφοί, με-
 τεσχηματίσα εἰς ἐμαυτὸν καὶ
 Ἀπολλῶ, δι' ὑμᾶς, ἵνα ἐν ἡ-
 μῖν μαθήτε το μὴ ὑπὲρ ὃ γε-
 γραπταί (φρονεῖν) ἵνα μὴ εἰς
 ὑπὲρ τοῦ ἐνός φυσιοῦσθε κατὰ
 7 τοῦ ἑτέρου. τίς γὰρ σε δια-
 κρίνει; τί δὲ ἔχεις ὃ οὐκ ἐλα-
 βες; εἰ δὲ καὶ ἐλάβες, τί
 καυχᾶσαι ὡς μὴ λαβὼν;

8 Ἡδὴ κεκορεσμένοι ἐστέ, πῶς
 ἐπλοῦνησάτε, χωρὶς ἡμῶν ἐ-
 βασιλευσάτε, καὶ ὀφελον γε

ard, that he be found faith-
 ful. as for me, it is a matter 3
 of no great concern that I
 should be called to account by
 you, or any human authori-
 ty; not that I am my own
 judge; (for though I am not 4
 conscious to my self of any un-
 faithfulness, yet am I not hereby
 absolved :) but he that is my
 supreme judge, is the Lord.
 therefore suspend your judg- 5
 ment till the Lord comes, who
 will bring to light the secrets
 of darkness, and expose the
 counsels of mens hearts : and
 then shall every man have his
 due reward from God.

These things, my brethren, 6
 I have represented to you in
 my own person, and that of
 Apollos, out of respect to you :
 to show you how to moderate
 your esteem by the rule pre-
 scrib'd, that you may not be
 transported in favour of one
 rather than another. for who 7
 has distinguish'd thee above
 another? or what have you,
 that you did not receive?
 now if you did receive it, why
 do you glory as if you had not
 received it?

You have already a suffi- 8
 ciency, you already abound,
 you live like princes in our
 absence : and would to God
 you did reign, that we too
 might

ε-

* Ch. IH. 13. St. Jerom says, in the idiom of the Cilicians, where Paul learn'd Greek, a Day signifies Judgment.

9 βασιλευσαίτε, ἵνα καὶ ἡμεῖς
 ὑμῖν συμβασιλευσωμεν. δοκῶ
 γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀ-
 ποστόλους ἐσχάτους ἀπεδεί-
 ξεν ὡς ἐπιθανάτιους, ὅτι θεά-
 τρον ἐγενήθημεν τῷ κόσμῳ καὶ
 10 ἀγγέλοις καὶ ἀνθρώποις. ἡμεῖς
 μωροὶ διὰ Χριστόν, ὑμεῖς δὲ
 φρόνιμοι ἐν Χριστῷ, ἡμεῖς ἀσ-
 θενεῖς, ὑμεῖς δὲ ἰσχυροί, ὑ-
 μεῖς ἐνδοξοί, ἡμεῖς δὲ αἰῶμοι.
 11 ἀχρι τῆς ἀρῆς ὥρας καὶ πεινώ-
 μεν, καὶ διψώμεν, καὶ γυμ-
 νήθεσθαι, καὶ κολαφίζομεθα,
 12 καὶ ἀσπάζομεν· καὶ κοπιώ-
 μεν, ἐργαζόμενοι ταῖς ἰδίαις
 χερσὶ· λοιδορούμενοι, εὐλο-
 γούμεν· διωκόμενοι, ἀνεχομέ-
 13 θα· βλασφημούμενοι, πα-
 ρακαλούμεν· ὡς περικαθαρ-
 ματὰ τοῦ κόσμου ἐγενήθημεν,
 πάντων περιψήμα ἕως ἀρῆς.

14 Οὐκ ἠῤῥεπῶν ὑμᾶς γραφῶ
 ταῦτα, ἀλλ' ὡς τέκνα μου
 15 ἀγαπῆλα νοθεῖων. εἰαν γὰρ
 μυριοὺς παιδαγωγοὺς ἐχόντε ἐν
 Χριστῷ, ἀλλ' οὐ πολλοὺς
 πατέρας· ἐν γὰρ Χριστῷ Ἰη-
 σοῦ διὰ τοῦ εὐαγγελίου ἐγώ
 16 ὑμᾶς ἐγενεσα. παρακαλῶ
 οὖν ὑμᾶς, μὴ μὴταί μοι γινέσ-
 17 θαι· διὰ τοῦτο ἐπέμψα ὑμῖν
 Τιμοθεόν, ὃς ἐστὶ τέκνον μου
 ἀγαπῆλον καὶ πιστόν ἐν Κυ-

might have the advantage of
 your administration. for it 9
 seems as if God had exposed
 us apostles the last upon the
 stage, as persons appointed to
 death. for we are made a
 spectacle to the world, to an-
 gels, and to men. we are 10
 made fools for our attach-
 ment to Christ, while you,
 who are christians too, still
 pass for the wise: we are in
 poverty, but you are in pow-
 er: you meet with esteem,
 but we find contempt. to this 11
 very day we suffer both hun-
 ger, thirst, and penury: we
 are buffeted from place to
 place, as vagabonds: we 12
 are fatigu'd by our manual
 toil: when reviled, we pray:
 when persecuted, we don't
 repine: and when we are de- 13
 famed, we intreat: in a
 word, we are look'd upon as
 the dregs and scum of man-
 kind, even to this day.

This I don't write to give 14
 you any confusion, but by way
 of remonstrance, to you who
 are my dear children. for 15
 though you may have ten
 thousand christian preceptors,
 you cannot have many fa-
 thers; since it was I that
 first instructed you in the gos-
 pel of Christ Jesus: and 16
 therefore I intreat you, to
 copy after me. 'tis for this 17
 end I have sent you Timothy,
 who

ρισ, ὃς ὑμᾶς ἀναμνησεί τας
ὁδούς μου τας ἐν Χριστῷ, κα-
θως πανταχοῦ ἐν πάσῃ ἐκκλη-
σίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δὲ μου
πρὸς ὑμᾶς, ἐφυσίωθησαν τι-
19 νες. ἐλευσόμεαι δὲ ταχέως
πρὸς ὑμᾶς, εἰ ὁ Κύριος θε-
λήσῃ, καὶ γινώσκωμαι οὐ τοῦ
λόγου τῶν πεφυσιωμένων, ἀλ-
20 λα τὴν δύναμιν. οὐ γὰρ ἐν
λόγῳ ἡ βασιλεία τοῦ Θεοῦ,
ἀλλ' ἐν δυνάμει.

21 Τί θέλετε? ἐν ῥαβδῷ ἐλθῶ
πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνευ-
1 ματι τε πραότητος? ὅπως ἀ-
κουέσθαι ἐν ὑμῖν πορνεία, καὶ
τοιαύτη πορνεία, ἥτις οὐδὲ ἐν
τοικοῦντοισιν, ὥστε γυναῖκα τι-
2 να τοῦ πατρὸς ἔχειν. καὶ ὑ-
μεῖς πεφυσιωμένοι ἐστέ, καὶ
οὐκ ἡμεῖς μαλλον ἐπειθήσατε, ἵνα
ἐξάρθῃ ἐκ μέσου ὑμῶν ὁ το-
3 εργὸν τοῦτο ποιήσας? ἐγώ
μὲν ἄπων τῷ σώματι, παρών
δὲ τῷ πνεύματι, πῶς κεκρικᾶ
ὡς παρών, τὸν αὐτὸν τοῦτο κα-
4 τεργασάμενον, ἐν τῷ ὀνομα-
τι τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, συναχθέντων ὑμῶν
καὶ τοῦ ἐμοῦ πνεύματος, συν-
τῇ δυνάμει τοῦ Κυρίου ἡμῶν

who is my dear disciple, and
a faithful christian, who will
inform you how I behave
myself in every church where
I teach the gospel of Christ.

Some make their boast as 18
if I would not come to you.
but if the Lord pleases, I 19
will visit you very soon; and
then I shall try, not what these
boasters can say, but what
they can do: for the gospel 20
dispensation does not consist
in talk, but in power.

Which would you chuse, 21
that I should come to you
arm'd with resentment? or,
in a mild and benevolent tem-
per? we have it from all 1
quarters, that incest is prac-
tis'd among you, and such
as is not among the Gentiles,
that of * a man's having his
father's wife. this you have 2
made a matter of levity, in-
stead of being concern'd in
discarding him that has done
such an action. as for me, 3
though I am absent in person,
yet being present by my autho-
rity, with regard to him that
has committed this fact, I am
come to the same resolution,
as if I was present, that is, 4
when you are assembled, and
I virtually there, in the
name of our Lord Jesus
Christ,

Ἰησοῦ

* It seems as if he had married his mother-in-law, who had been repudiated by his father. See II. Cor. vii. 12.

5 Ἰησοῦ Χριστοῦ, παραδόναι
τον τοιοῦτον τῷ Σάτανᾳ εἰς
ολεθρον τῆς σαρκος, ἵνα το
πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
Κυρίου Ἰησοῦ Χριστοῦ.

6 (Οὐ) καλον το καυχῆμα ὑ-
μῶν· οὐκ οἰδᾷτε ὅτι μικρὰ
ζυμὴ ὅλον το φυραμα δοιοι?

7 ἐκκαθαράτε τὴν παλαιὰν ζυ-
μην, ἵνα ᾖτε νέον φυραμα,
καθως ἐστὲ ἀζύμοι, καὶ γαρ
το πάσχα ἡμῶν ἐλύθη, Χρισ-

8 τος. ὥστε ἐορτάζωμεν, μὴ ἐν
ζυμῇ παλαιᾷ, μηδὲ ἐν ζυμῇ
κακίας καὶ πονηρίας (ἀλλ' ἐν
ἀζύμοις εὐδικρινείας καὶ ἀλη-
θείας.)

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπισ-
τολῇ, μὴ συναναμνησθαι

10 πόρνοις. οὐ πᾶσι τοῖς πόρ-
νοις τοῦ κόσμου τούτου, ἢ
τοῖς πλεονεκταῖς, ἢ ἀρπαξί-
ναις, ἢ εἰδωλολατραις, ἐπεὶ ὡφει-
λέτε ἀρᾶ ἐκ τοῦ κόσμου ἐξελ-

11 θεῖν. νῦν δὲ ἔγραψα ὑμῖν μὴ
συναναμνησθαι, εἰαν τις ἀ-
δελφός οὐνομαζόμενος ἢ πόρνος,
ἢ πλεονεκτής, ἢ εἰδωλολα-
τρής, ἢ λοιδορός, ἢ μεθύσις,

ἢ

Christ †, to deliver him up 5
to satan, to suffer corporal
punishment, that his spirit
may be saved in the day of
the Lord Jesus Christ.

Your levity is very indecent : 6
don't you know that a little
leaven infects the whole mass?
purge out the old leaven, that 7
you may be a new mass, since
you should be without lea-
ven. for * Christ our paschal
lamb has been sacrificed for
us. therefore let us keep the 8
feast, not with old leaven, the
leaven of malice and wicked-
ness ; but with unaffected sin-
cerity and truth.

|| When I formerly writ to 9
you, not to keep company with
the vicious : I did not mean 10
the vicious Gentiles, the mi-
sers, ‡ the raparees, or with
idolaters ; for then you must
have gone out of the world.
but my meaning was, not to 11
keep company with any chri-
stian known to be vicious, or
covetous, or an idolater, or a
railer, or a drunkard, or ra-
pacious,

† Such a sort of excommunication was in use among the Essenes.
“ a person surprized in any gross offence, was expell'd their society ;
“ and they that were so punish'd, generally died a miserable death.”
Joseph. *War of the Jews*. Book II. c. 11.

* The Jews, during the seven days of the paschal feast, abstain'd
from leavened bread. Justin Martyr, *Dial. against Tryphon*, says, the
Jews had castrated the book of Esdras, in which were these words,
this passover is our saviour, and our refuge. to which, 'tis probable,
St. Paul alluded.

|| This Epistle is lost, among many other writings of the first ages.

‡ Kidnappers, who stole men to sell them for slaves, were then ve-
ry common.

ἡ ἀρπαξ, τῷ τοιούτῳ μὴδε
 12 συνεσθιεν. τί γάρ μοι τοὺς
 ἐξω κρίνειν; οὐκί τοὺς ἐσω
 13 ὑμεῖς κρίνετε; τοὺς δὲ ἐξω ὁ
 Θεὸς κρίνει. ἐξαρᾷτε τὸν πο-
 τηρὸν ἐξ ὑμῶν αὐτῶν.

pacious, no not even to eat
 with such a one. for what 12
 have I to do to judge those who
 are without the church; but
 are not you to judge those that
 are within? those that are 13
 without, God will judge. there-
 fore expel the libertine from
 your community.

1 Τολμα τις ὑμῶν, πρᾶγμα
 ἔχων πρὸς τὸν ἕτερον, κρι-
 μεσθαι ἐπὶ τῶν ἀδίκων, καὶ
 2 οὐκ ἐπὶ τῶν ἁγίων; ἢ οὐκ
 οἶδατε ὅτι οἱ ἅγιοι τοῦ κόσμου
 κρίνουσι; καὶ εἰ ἐν ὑμῖν κρι-
 νεται ὁ κόσμος, ἀναξιοὶ ἐστέ
 3 κριτηρίων ἐλαχιστῶν; οὐκ
 οἶδατε ὅτι ἀγγελους κρίνομεν;
 4 μὴ γέ βιωτικά; βιωτικά
 μὲν οὖν κριτήρια εἰν ἐχρή, τοὺς
 5 ἐξουθενημένους ἐν τῇ ἐκκλη-
 σίᾳ, τοὺς καθιζέει. πρὸς
 εὐλοπὴν ὑμῶν λέγω. οὕτως οὐκ
 ἐν ὑμῖν σοφός, ὃς δύνησε-
 ται διακρίναι ἀνα-μεσον τοῦ
 6 ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀ-
 δελφός μετὰ ἀδελφοῦ κρίνεται,
 7 καὶ τοῦτο ἐπὶ ἀπιστῶν; πό-
 μεν οὖν ὅλως ἡττήμα ὑμῖν ἐσ-
 τίν, ὅτι κριμαλία ἐχέτε μεθ' ἐ-
 αὐτῶν. διὰ τί οὐκί μαλλον ἀ-
 δικεῖσθε; διὰ τί οὐκί μαλλον
 8 ἀποστέρεισθε; ἀλλὰ ὑμεῖς
 ἀδικεῖτε καὶ ἀποστέρειτε καὶ
 τοῦτο ἀδελφούς.

When any controversy ari- 1
 ses among you, will any one
 presume to appeal to the Gen-
 tiles, and not to Christians? 2
 don't you know that these are
 to judge the world? if the
 world is to be judg'd by you,
 are not you qualify'd to de-
 cide your petty causes? 3
 don't you know that we shall
 be judges of angels? much 3
 more then of the affairs of
 life? if then you have the cog- 4
 nizance of such matters, why
 do ye set those to judge who
 are despised by the church? I
 speak it to your shame. what, 5
 is there not a man of experience
 amongst you, capable of being
 arbitrator between his bre- 6
 thren? but when a contest
 arises, you must refer the de- 7
 cision to infidels? beside, you
 are absolutely in the wrong in
 going to law with one another
 at all: why don't you rather
 take wrong? why do ye not
 rather suffer loss? nay, in 8
 this case, you act injuriously,
 and do damage even to your
 brethren.

9 Η οὐκ οἰδαίτε ὅτι ἀδικοὶ
 βασιλείαν Θεοῦ οὐ κληρονο-
 μήσουσι? μὴ πλανᾶσθε, ου-
 τε πόρνοι, οὔτε εἰδωλόλατραι,
 οὔτε μοιχοί, οὔτε μαλακοί, ου-
 10 τε ἀρσενικοῖται, οὔτε κλεπ-
 ται, οὔτε πλεονεκταί, οὔτε με-
 θυσοί, οὐ λοιδοροί, οὐκ ἁρ-
 πάγες βασιλείαν Θεοῦ κληρο-
 11 νήσουσι. καὶ ταῦτα τινες
 ἦτε, ἀλλὰ ἀπελουσάσθε, ἀλ-
 λα ἡγιασθήτε, ἀλλὰ ἐδικαιω-
 θήτε ἐν τῷ ὀνόματι τοῦ Κυρίου
 Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ
 πνεύματι τοῦ Θεοῦ ἡμῶν.

12 Πάντα μοι ἐξεστίν? ἀλλ'
 οὐ πάντα συμφέρει, πάντα
 μοι ἐξεστίν? ἀλλ' οὐκ ἐγὼ ἐξ-
 ουσιασθῆσκαμι ὑπὸ τινος.
 13 "τὰ βρωμῆα τῇ κοιλίᾳ,
 "καὶ ἡ κοιλία τοῖς βρωμα-
 "σί;" ὁ δὲ Θεὸς καὶ ταῦτα
 καὶ ταῦτα κατὰργήσει. το
 δὲ σῶμα οὐ τῇ πορνείᾳ,
 ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κυ-
 14 ρίος τῷ σωματί. ὁ δὲ Θεὸς
 καὶ τοῦ Κυρίου ἡγεῖς, καὶ ὑ-
 μᾶς ἐξεγείρει διὰ τῆς δυνάμεως
 αὐτοῦ.

15 Οὐκ οἰδαίτε ὅτι τὰ σωματῶ
 ὑμῶν, μέλη Χριστοῦ ἐσίν?
 ἅσα οὖν τὰ μέλη τοῦ Χρισ-
 τοῦ, ποιήσω πορνικὰ μέλη?
 16 μὴ γινώσκω. οὐκ οἰδαίτε ὅτι ὁ
 κολλωμένος τῇ πορνῇ, ἐν σῶ-

Know you not that the un- 9
 just shall not inherit the king-
 dom of God? be not decei-
 ved: neither the licentious,
 nor idolaters, nor adulterers,
 nor the effeminate, nor the 10
 brutal, nor thieves, nor mi-
 sers, nor drunkards, nor re-
 vilers, nor raparees, shall
 inherit the kingdom of God.
 and such were some of you: 11
 but you have been washed,
 you have been sanctified, you
 have been justified in the
 name of the Lord Jesus Christ,
 and by the spirit of our God.

Are all things lawful for 12
 me? however, all things are
 not expedient: are all things
 lawful for me? however, I
 will not be a slave to any.
 "meat is design'd for the bel- 13
 "ly, and the belly for meat:"
 true, yet God has design'd
 both for destruction. now the
 body is not design'd for licenti-
 ousness, but for the glory of the
 Lord; since the Lord died for
 the glorification of the body:
 for as God hath raised up the 14
 Lord, so will he likewise raise
 us up to partake of his own
 power.

Don't you know, that your 15
 bodies are parts of Christ's
 mystical body? now, how
 can that which is Christ's, be
 made the property of a very
 creature? it cannot be. why, 16
 don't you perceive, that where

μα εσιν? “ εσονται γαρ, φη-
 “ σιν, οἱ δύο εἰς σάρκα μι-
 17 “ αν.” ὁ δὲ κολλημένος τῷ
 18 Κυρίῳ, ἐν πνεύμα εἰσι. φευ-
 γεῖτε τὴν πορνείαν. παν ἀ-
 μαρτήμα ὃ εἰς ποιήσει αν-
 θρώπος, ἐκτός τοῦ σώματος
 εἰσιν, ὃ δὲ πορνεύων, εἰς τὸ
 19 ἰδίον σῶμα ἀμαρτάνει. ἡ οὐκ
 οἶδαί, ὅτι τὰ σώματα ὑμῶν
 ναὸς τοῦ ἐν ὑμῖν ἁγίου πνευ-
 μάτος εἰσιν, ὃν ἐχετε ἀπο-
 Θεοῦ, καὶ οὐκ ἐστὶ ἐαυτῶν?
 20 ἡγορασθῆτε γὰρ τιμῆς, ὁδοῦ-
 σατε δὴ τὸν Θεὸν ἐν τῷ σω-
 μάτι ὑμῶν.

1 Περὶ δὲ ὧν ἐγραψατέ μοι,
 καλὸν ἀνθρώπῳ γυναικὸς μὴ
 2 ἀπλίσθαι. διὰ δὲ τὰς πορ-
 νείας ἕκαστος τὴν ἑαυτοῦ γυ-
 ναικα ἐκέλευ, καὶ ἕκαστη τὸν
 3 ἰδίον ἀνδρα ἐκέλευ. τῇ γυναι-
 κὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδι-
 δοῖ, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
 4 ἀνδρὶ. ἡ γυνὴ τοῦ ἰδίου σω-
 μάτος οὐκ ἐξουσιάζει, ἀλλ’ ὁ
 ἀνὴρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ
 τοῦ ἰδίου σώματος οὐκ ἐξουσι-
 5 ἀζει, ἀλλ’ ἡ γυνή. μὴ ἀ-
 ποστρέψετε ἀλλήλους, εἰ μὴ τι
 ἀνεκ συμφωνοῦ πρὸς καιρὸν,
 ἵνα σχολάζητε τῇ προσευχῇ,

there is such an attachment,
 they are but as one person?
 for the scripture says†, “they
 “ two shall be as one.” but he 17
 that is attach’d to the Lord,
 is united to him by one and
 the same spirit. flee licenti- 18
 ousness. no other sin that a
 man commits does affect the
 church as a body: but the li-
 centious commits a fraud a-
 gainst the whole body to which
 he belongs. what! know ye 19
 not that your bodies are the
 temple of the holy spirit, which
 is in you, which you have
 from God, and that you are
 not your own? for you are 20
 bought with a price: therefore
 glorify God in your body.

Now as to the question you 1
 writ to me about; “whether
 “ it is best for a man not to
 “ marry?” I answer, with 2
 regard to the licentious, it is
 best for a man, to have his
 wife; and for a woman to
 have her husband. let the 3
 husband discharge his obliga-
 tions to his wife: and likewise
 the wife to the husband. the 4
 wife has not the right of her
 own person, but the husband:
 and so likewise the husband
 has not the right of his own
 person, but the wife. don’t 5
 desert one another, unless you
 mutually consent to retire for

καὶ

α

και παλιν επι το αυτο συνε-
ρχοσθε, ινα μη πειραζη υμας
ο σατανας δια την ακρασιαν
6 υμων. τουτο δε λεγω καλα
συγγνωμη, ου κατ' επιλα-
7 ρην. θελω γαρ παντας αν-
θρωπους εινα ως και εμαυτον,
αλλ' εκαστος ιδιου χαρισμα
εχει εκ θεου, ος μεν ουτως, ος
δε ουτως.

8 Λεγω δε τοις αγαμοις και
ταις χηραις, καλον αυτοις εσ-
9 τιν εαν μεινωσιν ως καγω. ει
δε ουκ εκκρατευομαι, γαμψα-
τωσαν. κρεισσον γαρ εστι
10 γαμψαι η πυρουσθαι. τοις
δε γεγαμηκοσι παραγγελλω ουκ
εγω, αλλ' ο κυριος, γυναικα
απο ανδρος μη χωρισθηναι.
11 εαν δε και χωρισθη, μενετω
αγαμος, η τω ανδρι καταλ-
ληνη: και ανδρα γυναικα
μη αφιεναι.

12 Τοις δε λοιποις εγω λεγω,
ουκ ο κυριος, ει τις αδελφος
γυναικα εχει απιστον, και αυ-
τη συνευδοκει οικειν μετ' αυ-
13 του, μη αφιελω αυτην. και
ευνη ητις εχει ανδρα απιστον,
και αυτος συνευδοκει οικειν
μετ' αυτης, μη αφιελω αυτον.
14 ηγιασται γαρ ο ανηρ ο απισ-
τος

a time, to the solemnity of
prayer; and then come to-
gether again, lest satan make
an attempt upon your confi-
nency. but as for the rest, I 6
speak it by way of counsel, and
not of command. for I wish 7
that all men were as I myself
am: but every man hath his
proper gift from God, some one
way, and some another.

As to the unmarried and 8
widows, I say, it is best for
them to continue so, as I do.
but if they have not the gift, 9
let them marry: for it is bet-
ter to marry than to be in
pain. as to the married, I 10
enjoin this rule, not as from
my self, but from the Lord,
that a woman should not leave
her husband: but if she has 11
separated herself, let her re-
main unmarried, or be re-
conciled to her husband: and
let not the husband put away
his wife.

But as to the other cases, 12
which were not decided by the
Lord; I say, if any brother
has a pagan wife, who likes
to live with him, let him not
put her away. and if a wo- 13
man has a pagan husband,
who likes to live with her, let
her not leave him. * for the 14
un-

* His wife being a member of the church, is holy, that is, a christ-
ian; and man and wife being but one, her husband is in some mea-
sure sanctify'd, that is, christianiz'd, as long as he likes to live with
her.

τος ἐν τῇ γυναίκι, καὶ ἡγιασ-
 ται ἡ συνήθεια ἡ ἀπίστος ἐν τῷ
 ἀνδρὶ. ἐπεὶ ἀρα τὰ τέκνα
 ὑμῶν ἀκαθάρτα ἐστί, νυνὶ δὲ
 15 ἅγια ἐσὶν. εἰ δὲ ὁ ἀπίστος
 χωρίζεται, χωρίζεσθω. οὐ δε-
 δουλωταί ὁ ἀδελφὸς ἢ ἡ ἀ-
 δελφὴ ἐν τοῖς τοιοῦτοις : ἐν δὲ
 εἰρηπῇ κεκληκεν ἡμᾶς ὁ Θεός ;
 16 τί γὰρ οἶδας, γυναίκα, εἰ τὸν
 ἀνδρα σώσεις ; ἢ τί οἶδας,
 ἀνερ, εἰ τὴν γυναίκα σώ-
 σεις ;

17 Εἰ μὴ ἐκαστῷ ὡς ἐμερίσεν ὁ
 Θεός, ἐκαστοῦ ὡς κεκληκεν ὁ
 Κύριος, οὕτω περιπατεῖτω. καὶ
 οὕτως ἐν ταῖς ἐκκλησίαις πα-
 18 σαῖς διατάσσονται. περιτέ-
 νημενος τις ἐκλήθη ; μὴ ἐπι-
 σπασθῶ. ἐν ἀκροβυστία τις
 ἐκλήθη ; μὴ περιτεμενέσθω.
 19 ἢ περιτομὴ οὐδὲν ἐστὶ, καὶ ἡ
 ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ
 20 τηρησὶς ἐντολῶν Θεοῦ. ἐ-
 καστός ἐν τῇ κλησεί ἢ ἐκλήθη,
 21 ἐν ταύτῃ μένετω. δούλος ἐκ-
 λήθη ; μὴ σοὶ μετέλω, ἀλλ'
 εἰ καὶ δύνασθαι ἐλευθερὸς γε-
 22 νέσθαι, μάλλον χρησαί. ὁ
 γὰρ ἐν Κυρίῳ κληθεὶς δούλος,
 ἀπελευθερὸς Κυρίου ἐστίν, ὁ-

unbelieving husband is chri-
 stianiz'd by the believing wife,
 and the unbelieving wife is
 christianiz'd by the believing
 husband : else were your chil-
 dren heathens : whereas they
 are christians. but if the infi- 15
 del will separate, let him go :
 a brother or a sister is not
 enslaved in such cases. but
 God has called us to peace ;
 for how do you know, O wife, 16
 but you may save your hus-
 band ? or how do you know,
 O man, but you may save
 your wife ?

Whatever condition God 17
 has allotted to any man, let
 him go on in the same state
 he was in when he became a
 christian : this I give as a
 standing rule to all churches.
 does a Jew turn Christian ? 18
 let him not pretend to be un-
 circumcised : does a Gentile
 turn Christian ? let him not
 become circumcised. circum- 19
 cision is nothing, and uncir-
 cumcision is nothing, in com-
 parison of obeying the divine
 commands. let every man con- 20
 tinue in the same state he was
 in when he turn'd christian.
 were you called being a slave ? 21
 be not perplex'd about it ;
 but if you can obtain your
 freedom, don't refuse it. for 22
 the slave that turns christian,
 is the Lord's freedman : like-
 wise, the freeman that be-

μοιως και ὁ ἐλευθερος κληθεῖς,
23 δούλος ἐστὶ Χριστοῦ. τιμὴς
ἡγορασθῆναι? μὴ γινεσθε δούλοι
24 ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκ-
λήθη, ἀδελφοί, ἐν τούτῳ
μένετω παρὰ τῷ Θεῷ.

25 Περὶ δὲ τῶν παρθένων ἐπι-
ταγὴν Κυρίου οὐκ ἔχω, γνω-
μὴν δὲ δίδωμι ὡς πλημμένος ὑ-
26 πο Κυρίου πιστός εἶναι. νο-
μιζῶ οὖν τοῦτο καλὸν ὑπαρ-
χεῖν διὰ τὴν ἐνεσώσαν ἀναγ-
κὴν, ὅτι καλὸν ἀνθρώπῳ το
27 οὕτως εἶναι. δεδεσθαι γυναί-
κα? μὴ ἱκνεῖ λυσιπ. λελυ-
σθαι ἀπο γυναῖκος? μὴ ἱκνεῖ
28 γυναῖκα. εἰν δὲ καὶ γρημῆς,
οὐκ ἡμαρτίες, καὶ εἰν γρημῇ ἢ
παρθένος, οὐκ ἡμαρτία, θλίψιν
δὲ * τῇ σαρκὶ ἔξουσιν οἱ τοι-
οῦτοι. ἐγὼ δὲ ὑμῶν φειδο-
μαι.

29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ
καιρὸς συνηστίαμενος το λοι-
πόν ἐστίν ἵνα καὶ οἱ ἐχοντες
γυναῖκας, ὡς καὶ οἱ ἐχοντες ὦσι,
30 καὶ οἱ κλαίουτες, ὡς καὶ οἱ κλαι-
οντες, καὶ οἱ χαίροντες, ὡς καὶ
οἱ ἀγοράζοντες, καὶ οἱ ἀγο-
31 ραζόμενοι τῷ κόσμῳ τούτῳ, ὡς καὶ
οἱ κατεχόμενοι. παρ᾿ αὐτῷ γάρ
το σκῆμα τοῦ κόσμου τού-

comes a convert is Christ's
servant. have you been re- 23
deemed from slavery? then,
don't turn slaves. brethren, 24
let every man conscientiously
continue in the state he was
in when he was converted.

As to the case of celibacy, I 25
have no positive instructions:
yet my advice deserves to be
regarded, as coming from one
the divine favour has distin-
guished. I think therefore it 26
is best, considering the pre-
sent distress, I say, it is best,
for a single person to conti-
nue so still. are you contrac- 27
ted to a wife? seek not to be
disengag'd. are you disengag'd
from your wife? don't look
out for another; not that it 28
is a sin for you to marry;
nor is it so if a virgin marry;
but they that do, will be trou-
bled for their relations, and
that I would prevent.

This I say, brethren, be- 29
cause the time is coming, when
they who have wives will be
as those that have none; and 30
they that weep, as those that
are unconcern'd; and they
that rejoice, as those that do
not; and they that buy, as
those that have no possessions,
and they that possess this 31
world, as those that can't
make an ill use of it. for the
scene of this world is conti-
nually

του.

* See Rom. xi. 14.

- 32 του. θελω δε υμας αμεριμ-
 νους ειναι. ο αγαμος μεριμνα-
 τα του Κυριου, πως αρεση
 33 τω Κυριω. ο δε γαμπσας με-
 ριμνα τα του κοσμου, πως
 34 αρεσει τη γυναικι. μεμερισται
 η γυνη και η παρθενος : η α-
 γαμος μεριμνα τα του Κυριου,
 ινα η αγια και σωματι και
 πνευματι, η δε γαμπσασα
 μεριμνα τα του κοσμου, πως
 αρεση τω ανδρι.
- 35 Τουτο δε προς το υμων αυ-
 των συμφερον λεγω, ουχ ινα
 βροχον υμιν επιβαλω, αλλα
 προς το ευσχημον και ευπα-
 ρεδρον τω Κυριω απερισπασ-
 36 τως. ει δε τις ασχημονειν ε-
 πι την παρθενον αυτου νομι-
 λει, εαν η υπερακμος, και ου-
 τως οφειλει γινεσθαι, ο θελει
 ποιειω, ουχ αμαρτανει, γα-
 37 μιλωσαν. ος δε εστηκεν ε-
 δραιος εν τη καρδια, μη εκων
 αναγκην, εξουσιαν δε εχει πε-
 ρι του ιδιου θεληματος, και
 τουτο κεκρικεν εν τη καρδια
 αυτου, του τηρειν την εαν-
 του παρθενον, καλως ποιει.
 38 ωστε και ο εκγαμιζων, κα-
 λως ποιει, ο δε μη εκγαμιζων,
 κριστον ποιει.
- usually shifting. I would have
 you free from anxiety. the un-32
 married is religiously concern-
 ed, how he may please the
 Lord: he that is married is 33
 worldly concern'd, how he
 may please his wife. there is 34
 the same difference between a
 married woman and a vir-
 gin: the last is religiously
 concern'd to be holy, both in
 body and mind: but she that
 is married is taken up with
 worldly cares to please her
 husband.*
- And this I say for your 35
 particular advantage, not
 to lay any constraint upon
 you, but as that which is most
 suitable to a state of unin-
 terrupted attendance upon re-
 ligion. if any man thinks it 36
 would be a reflexion upon his
 manhood to be a stale batche-
 lor, and so ought to marry;
 let him follow his bent, he is
 at liberty, let such marry.
 but he that has been steady 37
 in his purpose, and finds no
 necessity to alter it; if he is
 a master of his passion, and
 is heartily determin'd to keep
 his virginity, it is well. so 38
 that he who marries, does
 well; but he who lives single,
 may have less trouble.*

39 Γυνὴ δεδωται ἐφ' ὅσον χρό-
νον ἔη ὁ ἀνὴρ αὐτῆς, εἰαν δὲ
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθε-
ρα ἐστὶν ὡς θελεῖ γαμῆσθαι,
40 μόνον ἐν Κυρίῳ. μακαριώτερα
δὲ ἐστὶν εἰαν οὕτω μείνῃ, καὶ αὐ-
τὴν ἐμὴν γνώμην, δοκῶ δὲ κα-
λῶ πνεῦμα Θεοῦ ἔχειν.

The wife is bound as long 39
as her husband lives : but if
her husband be dead, she is
at liberty to be married, if
she pleases ; provided it be
to a christian. but she will be 40
happier, if she remain a wi-
dow, in my opinion : and I
think the divine spirit suggests
the same.

1 Περὶ δὲ τῶν εἰδωλοθυτῶν,
οἰδαμεν ὅτι πάντες γινώσκοντες
2 ἀγαπῶν οἰκοδομεῖ. εἰ δὲ τις
δοκεῖ εἰδέναι τι, οὐδεπώ γε γινώ-
3 κε καθὼς δεῖ γινώσκειν. εἰ δὲ τις
ἀγαπᾷ τὸν Θεόν, οὕτως ἐγ-
νώσκειται ὑπ' αὐτοῦ.

Now as to things offered 1
to idols, 'tis certain that the
knowledge you all pretend to
have, swells you with pride,
but 'tis charity that edifieth.
and if any man be conceited of 2
his own knowledge, he knows
nothing yet as he ought to know
it. but if a man love God, the 3
same is taught by him.

4 Περὶ τῆς βρώσεως οὐν τῶν
εἰδωλοθυτῶν, οἰδαμεν ὅτι οὐ-
δὲν εἰδῶλον ἐν κόσμῳ, καὶ
5 ὅτι οὐδεὶς Θεὸς ἐν μηρί. καὶ
γὰρ εἰπερ εἰσι λεγόμενοι θεοί,
εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς
γῆς : ὥσπερ εἰσι θεοὶ πολλοί,
6 καὶ κυριοὶ πολλοί. ἀλλ' ἡ-
μῖν ἓς Θεὸς ὁ πατήρ, ἐξ οὗ
τὰ πάντα, καὶ ἡμεῖς ἐκ αὐτοῦ,
καὶ ἓς Κύριος Ἰησοῦς Χριστός,
δι' οὗ τὰ πάντα, καὶ ἡμεῖς
ἐκ αὐτοῦ.

As to the eating therefore 4
of what is offered in sacri-
fice to idols, we know that
the heathen deities have no
real existence, and that there
is but one God. for tho' there 5
are several titular deities,
both in heaven and on earth :
such as the whole crowd of
gods, and lords among the
Gentiles ; yet to us there is 6
but one God, the father, from
whom are all things, and we
in him ; and one Lord Jesus
Christ, by whom are all things,
and we by him.

7 Ἀλλ' οὐκ ἐν παντί ἡ γινώ-
σκεις, τινες δὲ τῇ συνειδήσει
τοῦ εἰδωλοῦ ἕως ἀρτί, ὡς εἰ-
δωλοθύτου ἐσθίουσι, καὶ συν-
εἰδήσεις

But every one has not this 7
knowledge : for some still i-
magine the idol represents a
deity : and eat the meat un-
der

8 εἰδοῖς αὐτῶν ἀσθενεῖς οὐσα
 8 μολυνῆναι. βρῶμα δὲ ἡμᾶς
 οὐ παριστῆσι τῷ Θεῷ, οὐτε
 γάρ ἐαν φάγωμεν, περισσεύο-
 9 μεν, οὐτε ἐαν μὴ φάγωμεν,
 9 ὑστερούμεθα. βλέπετε δὲ μη-
 πως ἢ ἐξουσία ὑμῶν αὐτῇ
 προσκομῆται γενῆται τοῖς ἀσ-
 10 θενουσιν. ἐὰν γὰρ τις ἴδῃ σε,
 τὸν ἐκούλα γινώσκιν, ἐν εἰδῶ-
 λειῳ κατὰκειμενον, οὐκ ἢ συ-
 νειδῶσις αὐτοῦ ἀσθενοῦς οὐλοῖς
 11 οἰκοδομηθῆσθαι εἰς τὸ ταει-
 11 δωλοῦντα ἐσθίειν; καὶ ἀ-
 πολείται ὁ ἀσθενὴς ἐπὶ τῇ σῇ
 γινώσκῃ ἀδελφός, δι' ὃν Χρισ-
 12 τὸς ἀπεθάνεν. οὕτω δὲ ἀ-
 μαρτάνοντες εἰς τοὺς ἀδελφούς,
 καὶ τυπῶντες αὐτῶν τὴν
 συνειδῶσιν ἀσθενούσαν, εἰς
 13 Χριστὸν ἀμαρτάνετε. διό-
 περ εἰ βρῶμα σκανδαλίζει
 τὸν ἀδελφόν μου, οὐ μὴ φά-
 γω κρεῖα εἰς τὸν αἰῶνα, ἵνα
 μὴ τὸν ἀδελφόν μου σκανδα-
 λίσω.

1 Οὐκ εἰμι ἑλεύθερος; οὐκ
 εἰμι ἀπόστολος; οὐκ ἴν-
 2 σουν Χριστὸν τὸν Κυρίον ἡμῶν
 ἐώρακα; οὐ τὸ ἔργον μου ὑ-
 2 μεῖς ἐστέ ἐν Κυρίῳ; εἰ ἀλλοῖς
 οὐκ εἰμι ἀπόστολος, ἀλλὰ γε
 ὑμῖν εἰμι, ἢ γὰρ σφραγὶς τῆς
 3 ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ. ἢ
 εἰμι ἀπολογία τοῖς ἐμῇ ἀνα-
 4 κρινουσιν, αὕτη ἐστὶν: μὴ οὐκ
 ἐχομεν ἐξουσίαν φάγειν καὶ
 πίνειν;

der the notion of an offering
 to such a being: by which
 erroneous opinion they are in-
 fected with idolatry. meat 8
 does not recommend us to
 God: if we eat, we are not
 the better men; if we don't
 eat, we are not the worse.
 but take care that this liber- 9
 ty of yours does not prove a
 scandal to the weak. for if 10
 any man see you who have a
 just notion of idols, sitting at
 table in their temple, will
 not the person who is wrong
 in his notions be encouraged
 to eat what is offered to i-
 dols, tho' contrary to his own
 opinion? so that your notions 11
 may endanger the life of the
 weak brother, for whom Christ
 died. but when you thus of- 12
 fend against the brethren, by
 wounding their weak consci-
 ence, you sin against Christ.
 wherefore if my eating makes 13
 my brother offend, I will ne-
 ver eat flesh rather than make
 my brother offend.

Am I not free? am I not
 an apostle? have I not seen
 Jesus Christ our Lord? are
 not you become christians by
 my labour? if I am not an 2
 apostle to others, yet doubtless
 I am to you: for your being
 christians is the proof of my
 apostleship. my answer to 3
 those who call me to account,
 is this: have we not a right 4
 to

- 5 πειν ? μη οὐκ ἐχομεν ἐξου-
 σίαν ἀδελφὴν σαρκακᾶ περι-
 ρεῖν, ὡς καὶ οἱ λοιποὶ ἀπο-
 στολοὶ, καὶ οἱ ἀδελφοὶ τοῦ
 6 Κυρίου, καὶ Κηφᾶς ? ἡ μο-
 γὴς ἐγὼ καὶ Βαρναβᾶς οὐκ ἐ-
 χομεν ἐξουσίαν μὴ ἐργάζεσ- 6
 7 θαι ? τίς σιτραλευεῖται ἰδιοῖς
 οὐωνοῖς ποιεῖ ? τίς φυτεύει
 ἀμπελών, καὶ ἐκ τοῦ καρ-
 8 πού αὐτοῦ οὐκ ἐσθίει ? ἢ τίς
 ποιμαίνει ποιμνὴν, καὶ ἐκ τοῦ
 γαλακτοῦ τῆς ποιμνῆς οὐκ
 8 ἐσθίει ? μὴ κατὰ ἀνθρώπου
 ταύλα λαλῶ ? ἡ καὶ ὁ νόμος
 9 ταύλα οὐ λέγει ? ἐν γὰρ τῷ
 Μωσέως νόμῳ γεγραπταί, “οὐ
 “φιμώσεις βουνὸν ἀλωυτῆα.”
 μὴ τῶν βῶν μελεῖ τῷ Θεῷ ?
 10 ἢ οἱ ἡμᾶς πάντως λέγει ? δι’
 ἡμᾶς γὰρ ἐγγραφή, ὅτι ἐπ’ ἐλ-
 πιδοὶ ὀφείλει ὁ ἀροτρίων ἀρο-
 τρίαν, καὶ ὁ ἀλωὺν, ἐπ’ ἐλ-
 11 πιδοὶ τοῦ μελεῖν. εἰ ἡμεῖς ὁ-
 μὴν τὰ πνευματικά ἐσπειρα-
 μεν, μετὰ εἰ ἡμεῖς ὁμὴν τὰ
 12 σαρκακᾶ θερίσομεν ? εἰ ἀλ-
 λοὶ τῆς ἐξουσίας ὁμῶν μελε-
 χουσιν, οὐ μαλλόν ἡμεῖς ?
 ἀλλ’ οὐκ ἐχρησάμεθα τῇ ἐξ-
 ουσίᾳ ταυτῇ, ἀλλὰ πάντα
 σιτρῶμεν, ἵνα μὴ ἐσκοπῇ τι-
 να δώμεν τῷ εὐαγγελίῳ τοῦ
- to meat and drink ? have 5
 not we the liberty to take a
 christian woman with us in
 our travels, as well as the
 rest of the apostles, as the
 brothers of the Lord, and Ce-
 phas did ? or I and Barna- 6
 bas, are we only excluded the
 privilege of not working ?
 who ever serves in war at his 7
 own charges ? who plants a
 vineyard, and does not eat of
 the fruit ? or who feeds a 8
 flock, and eats not of the
 milk of the flock ? is this 8
 only the voice of reason ? does
 not the law express the same
 too ? for it is written in the 9
 law of Moses †, “thou shalt
 “not muzzle the mouth of
 “the ox that treadeth out
 “the corn.” are oxen the
 objects of divine care ? or is 10
 it said, no doubt, for our
 sakes ? for our sakes, no
 doubt, this is written : that
 he who plows should plow in
 hope ; and that he who
 thresheth should expect the
 advantage. if for your bene- 11
 fit we have sown spirituals,
 is it so extraordinary if we
 should reap some benefit from
 your temporals ? if others 12
 partake of your substance,
 have not I a better title ?
 nevertheless, I have not made
 use of this privilege ; but
 bear with any thing rather*

- 13 Χριστου. ουκ οιδατε οτι οι
 ταiera εργαζομενοι, εκ του
 ιερου εσθιουσιν? οι τω θυ-
 σιασθηριω προσεδρευοντες, τω
 θυσιασθηριω συμμεριζονται?
 14 ουτω και ο Κυριος διεταξε τοις
 το ευαγγελιον καταγγελουσιν,
 15 εκ του ευαγγελιου ζην. εγω
 δε ουδενι εκρησαμην τουτων.
 ουκ εργασα δε ταυτα, ινα
 ουτω γενηται εν εμοι, καλον
 γαρ μοι μαλλον αποθανειν, η
 το καυχημα μου ινα τις κε-
 16 νωση. εαν γαρ ευαγγελιζω-
 μαι, ουκ εστι μοι καυχημα,
 αναγκη γαρ μοι επικειται, ου-
 αι γαρ μοι εστιν εαν μη ευαγ-
 17 γελιζωμαι. ει γαρ εκων του-
 το πρασσω, μισθον εχω, ει
 δε ακων, οικονομιαν πεπισ-
 18 τευμαι. τις ουν μου εστιν ο
 μισθος? ινα ευαγγελιζομενος
 αδαπανον θησω το ευαγγε-
 λιον (του Χριστου) εις το μη
 καταχρησασθαι τη εξουσια
 19 μου εν τω ευαγγελιω. ελευ-
 θερος γαρ ων εκ παντων, πα-
 σιν εμαυτον εδουλωσα, ινα
 20 τους πλειονας κερδησω. και
 εγενομην τοις Ιουδαιοις ως Ι-
 ουδαιος, ινα Ιουδαιους κερδη-
 σω, τοις υπο νομον ως υπο
 νομον, ινα τους υπο νομον
 than obstruct the gospel of
 Christ. don't you know, that
 they who prepare the sacri-
 fices, do eat of the sacrifice
 in the temple? and they who
 wait at the altar, have their
 portion from the altar? even
 so has the Lord ordained, that
 they who preach the gospel,
 should live by the gospel. but
 I have not made use of these
 advantages. neither have I
 writ this to obtain such main-
 tenance: for I had rather
 die for want, than be depri-
 ved of such matter of glory-
 ing. for in barely preaching
 the gospel, I have nothing to
 glory in: because I am un-
 der an obligation to do it;
 yea, wo is unto me if I preach
 not the gospel. now if I do
 this willingly, I have a re-
 ward: but if against my will,
 it is a dispensation of trust
 which must be discharged.
 whence then is my reward?
 why, from my preaching the
 gospel of Christ gratis, with-
 out making use of the privi-
 lege which the gospel gives
 me. for tho' I am indepen-
 dent of all men, yet have I
 subjected myself to all, that I
 might gain the more. to the
 Jews, I became as a Jew,
 that I might gain the Jews;
 to those who are under the
 law, as under the law, that
 I might gain those who are
 under

21 κερδήσω, τοῖς ἀνόμοις ὡς ἀνόμοις, μὴ ὡς ἀνόμος Θεός, ἀλλ' ἐννόμος Χριστῷ, ἵνα κερ-
22 δῶσω ἀνόμους. ἐφ' ἐνόμῳ τοῖς ἀσθενέσιν ἀσθενῶ, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα παν-
23 τὰς σῶσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνός αὐτοῦ γένωμαι.

24 Οὐκ οἶδάς ἐτι ὅτι οἱ ἐν στάδιῳ τρεχούτες, πάντες μὲν τρεχού-
σιν, εἷς δὲ λαμβάνει τὸ βραβείον; οὕτω τρέχετε ἵνα κα-
25 ταλαβῆτε. πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεῖται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λαβώσιν, ἡμεῖς δὲ
26 ἀφθαρτὸν. ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀθλητῶς, οὕτω πυκνῶ, ὡς οὐκ ἀερα δε-
27 ρων. ἀλλ' ὑποπιᾶζω μου τὸ σῶμα, καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

1 Οὐ θέλω γὰρ ὑμᾶς ἄγνοειν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης
2 διήλθον: καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσθησαν ἐν τῇ νε-
3 φελῇ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ αὐτὸ βρώμα πνευ-
4 ματικὸν ἐφαγον: καὶ πάντες τὸ αὐτὸ

under the law; to those who 21
are without the law, as with-
out that law, (not as being
under no law to God, but as
under the law to Christ) that
I might gain those who are
without the law. to the weak 22
I became as weak, that I
might gain the weak: I be-
came all things to all men,
that I might save all sorts of
men. and I do all for the 23
gospel's sake, that I may
share in the benefits thereof.

You know, that in a race, 24
tho' all run, but one receives
the prize: so run, that you
may obtain. every one that 25
strives for the mastery, is ex-
tremely temperate: now, they
do it to obtain a corruptible
crown, but we an incorrup-
tible one. I therefore so run, 26
not as one that is distanc'd:
I fight, but not with the air.
but I mortify my body, and 27
bring it into subjection: lest
after having been a herald to
others, I myself should be
thrown out.

I would not have you ig- 1
norant, my brethren, that all
our fathers were: under †
the Cloud, all passed thro' the
sea: and were all baptized 2
into the Mosaic institu-
tion by the cloud, and by the
sea; they all eat the same spi- 3
ritual meat, and all drank 4
K 2 the

αὐτο πομα πνευμαλικον επιον :
 επιον γαρ εκ πνευμαλικης α-
 κολουθουσης πειρας, ἡ δὲ πε-
 5 τρα νῦν ὁ Χριστος. ἀλλ' οὐκ
 ἐν τοις πλειοσιν αὐτῶν εὐδο-
 κησεν ὁ Θεός, κατεστρωθησαν
 6 γαρ ἐν τῇ ἐρημῳ. ταῦτα δὲ
 τυποὶ ἡμῶν ἐγενήθησαν, εἰς
 το μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
 7 κακῶν, καθὼς καὶ ἐκεῖνοι ἐπιθυ-
 μησαν. μὴδὲ εἰδωλολατραι
 γινεσθε, καθὼς τινες αὐτῶν,
 ὥσπερ γεγραπται, "ἐκάθυσεν
 " ὁ λαὸς φαγεῖν καὶ πινεῖν,
 " καὶ ἀνέστησαν παίζειν."
 8 μὴδὲ πορνευόμεν, καθὼς τινες
 αὐτῶν ἐπορνέυσαν, καὶ ἐπε-
 σον ἐν μιᾷ ἡμέρᾳ εἰκοσὶ τρεῖς
 9 χιλιάδες. μὴδὲ ἐκπειραζόμεν
 τὸν Χριστόν, καθὼς τινες αὐ-
 τῶν ἐπειράσαν, καὶ ὑπὸ τῶν
 10 ὀφείων ἀπώλοντο. μὴδὲ ῥο-
 γυῖτε, καθὼς τινες αὐτῶν ἐ-
 ῥογγυσαν, καὶ ἀπώλοντο ὑπὸ
 τοῦ ὀλοθρευτοῦ.

11 Ταῦτα δὲ πάντα τυποὶ
 συνβαίοντες ἐκείνοις, ἐγγραφή δὲ
 πρὸς νοουθεσίαν ἡμῶν, εἰς ὅς
 τα τέλη τῶν αἰῶνων κατῴ-
 12 ῖθησεν. ὥστε ὁ δοκῶν ἕστα-
 13 ναι, βλέπειτω μὴ πεισθῇ. πει-
 ρασμὸς ὑμᾶς οὐκ ἐληφεν εἰ μὴ
 ἀνθρώπινος : πιστὸς δὲ ὁ Θεός,
 ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι
 ὑπὲρ ὃ δύνασθε, ἀλλὰ ποι-
 ῇ σὺν τῷ πειρασμῷ καὶ
 τὴν ἐκβασιν, τοῦ δύνασθαι

ὑμᾶς :

the same spiritual drink : (for
 they drank of what flowed
 from the spiritual rock : and
 that rock was Christ.) but 5
 with the greater part God
 was not well pleased : for
 their carcasses were strewn in
 the wilderness. now these 6
 things were examples to de-
 ter us from longing after
 things that are pernicious, as
 they did. be not idolaters, as 7
 some of them were ; as it is
 written †, " the people sat
 " down to eat and drink,
 " and rose up to play." nei 8
 ther let us commit fornication,
 as some of them did, of whom
 three and twenty thousand fell
 in one day. neither let us pro- 9
 voke Christ as some of them
 provoked him, and were de-
 stroyed by serpents. neither 10
 murmur ye, as some of them
 murmured, and were slain by
 the destroying angel.

All these things happened to 11
 them for examples : and are
 written for our admonition,
 upon whom the ends of the a-
 ges are come. wherefore let 12
 him that thinks he stands firm,
 take heed lest he fall. you 13
 have met with no trials yet,
 but such as are common to
 men : and God who is faith-
 ful, will not suffer you to be
 tempted above your strength ;
 but will with the temptation
 make

14 ὑμᾶς ὑπενεγκειν. διοπερ, ἀ-
 γαπητοὶ μου, φευγεῖτε ἀπο τῆς
 15 εἰδωλολατρίας. ὡς φρονιμοὶ
 λατῶ, κρίνατε ὑμεῖς ὁ φημι.
 16 τὸ ποτήριον τῆς εὐλογίας ὃ
 εὐλογοῦμεν, οὐχι κοινωνία τοῦ
 αἵματος τοῦ Χριστοῦ ἐστὶν? τοῦ
 αἵτου ὃν κλωμεν, οὐχι κοινωνία
 τοῦ σώματος τοῦ Χριστοῦ ἐσ-
 17 τιν? ὅτι εἰς ἄρτος, ἐν σω-
 μα, οἱ πολλοὶ ἐσμεν, οἱ γὰρ
 πάντες ἐκ τοῦ ἑνὸς αἵτου μετε-
 18 χόμεν. βλέπετε τοῦ Ἰσραὴλ
 κατὰ σάρκα, οὐχι οἱ ἐσθιον-
 τες τὰς θυσίας, κοινωνοὶ τοῦ
 19 θυσιαστηρίου εἰσιν? τί οὖν
 φημι? ὅτι εἰδωλὸν τι ἐστὶν?
 ἢ ὅτι εἰδωλοθύτον τι ἐστὶν?
 20 ἀλλ' ὅτι ἂ θύει (τὰ ἔθνη)
 δαίμονις θύει, καὶ οὐ Θεῷ:
 οὐ θέλω ὅτε ὑμᾶς κοινωνοὺς

make a way to escape, by en-
 abling you to bear it. where- 14
 fore, my beloved, flee from
 idolatry. I speak as to know- 15
 ing men: be you your selves
 the judges of what I say. the 16
 cup of benediction which we
 blest, is it not the communion
 of the blood of Christ? the
 bread which we break, is it
 not the communion of the body
 of Christ? for the bread be- 17
 ing one, as many as we are,
 we are one body: for we are
 all partakers of that one
 bread. consider the custom of 18
 the Jews by descent, are not
 they which eat of the sacri-
 fices, partakers of the altar?
 what say I then? that the 19
 idol, or that what is offered
 in sacrifice to the idol, is a
 matter of consequence? no, 20
 but that what the Gentiles
 sacrifice, * they sacrifice to
 † demons, and not to God:

ΤΩΝ

and

† Baruch iv. 5.

† 1 Tim. iv. 1. Hierocles in his Comment upon Pythagoras's golden
 verses, observes, that "Angels, Demons, Heroes, are words promif-
 " cuously us'd, to signify the middle Order of BEINGS, fill'd by him
 " ΗΡΩΑΣ ΑΓΑΤΟΤΕ, illustrious Heroes, who are perpetually contem-
 " plating the Creator, the first and best of BEINGS, to whom supreme
 " honour is due: and shine with beatific life, deriv'd from HIM: with
 " respect to whom they are as the Light in respect of Fire, and as
 " the Son in respect of the Father. upon this account the Heroes are
 " justly stil'd the Sons of God; for they were not from a mortal na-
 " ture, but proceeded from a cause infinitely simple, as light flows
 " from a luminous substance. now he that loves God, ought to love
 " likewise every Being that has the least resemblance to HIM. and
 " since they are the second in rank, they ought to have secondary ho-
 " nour: for honour wholly consists in having a just idea of the dignity
 " of those we honour." but Demons in the scripture-style means Devils,
 an order of Beings of which the Greeks had no idea, till they became
 acquainted with the Jewish CABALA.

21 τῶν δαιμονίων γινώσθαι. οὐ
δυνασθε πότηριον Κυρίου πίνειν,
καὶ πότηριον δαιμονίων: οὐ
δυνασθε τραπέζης Κυρίου με-
τεχειν, καὶ τραπέζης δαιμο-
νίων.

22 Ἡ παραζηλοῦμεν τὸν Κυ-
ριον? μὴ ισχυροτέροι αὐτοῦ εἰ-
23 μὲν? πάντα μοι ἐξέστιν? ἀλλ'
οὐ πάντα συμφέρει: πάντα
μοι ἐξέστιν? ἀλλ' οὐ πάντα
οικοδομεῖ.

24 Μὴδεὶς τὸ ἐαυτοῦ ζῆλει,
ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.
25 Πάν το ἐν μακῆλῳ πωλου-
μενον ἐσθίει, μὴδὲν ἀνακρι-
26 νούεις διὰ τὴν συνειδήσιν. τοῦ
γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλη-
27 ρωμα αὐτῆς. εἰ δὲ τις καλεῖ
ὑμᾶς τῶν ἀπιστῶν, καὶ θε-
λεῖ πορεύεσθαι, πάν το πα-
ρατίθεμενον ὑμῖν ἐσθίετε, μὴ-
δὲν ἀνακρινούεις διὰ τὴν συν-
28 εἰδήσιν. εἰ δὲ τις (ὑμῶν)
εἴπῃ, τοῦτο εἰδωλοθύτον ἐστὶ,
μὴ ἐσθίει, διὰ ἐκεῖνον τὸν μη-
νυσάμενα, καὶ τὴν συνειδήσιν.
29 συνειδήσιν δὲ λέγω, οὐκ τὴν
ἐαυτοῦ, ἀλλὰ τὴν τοῦ ἑτε-
ρου. ἵνα τί γὰρ ἡ ἐλευθερία
μου κρίνεται ὑπὸ ἀλλοῦ συνει-
30 δέσσειν? εἰ δὲ ἐγὼ χαρὶ με-
τεχω, τί βλασφημοῦμαι ὑ-

and I would not have you
partake of the sacrifices of
demons. you should not drink 21
the cup of the Lord, and the
cup of demons: you should
not be partakers of the Lord's
table, and of the table of
demons.

Shall we provoke the Lord 22
to jealousy? are we stronger
than he? are all things law- 23
ful for me? yet all things are
not expedient: are all things
lawful for me? yet all things
do not edify.

Let no man consult barely 24
his own interest: but every
man that of others. what- 25
ever is sold in the shambles,
that eat, without making any
scrupulous enquiry. for the 26
earth is the Lord's, and the
fulness thereof. if any of the 27
unbelievers invite you to an
entertainment, and you are
disposed to go; whatever is
set before you, eat, without
asking any question out of a
scruple of conscience. but if 28
any man say to you, this is
offered in sacrifice to an idol,
don't eat, for his sake that
mentioned it, and for consci-
ence sake. when I say consci- 29
ence, I don't mean your own,
but that of the other: for
why should I expose my li-
berty to the censure of an-
other man's conscience? if I 30
am thankful for what I have,
why

- 31 *πὲρ οὐ ἐγὼ εὐχαριστῶ ? εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ* *why should I chuse to be evil spoken of for that for which I give thanks ? whether* 31
 32 *οὐ ποιεῖτε. ἀπρσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ.* *therefore you eat or drink, or whatsoever you do, do all to the glory of God. give no* 32
 33 *καθὼς καὶ ἔγω πάντα πᾶσιν ἀρεσκῶ, μὴ ἡτῶν τοῦ ἐμαυτοῦ συμφέρον, ἀλλὰ τοῦ τῶν πολλῶν, ἵνα σωθῶσι.* *offence, neither to the Jews, nor to the Gentiles, nor to the church of God. thus I* 33
endeavour to be acceptable to all men in all things, not seeking my own advantage, but that of others, so as they may be saved.

- 1 *Μιμηταί μου γίνεσθε, κα-* *Imitate herein my example* 1
 2 *θὼς καὶ ἔγω Χριστοῦ. ἐπαινῶ* *as I do that of Christ. now* 2
δὲ ὑμᾶς, ἀδελφοί, ὅτι παν- *I commend you, brethren, for*
τα μου μεμνησθε, καὶ καθὼς *remembering all my orders, and*
παρέδωκα ὑμῖν, τὰς παρα- *for keeping the rules I deli-*
 3 *δόσεις κατέχετε. θελῶ δὲ ὑ-* *vered to you. but I would* 3
μας εἶδεναι, ὅτι πάντος ἀν- *have you take notice, that the*
δρός ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ, *head of every man is Christ ;*
κεφαλὴ δὲ ἄνθρωπος, ὁ ἀνὴρ : *and the head of the wife, is*
κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. *the man ; and † the head of*
 4 *πᾶς ἀνὴρ προσευχομένης ἢ* *Christ, is God. every man* 4
προφητεύων, κατὰ κεφαλῆς ἐ- *who prays or prophesies † hav-*
χῶν, κατὰ σκεπτικὴν τὴν κεφα- *ing his head covered, disho-*
 5 *λήν αὐτοῦ. πᾶσα δὲ γυναῖς* *noureth him who is his head :*
προσευχόμενη ἢ προφητεύου- *but every woman who prays* 5
σα ἀκατακαλυπτῶ τὴν κεφα- *or prophesies with her head*
λήν, κατὰ σκεπτικὴν τὴν κεφα- *uncovered, dishonoureth the*
λήν αὐτοῦ : *ἐν γὰρ ἐστὶ καὶ τὸ* *man who is her head : for it*
 6 *αὐτὸ τὴν ἐξουσίαν.* *εἰ γὰρ οὐ* *is the same thing as if her*
κατακαλυπτεται γυνή, καὶ κει- *head was shav'd. a woman* 6
ρασθῶ, εἰ δὲ ἀσκεπτικὴ γυνή, *may as well have the tonsure,*
τὸ κειρασθαι ἢ ἐκρασθαι, κα- *as not wear her veil: the one*
τακαλυπτεσθῶ. *is as indecent as the other.*

A-

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† John vi. 38.

† For a man to be cover'd, look'd as if he was asham'd of being known. the veil was a mark of subjection, and the being shav'd a mark of disgrace.

- 7 ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει
κατακαλυπτεσθαι τὴν κεφα-
λήν, εἰκὼν καὶ δόξα Θεοῦ ὑ-
παρχῶν, ὣς δὲ δόξα ἀνδρός
8 ἐστίν. οὐ γὰρ ἐστὶν ἄνθρωπος ἐκ
γυναικός, ἀλλὰ ὡς ὁ Θεὸς ἐκ
9 τοῦ υἱοῦ. καὶ γὰρ οὐκ ἐκλήσθη ἄν-
θρωπος διὰ τὴν γυναῖκα, ἀλλὰ
10 ὡς ὁ Θεὸς διὰ τὸν υἱόν. διὰ τοῦ-
το ὀφείλει ἡ γυνὴ ἐξουσίαν
ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ
11 τοὺς ἀγγέλους. ὡς ὁ Χρὶς οὐκ
ἄνθρωπος χωρὶς γυναικός, οὐκ
ὡς ὁ Θεὸς χωρὶς υἱοῦ, ἐν Κυ-
12 ρίῳ. ὡς περὶ γὰρ ἡ γυνὴ ἐκ
τοῦ ἀνδρός, οὕτως καὶ ὁ Χρὶς
ἐκ τοῦ Θεοῦ· τὰ ἀπὸ τοῦ Θεοῦ.

A man ought not to be
veil'd: he has the honour of
being invested with authority
from God, and may glory in
his priority to the woman.
for the man was not taken
from the woman: but the
woman from the man. nor
was the man copied from the
woman: but the woman from
the man. therefore the wo-
man ought to be * veil'd,
out of regard to the † an-
gels. however, the man and
the woman are equal with re-
spect to the Lord. for as the
woman was taken from the
man, so man is born of the
woman: and all are from God.

- 13 Ἐν ὑμῖν αὐτοῖς κρίνατε,
πρεπόντως ἐστὶν γυναικὶ ἀκατά-
καλυπτον τῷ Θεῷ προσευ-
14 χεσθαι; ἢ οὐδὲ αὐτῇ ἡ φυ-
σὶς διδάσκει ὑμᾶς, ὅτι ἄνθρωπος
ἐὰν κομᾷ, αἷμα αὐτῷ
ἐστὶ,

Be you yourselves judges: 13
is it decent for a woman to
pray to God without a veil?
does not settled custom show 14
it is a shame for a man to

have

* [Ἐξουσίαν] περιβολαίον in the Velsian readings. καλυμμα, a veil, in Irenæus cited by Epiphanius. the women wore a veil as a sign of their having put themselves under the protection of the man's power.

† It was a settled opinion among the Jews, that the Angels were present in their synagogues. see Deut. xxxiii. 2. Psal. cxxxviii. 1. In the presence of the ANGELS I will sing unto thee. PHILO, in his treatise of social virtue, speaking of Moses, says, ὑμνῳδίας ποιεῖν δια παντός συμφωνίας καὶ ἀρμονίας εἰδούς, ἣν κατασκευάζουσιν ἄνθρωποι τε καὶ ἄγγελοι λαίμαργοι: οἳ μὲν ὡς συνίμενοι πρὸς τὴν τοῦ Θεοῦ εὐχαριστίαν διαθεσέμενοι διδασκαλίαν, οἱ δὲ ὡς ἐφοροὶ κατὰ τὴν σοφὴν ἐμπειρίαν, διασώμενοι μή τι τῆς ᾠδῆς ἐκμελὲς καὶ ἄμα διαπισθούσης, εἰς ἄνθρωπος ὢν, &c. "He set his hymns to variety of harmonious symphony, to which not only men, but ministering Angels lent their attention: the first, that they might be able to imitate such grateful compositions; the last, as skilful masters of the Chorus, to prevent any dissonance in the concert: and stood surpriz'd to see a mortal rivalling the musick of the ethereal spheres, of sun and moon. and all the starry Choir." περι Φιλανθρωπίας. pag. 760.

15 ἐστὶ, γυνὴ δὲ εἰς κομὰ, δοῦ-
 αὐτῇ ἐστὶν, ὅτι ἡ κομὴ αὐτῇ
 16 περιβολαίου δεδοται αὐτῇ. εἰ
 δὲ τις δοκεῖ φιλονεικεῖν εἶναι,
 ἡμεῖς τοιαύτην συνήθειαν οὐκ
 ἔχομεν, οὐδὲ αἱ ἐκκλησίαι
 τοῦ Θεοῦ.

17 Τοῦτο δὲ παραγγέλλων οὐκ
 ἐπαίνω, ὅτι οὐκ εἰς τὸ κρεῖ-
 ττον, ἀλλ' εἰς τὸ ἥττον συνε-
 18 χεσθε. πρῶτον μὲν γὰρ συν-
 ἔρχομένων ὑμῶν ἐν τῇ ἐκκλη-
 σίᾳ, ἀκούω σχισμὰτα ἐν ὑ-
 μῖν ὑπαρχειν, καὶ μέρος τι
 19 πιστεύω. δεῖ γὰρ καὶ αἰρε-
 σεις ἐν ὑμῖν εἶναι, ἵνα αἱ δοκι-
 μοὶ φανεροὶ γινώσκῃ ἐν ὑμῖν.
 20 συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
 αὐτο, οὐκ ἐστὶ Κυριακὸν δεῖπ-
 21 νον φαγεῖν. ἕκαστος γὰρ τὸ
 ἰδίον δεῖπνον προλαμβάνει ἐν
 τῷ φαγεῖν, καὶ ὅς μὲν πεινᾷ,
 22 ὅς δὲ μεθύει. μὴ γὰρ οἰκίας
 οὐκ ἔχῃς εἰς τὸ ἐσθίειν καὶ
 πίνειν; ἢ τῆς ἐκκλησίας τοῦ
 Θεοῦ κατὰφρονεῖς, καὶ κα-
 τὰίσχυεῖς τοὺς μὴ ἔχοντας;
 τί ὑμῖν εἰπῶ; ἐπαίνεσω ὑ-
 μᾶς; ἐν τούτῳ οὐκ ἐπαίνω.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ
 τοῦ Κυρίου, ὃ καὶ παρέδωκα
 ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν
 τῇ νυκτὶ ἣ παρέδόθη, ἐλα-
 24 βὼν ἄρτον, καὶ εὐχαριστήσας
 ἐλάττω, καὶ εἶπε (λαβετε,
 Vol. II. φα-

have long hair? on the con- 15.
 trary, such is an ornament to
 a woman: because it was
 given her as a sort of veil.
 but if any man has a mind to 16
 be contentious, I answer, we
 have no such custom; nor any
 of the churches of God.

Now in what I am going 17
 to say, I do not commend you,
 because your assemblies are
 not to your advantage, but
 to your prejudice. for first, I 18
 hear, that when you come to-
 gether in the church, you fall
 into parties; and I believe it is
 true of some of you. for there 19
 must be factions among you,
 whereby it will appear who a-
 mong you are the approved.
 when you thus assemble there- 20
 fore, this is not eating the
 Lord's supper. for in eating 21
 every one strives to take his
 own supper first, and while one
 is hungry, another is surfeited.
 what, have you no houses to 22
 eat and drink in? or have
 ye a contempt for the church
 of God, or is it to insult those
 who are in want? what
 shall I say to you? shall I
 commend such behaviour?
 I do not approve of it.

For I received it from the 23
 Lord, and I inform'd you
 of it: that the Lord Jesus,
 the night in which he was
 betrayed, took bread: and 24
 when he had given thanks,
 L he

“ φαγεῖν) τοῦτο μου ἐστὶ τὸ
 “ σῶμα τὸ ὑπὲρ ὑμῶν κλω-
 “ μενον, τοῦτο ποιεῖτε εἰς τὴν
 25 “ ἐμὴν ἀναμνησιν.” ὡσαυ-
 “ τως καὶ τὸ ποτήριον, μετὰ τὸ
 “ δεῖπνῃσαι, λέγων, “ τοῦτο
 “ τὸ ποτήριον, ᾧ καὶ νῦν δια-
 “ θηκὴ ἐστὶν ἐν τῷ ἐμῷ αἵμα-
 “ τι, τοῦτο ποιεῖτε ὅσακις ἀν-
 “ πινετε, εἰς τὴν ἐμὴν ἀ-
 “ ναμνησιν.”

26 Ὅσακις γὰρ ἀν ἐσθίητε τὸν
 ἄρτον τοῦτον, καὶ τὸ ποτήριον
 (τοῦτο) πινῆτε, τὸν θάνατον
 τοῦ Κυρίου καταγγέλλετε, ἀ-
 27 χρίς οὗ ἀν ἔλθῃ. ὥστε ὅς ἀν
 ἐσθίῃ τὸν ἄρτον, ἢ πινῇ τὸ
 ποτήριον τοῦ Κυρίου ἀναξίως,
 ἐνοχὸς ἐστὶ τοῦ σώματος καὶ
 αἵματος τοῦ Κυρίου.

28 Δοκιμαζέτω δὲ ἄνθρωπος
 ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρ-
 του ἐσθιέτω, καὶ ἐκ τοῦ πο-
 29 τηρίου πινέτω. ὁ γὰρ ἐσθίων
 καὶ πίνων ἀναξίως, κρίμα ἑ-
 αὐτῷ ἐσθίει καὶ πίνει, μὴ δια-
 κρίνων τὸ σῶμα τοῦ Κυρίου.
 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσ-
 θενεῖς καὶ ἀρρώστοι, καὶ κοι-
 31 μῶνται ἱκανοί. εἰ γὰρ ἑαυ-
 τούς διεκρινόμεν, οὐκ ἀν ἐκρι-
 32 νομεθα. κρίνομενοι δὲ, ὑπὸ
 τοῦ Κυρίου παιδεύομεθα, ἵνα
 μὴ συν τῷ κόσμῳ κατακριθώ-
 33 μεν. ὥστε, ἀδελφοί μου,

he brake it, and said, “ take,
 “ eat; this is my body, which
 “ is broken for you: this do
 “ in remembrance of me.”
 in the same manner he took 25
 the cup, after supper, and
 said, “ this cup is the new
 “ covenant in my blood: this
 “ do ye, as oft as ye drink it,
 “ in remembrance of me.”

As often then as ye eat this 26
 bread, and drink this cup, ye
 make a declaration of the
 Lord's death till he come. so 27
 that whosoever eats this
 bread, and drinks this cup
 without respect to the Lord,
 does make a criminal use of
 the body and blood of the
 Lord.

Let a man then sift and 28
 approve himself, and accord-
 ingly let him eat of that bread,
 and drink of that cup. for 29
 he that eats and drinks in a
 disrespectful manner, not dis-
 criminating the Lord's body,
 eateth and drinketh to his
 own punishment. hence it is, 30
 that many are weak and sick-
 ly among you, and no small
 number now sleep in their
 graves. for if we made such 31
 a discrimination, we should not
 be punished. but when we are 32
 punished, we are chastised by
 the Lord, that we may not
 be condemned with the world.
 wherefore, my brethren, when 33

συνερχομενοι εις το φαγειν,
34 αλληλους εκδεχεσθε. ει δε
τις πεινα, εν οικω εσθιει, ι-
να μη εις κριμα συνερχηθε.
τα δε λοιπα, ως αν ελθω,
διαταξομαι.

1 Περι δε των πνευμαλικων,
αδελφοι, ου θελω υμας αγνο-
2 ειν. οιδατε οτι εθνη ητε, προς
τα ειδωλα τα αφωνα, ως αν
3 ηγεσθε, απαγομενοι. διο γνω-
ριζω υμιν οτι ουδεις εν πνευ-
ματι Θεου (λαλων) λεγει α-
ναθεμα Ιησουν, και ουδεις δυ-
ναται ειπειν Κυριου Ιησουν,
ει μη εν πνευματι αγιω.

4 Διαιρεσεις δε χαρισματων
5 εισι, το δε αυλο πνευμα. και
διαιρεσεις διακονιων εισι, και
6 ο αυλος Κυριος. και διαιρεσεις
ενεργηματων εισιν, ο δε αυλος
Θεος, ο ενεργων τα παντα εν
7 πασιν. εκαστω δε διδοται η
φανερωσις του πνευματος προς
8 το συμφερον. ωμεν γαρ δια
του πνευματος διδοται λογος
σοφιας, αλλω δε λογος γνω-
σεως, καια το αυλο πνευμα :
9 ετερω πιστις, εν τω αυτω
πνευματι, αλλω χαρισματα
ιαματων, εν τω αυτω πνευ-
10 ματι : αλλω δε ενεργηματα δυ-

you come together to eat, stay
for one another. and if any 34
one is press'd with hunger,
let him eat at home ; that ye
may not otherwise meet with
punishment. as for other mat-
ters, I will set them in order
when I come.

Now concerning those who 1
are spiritual, my brethren, I
would not have you be mis-
taken. when you were Gen- 2
tiles, you know how you were
seduced by your leaders, to
the worship of dumb idols.
wherefore I give you to un- 3
derstand, that no man who
has the spirit of God, can
pronounce Jesus anathema :
and that no man can acknow-
ledge Jesus to be the Lord,
but by the holy spirit.

Now there are different 4
gifts, but the same spirit. and 5
there are different offices, but
the same Lord. and there 6
are different operations, but
it is the same God who per-
forms them all in every one.
now to particular men the 7
spirit gives particular gifts,
that they may be displayed to
greater advantage. for to one 8
the spirit gives the knowledge
of the prophetic writings :
to another the same spirit
gives the knowledge of the
doctrines of religion : to an- 9
other faith : to another the
gifts of healing : to another 10

ναμεων, αλλω δε προφητεια,
αλλω δε διακρισεις πνευμα-
των, ετερω δε γρη γλωσσων,
αλλω δε ερμηνεια γλωσσων.

11 παντα δε ταυτα ενεργει το εν
και το αυτο πνευμα, διαι-
ρουν (ιδιαι) εκαστω καθως
βουλεται.

12 Καθαπερ γαρ το σωμα εν
εστι, και μελη εκει πολλα,
παντα δε τα μελη του σωμα-
τος του ενος, πολλα οντα, εν
εστι σωμα, οутω και ο Χρισ-

13 τος. και γαρ εν ενι πνευματι
ημεικ παντες εις εν σωμα ε-
βαπτισθημεν, εις Ιουδαιοι,
εις Ελληνες, εις δουλοι, εις
ελευθεροι, και παντες εις εν

14 πνευμα εποισθημεν. και γαρ
το σωμα ουκ εστιν εν μελος,

15 αλλα πολλα. εαν ειπη ο
πους, "οτι ουκ ειμι χειρ,
"ουκ ειμι εκ του σωματος,"

ου παρα τουτο ουκ εστιν εκ

16 του σωματος? και εαν ειπη
το ους; "οτι ουκ ειμι οφ-

"θαλμος, ουκ ειμι εκ του
"σωματος;" ου παρα του-

το ουκ εστιν εκ του σωματος?

17 ει ολον το σωμα οφθαλμος,
που η ακοη? ει ελον ακοη,

18 που η οσφρησις? νυν δε ο
Θεος θελο τα μελη, εν εκασ-
του αυτων εν τω σωματι, κα-

19 θως ηθελησεν. ει δε ην τα
παντα εν μελος, που το σω-

20 μα? νυν δε πολλα μεν με-

21 ρη, εν δε σωμα. ου δυναται

the working of miracles; to
another prophecy, to another
discerning of spirits; to an-
other diversity of languages;
to another the interpretation
of languages. but all are
wrought by one and the same
spirit, distributing to everyone
in particular, as he thinks fit.

For as the body is one, tho' 12
it has many members, and all
the members of that one body,
tho' many, are one body: so
also is the body of Christ, for 13
by one spirit we have all been
baptized, to be form'd into
one body, whether Jews or
Gentiles, slaves or free; and
have been all made to drink
of one spirit. the body is not 14
one member, but many. if the 15
foot should say, "because I
"am not the hand, I am not
"of the body;" is it there-
fore not of the body? and if 16
the ear should say, "because
"I am not the eye, I am not
"of the body;" is it there-
fore not of the body? if the 17
whole body were an eye,
where would be the hearing?
if the whole were hearing,
where would be the smelling?
now God disposed every one 18
of the members in the body
as he thought fit. but if they 19
were all one member, where
would be the body? thus, 20
tho' there are many members,
yet there is but one body. and 21
the

δε οφθαλμος ειπειν τη χειρι,
 "χρειαν σου ουκ εχω:" η
 παλιν η κεφαλη τοις ποσι,
 "χρειαν υμων ουκ εχω."
 22 αλλα πολλω μαλλον τα δο-
 κουντα μελη του σωματος ασ-
 θενεστερα υπαρχειν, αναγκαια
 23 εστι. και α δοκουμεν αλιμο-
 τερα ειναι του σωματος, του-
 τοις τιμην περισσοτεραν περι-
 τιθεμεν, και τα ασχημονα
 ημων ευσημοσυνην περισσο-
 24 τεραν εχει. τα δε ευσημονα
 ημων, ου χρειαν εχει. αλλ'
 ο θεος συνεκερασε το σωμα,
 τω υπερουνι περισσοτεραν
 25 δους τιμην, ινα μη η σχισμα
 εν τω σωmati, αλλα το αυ-
 το υπερ αλληλων μεριμνωσι
 26 τα μελη. και εις πασχει εν
 μελος, συμπασχει παντα τα
 μελη, εις δοξαζεται εν μελος,
 συχαιρει παντα τα μελη.
 27 υμεις δε εστε σωμα Χρισ-
 του, και μελη εκ μελους.
 28 και ους μεν εθετο ο θεος εν τη
 εκκλησια πρωτον αποστολους,
 δευτερον προφητας, τριτον δι-
 δασκαλους, επετα δυναμεις,
 εις χαρισματα ιαματων, αν-
 τηληψεις, κυβερνησεις, γενη
 29 γλωσσων. μη παντες αποσ-
 τολοι? μη παντες προφηται?
 μη παντες διδασκαλοι? μη
 30 παντες δυναμεις? μη παν-
 τες χαρισματα εχουσιν ιαμα-
 των? μη παντες γλωσσαις
 λαλουσιν? μη παντες διερ-
 μνεουσιν?

the eye cannot say to the hand,
 "I have no need of thee:"
 nor again, the head to the
 feet, "I have no need of
 you." nay, those parts of
 the body, which seem to be of
 the least account, are much
 more necessary. what we think
 to be less honourable, is load-
 ed with additional ornaments,
 and the less graceful have
 adventitious finery, of which
 the graceful have no need:
 but God has contrived the
 symmetry of the body, by be-
 stowing an additional advan-
 tage where it seem'd to want
 it. that there might be no
 schism in the body; but that
 the members should have the
 same mutual concern for one
 another. so that if one mem-
 ber suffer, they all suffer with
 it: or if one be honoured,
 they partake of it.

Thus you are the body of
 Christ, being the particular
 members of it. which God
 has placed in the church, first
 apostles, next prophets, then
 teachers, after that miracles,
 then gifts of healings, assistants,
 governours, interpreters of
 languages. are all apostles? 29
 are all prophets? are all
 teachers? are all workers of
 miracles? have all the gifts
 of healing? do all speak di-
 vers languages? do all in-

interpret?

31 *μηνευουσιν?* ἔπλουτε δὲ τὰ χαρισματὰ τὰ κρείττονα. καὶ εἰ καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

1 *Εάν* ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς πῶν, ἢ κύμβαλλον ἀλαλάζον. καὶ εἰ εἶδω τὰ μυστήρια πάντα, καὶ πάσαν τὴν γνῶσιν, καὶ εἰ εἶδω πάσαν τὴν πίσιν, ὥστε ὅτι μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. καὶ εἰ ψωμίσω πάντα τὰ ὑπαρχούνα μου, καὶ εἰ παραδῶ τὸ σῶμα μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

4 *Ἡ ἀγάπη* μακροθυμεῖ, χρησιμεύει, (ἡ ἀγάπη) οὐ ζηλοῖ. (ἡ ἀγάπη) οὐ περπερεύεται, οὐ φυσιοῦται: οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν: οὐ χαιρεῖ ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. πάντα στέφει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

8 *Ἡ ἀγάπη* οὐδέποτε ἐκπίπτει. εἰς δὲ προφητείας καθαρῶνθουσονται, εἰς γλώσσας παύσονται, εἰς γνῶσιν καθαρῶνθου-
9 *ται.* ἐκ μερὸς δὲ γινώσκόμεν, καὶ ἐκ μερὸς φρονητεύ-

terpret? you are contesting 31
about the superiority of your
gifts: but I point out to you a
more excellent way.

For tho' I should speak with 1
the eloquence of men, and of
angels, and not have social af-
fection, I should be like sounding
brass, or a noisy cymbal. and 2
tho' I should have the gift of
prophecy, and understand all
mysteries, and all knowledge;
and tho' I had all the faith
necessary to remove mountains,
and had no benevolence, it
would signify nothing. and 3
tho' I distribute my whole sub-
stance to the poor, and give
my body to be burned, and
have not social affection, it
profits me nothing.

Social affection is patient, is 4
kind; is a stranger to envy; is
not insolently vain, nor arro-
gant: does not behave inde- 5
cently, is not self-interested, is
not easily provoked, nor sus-
pects any ill; it does not coun- 6
tenance injustice, but smiles
upon virtue; it excuses all 7
things, believes what is favour-
able, hopes for the best, and
suffers the worst.

Social affection will never 8
fail: but as for prophecies,
they shall be out of use; as for
languages, they shall cease; as
for knowledge, it shall vanish 9
away. for our knowledge is
defective, and our prophesying

10 ομεν. ὅταν δὲ ἐλθῇ τὸ τέλειον,
 11 τοῖς τὸ ἐκ μερὸς κατάργηθη-
 σέσθαι. ὅτε ἐμὴν νηπίος, ὡς
 νηπίος ἐλάλουν, ὡς νηπίος
 ἐφρονουν, ὡς νηπίος ἐλογι-
 ζομην: ὅτε δὲ γέγονα ἀνὴρ,
 12 κατήργηκα τὰ τοῦ νηπί-
 ου. βλέπομεν ἀρτί δι' ἐ-
 σσηπτερου ἐν αἰνιγματι, τότε δὲ
 προσώπων πρὸς πρόσωπον,
 ἀρτί γινώσκω ἐκ μερὸς, τότε
 13 δὲ ἐπιγινώσκωμαι καθὼς καὶ ἐ-
 πεγνωσθῆν. νυνὶ δὲ μένει πισ-
 τις, ἐλπίς, ἀγάπη, τὰ τρία
 ταῦτα, μείζων δὲ τούτων ἡ
 ἀγάπη.

is defective. but when that 10
 which is perfect is come, then
 that which is defective shall 11
 be laid aside. when I was a
 child, I spake as a child, I
 understood as a child, I rea-
 soned as a child: but when I
 became a man, I laid aside my 12
 childish ways. now we do but
 indirectly see the faint images 12
 of things; but then the objects
 themselves will be before our
 eyes; now I have a partial
 knowledge, but then shall I
 know, even as I myself am
 known and now faith, hope, so- 13
 cial virtue, these three will all
 remain; but the most perma-
 nent of the three is social virtue.

1 Διωκὲς τὴν ἀγάπην, ἤ-
 λούτε δὲ τὰ πνευματικά, μαλ-
 2 λον δὲ ἵνα προφητεύητε. ὁ
 γὰρ λαλῶν γλώσση οὐκ ἀν-
 θρωποῖς λαλεῖ, ἀλλὰ τῷ Θε-
 ῳ. οὐδεὶς γὰρ ἀκούει πνευ-
 3 ματι δὲ λαλεῖ μυστήρια. ὁ δὲ
 προφητεύων, ἀνθρώποις λαλεῖ
 οἰκοδομῆν καὶ παρακλήσιν καὶ
 4 παραμυθίαν. ὁ λαλῶν γλώσ-
 σῃ, ἑαυτοῦ οἰκοδομεῖ, ὁ δὲ
 προφητεύων, ἐκκλησίαν οἰκο-
 δομεῖ.

Cultivate social virtue; 1
 then desire spiritual gifts, but
 chiefly that of explaining the
 prophetic writings. for he 2
 that speaks in an unknown
 tongue, speaks not to men, but
 to God: for no man can un-
 derstand the mysteries he deli-
 vers by the spirit. but he that 3
 expounds, speaks to the edifi-
 cation, exhortation, and com-
 fort of men. he that speaks in 4
 an unknown tongue, edifies
 himself alone: but he that ex-
 pounds, edifies the church.

5 Θέλω δὲ πάντας ὑμᾶς λα-
 λειν γλώσσαις, μάλλον δὲ ἵ-
 να προφητεύητε. μείζων γὰρ
 ὁ προφητεύων ἢ ὁ λαλῶν
 γλώσσαις, ἐκτός ἐστι μὴ διαρ-
 μυνεῖν, ἵνα ἡ ἐκκλησία οἰ-
 2 κοδομῆν

I wish you all had the gift of 5
 languages, but rather that you
 expounded: for greater is he
 that expounds, than he that
 speaks unknown languages, ex-
 cept he interpret what he says,
 that

- 6 *κοδομὴν λαβή. νυνὶ δέ, ἀδελφοί, εἰάν ἐλθῶ πρὸς ὑμᾶς γλωσσαις λαλῶν, τί ὑμᾶς ὠφελησῶ, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασχῇ;* *that the church may be edified by it. for instance, brethren, if I deliver myself to you in an unknown tongue, what good shall I do you, except I deliver to you the meaning of what is said, whether it relate to revelation, to mystical knowledge, to prophecy, or to doctrine.*
- 7 *Ὅμως τὰ ἀψυχὰ φῶνιν δίδουλα, εἴτε αὐλός, εἴτε κιθάρᾳ, εἰάν διαστολῇ τοῖς φθογχοῖς μὴ ὄν, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρίζομενον; καὶ γὰρ εἰάν ἀπὸ φῶνιν σαλπιγῇ ὄν, τίς παρασκευασεῖται εἰς πόλεμον;* *And even inanimate instruments of sound, whether pipe or harp, except they have a distinct variety of notes, how can they express any significant tune? for if the trumpet give an undistinguish'd sound, who shall prepare himself to the battle? in like manner, if you express yourselves in words of obscure signification, you may as well talk to the wind, for how shall any comprehend you? there are, it may be, as many different languages in the world as there are people, and none of them without signification. therefore if I don't know the meaning of the language, with respect to him that speaks, I shall be a barbarian; and he that speaks shall be a barbarian to me.*
- 8 *οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰάν μὴ εὐσημον λόγον ὄντε, πῶς γνωσθήσεται τὸ λαλούμενον; ἐσεσθε γὰρ εἰς αἶρα λαλοῦντες. τοσαῦτα, εἰ τυχοί, γένη φωνῶν ἐσὶν ἐν κόσμῳ, καὶ οὐδὲν (αὐτῶν) ἀφώνον. εἰάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἐσομαι τῷ λαλοῦντι βαρβάρος, καὶ ὁ λαλῶν, ἐν ἐμοὶ βαρβάρος.*
- 9 *οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευματικῶν, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, ἐκτελεῖτε ἵνα περισσεύετε διόπερ ὁ λαλῶν γλώσσει, προσευχεσθῶ ἵνα διερμηνεύῃ. εἰάν* *But since there is emulation among you concerning spiritual gifts, seek to abound in the exercise of such gifts as tend most to the edification of the church. wherefore let him that speaketh in an unknown tongue, pray for the gift of interpretation. for if*
- 10 *αἶρα λαλοῦντες. τοσαῦτα, εἰ τυχοί, γένη φωνῶν ἐσὶν ἐν κόσμῳ, καὶ οὐδὲν (αὐτῶν) ἀφώνον.*
- 11 *οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευματικῶν, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, ἐκτελεῖτε ἵνα περισσεύετε διόπερ ὁ λαλῶν γλώσσει, προσευχεσθῶ ἵνα διερμηνεύῃ. εἰάν*
- 12 *αἶρα λαλοῦντες. τοσαῦτα, εἰ τυχοί, γένη φωνῶν ἐσὶν ἐν κόσμῳ, καὶ οὐδὲν (αὐτῶν) ἀφώνον.*
- 13 *οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευματικῶν, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, ἐκτελεῖτε ἵνα περισσεύετε διόπερ ὁ λαλῶν γλώσσει, προσευχεσθῶ ἵνα διερμηνεύῃ. εἰάν*
- 14 *αἶρα λαλοῦντες. τοσαῦτα, εἰ τυχοί, γένη φωνῶν ἐσὶν ἐν κόσμῳ, καὶ οὐδὲν (αὐτῶν) ἀφώνον.*

γαρ προσευχωμαι γλωσση, το
 πνευμα μου προσευχεται, ο
 δε νους μου ακαρπος εστι.
 15 Τι ουν εστι? προσευχομαι
 τω πνευματι, προσευχομαι
 δε και τω νοι, ψαλω τω
 πνευματι, ψαλω δε και τω
 16 νοι. επει εαν ευλογησης τω
 πνευματι, ο αναπληρων του
 ταπον του ιδιωλου, πως ερει
 το αμην επι τη ση ευχα-
 ριστια? επειδη τι λεγεις, ουκ
 17 οιδε. συ μεν γαρ καλως ευ-
 χαριστεις, αλλ' ο ετερος ουκ
 οικοδομεται.

18 Ευχαριστω τω Θεω, παν-
 των υμων μαλλον γλωσσαις
 19 λαλων. αλλ' εν εκκλησια
 θελω πενε λογους δια του
 νους μου λαλησαι, ινα και
 αλλους κατηκησω, η μυριους
 λογους εν γλωσση.
 20 Αδελφοι, μη παιδια γι-
 νεσθε ταις φρεσιν, αλλα τη
 κακια υπιαλτε, ταις δε
 21 φρεσι τελειοι γινεσθε. εν τω
 νομω γεγραπται, " οτι εν ε-
 " τερογλωσσοις, και εν χει-
 " λεσιν ετεροις λαλησω τω
 " λαω τουτω, και ουδ' ου-
 " τως εισακουσονται μου,
 22 " λεγει Κυριος." ωστε αι
 γλωσσαι εις σημειον εισιν,
 ου τοις πιστευουσιν, αλλα
 τοις απιστοις: η δε προφη-
 τεια, ου τοις απιστοις, αλ-

if I pray in an unknown
 tongue, my spirit indeed prays,
 but my meaning is of no benefit to
 others. what then is to be done? 15
 why, I will pray by the spirit,
 but my prayer shall be intelli-
 gible: I will sing by the spirit,
 but my hymn shall be intelli-
 ble. otherwise if you should 16
 give thanks by the spirit in an
 unknown tongue, the bearer
 cannot but appear unlearned
 upon this occasion; how then
 can he say Amen to thy thank-
 giving? since he does not con-
 ceive what you say. thy thank- 17
 giving indeed is right, but the
 other is not at all edified by it.

I thank God, I speak more 18
 languages than you all: yet in 19
 the church I had rather speak
 five words that convey my
 meaning to the instruction of
 others, than ten thousand
 words in an unknown tongue.

Brethren, be not childish in 20
 understanding: be as innocent
 as babes, but use your under-
 standing like men. in the law 21
 it is written, " * with men of
 " other tongues and other lips,
 " will I speak unto this peo-
 " ple: and yet for all that
 " will they not bear me, saith
 " the Lord." wherefore 22
 tongues are for a sign, not to
 believers, but to unbelievers:
 but expounding the prophets,
 not for unbelievers so much as

- 23 *λα τοις πιστευουσιν. εαν* *for those who believe. when* 23
ουν συνελθῃ ἡ ἐκκλησία ὅ- *therefore the whole church is*
λη ἐπὶ τὸ αὐτο, καὶ πάντες *assembled, and all speak diffe-*
γλωσσαῖς λαλῶσιν, εἰσελ- *rent languages, if such as are*
θῶσι δὲ ἰδιῶται ἢ ἀπιστοί, *either unlearned, or are unbe-*
οὐκ ἐρουσιν ὅτι μαινέσθε? *lievers should come in, will*
 24 *εαν δὲ πάντες προφητεύωσιν,* *they not say you are all mad?*
εἰσελθῇ δὲ τις ἀπιστός, ἢ ἰδι- *but if you all expound, and an* 24
ώτης, ἐλθελταὶ ὑπὸ πάντων, *unbeliever, or one unlearned*
 25 *ἀνακρίνεται ὑπὸ πάντων, τὰ* *come in, he is examin'd by all,*
κρυπτά τῆς καρδίας αὐτοῦ φα- *he is tryed by all: the secrets* 25
νερά γίνεσθαι, καὶ οὕτω πεσὼν *of his heart become manifest;*
ἐπὶ προσώπον, προσκυνήσει *and so falling down on his face,*
τῷ Θεῷ, ἀπαγγελλὼν ὅτι ὁ *he will worship God, and de-*
 26 *Θεὸς οὐτως ἐν ὑμῖν ἐστὶ. τι* *clare that God is certainly a-*
ουν ἐστίν, ἀδελφοί? ὅταν *mongst you. what is then to* 26
συνερχήσθε, ἕκαστος ὑμῶν *be done, my brethren? when*
ψαλμὸν ἔχει, διδάχην ἔ- *you come together, one of you*
χει, γλωσσάν ἔχει, ἀποκα- *with a psalm, another with a*
λυτῶν ἔχει, ἑρμηνείαν ἔχει, *doctrine, another with a*
πάντα πρὸς οἰκοδομὴν γίνεσ- *strange tongue, another with a*
 27 *θω. εἴτε γλωσσῇ τις λαλεῖ,* *revelation, another with an*
καὶ ἄ ὅ, ἢ τὸ πλείονος *interpretation: let the whole*
τρεις, καὶ ἀνα μέρος, καὶ *be done to edification. and if* 27
 28 *εἰς διερμηνεύειω. εαν δὲ μὴ ἡ* *any man do speak in an un-*
διερμηνεύτης, σιγαλῶ ἐν ἐκκλη- *known tongue, let but two*
σίᾳ, ἑαυτῷ δὲ λαλεῖω καὶ *speak, or three at the most,*
 29 *τῷ Θεῷ. προφηταὶ δὲ δύο ἢ* *and that by turns: and let*
τρεις λαλεῖωσαν, καὶ οἱ ἄλ- *there be but one to interpret.*
 30 *λοι διακρίνέωσαν. εαν δὲ* *but if there be no interpreter, 28*
ἄλλω ἀποκαλυφθῇ καθημε- *let him keep silence in the*
 31 *ρῶ, ὁ πρῶτος σιγαλῶ. θυ-* *church; and tacitly address*
νάσθε γὰρ καθ' ἓνα πάντες *himself to God. of the pro-* 29
προφητεύειν, ἵνα πάντες μαν- *phets let but two or three speak*
θάνωσι, καὶ πάντες παρακα- *by turns, and let the others de-*
ταλῶσιν, ἵνα ἕκαστος ἀποκα- *liberate. if the meaning be re-* 30
λυτῶσιν, ἵνα ἕκαστος διδά- *vealed to another that sits by,*
 32 *χθῆται ὑπὸ τῶν προφητειῶν,* *let the first be silent. for ye* 31
καὶ πάντες διδασκόμενοι ἁ- *may all prophesy one by one,*
λλήλων, ἵνα ἡ ἐκκλησία ὁλο- *that all may receive instruction*
 33 *κλήσῃ ἑαυτὴν ὡς ἡ ἐκκλησία* *and* 32
 34 *τοῦ σώματος τοῦ σώματος* *the church of the body*
 35 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
 36 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
 37 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
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 66 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
 67 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
 68 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*
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 100 *τοῦ σώματος, ἡ ἡ ἐκκλησία* *the church of the body*

32 λῶνται. καὶ πνευμαλᾶ προ-
 33 φητῶν προφηταὶς ὑποάσσε-
 σιαι. οὐ γὰρ ἐστὶν ἀκατα-
 ρασίας ὁ Θεός, ἀλλ' εἰ-
 ρηνῆς, ὡς ἐν πάσαις ταῖς ἐκ-
 κλησιαῖς τῶν ἁγίων.

34 Αἱ γυναῖκες (ὑμῶν) ἐν ταῖς
 ἐκκλησιαῖς σιγαῶσαν. οὐ
 γὰρ ἐπιτρέπεται αὐταῖς λα-
 λειν, ἀλλ' ὑποάσσεσθαι,
 35 καθὼς καὶ ὁ νομὸς λέγει. εἰ
 36 δὲ τι μαθεῖν θέλουσιν, ἐν οἰ-
 κῷ τοὺς ἰδίους ἀνδράς ἐπερω-
 τᾶτωσαν. αἰσχρὸν γὰρ ἐσ-
 37 τι γυναῖξιν ἐν ἐκκλησίᾳ λα-
 λειν.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ
 Θεοῦ ἐξῆλθεν? ἢ εἰς ὑμᾶς μόνον
 37 κατήχησεν? εἰ τις δοκεῖ
 προφήτης εἶναι ἢ πνευμαλικός,
 ἐπιγινώσκω ἃ γράφω ὑμῖν,
 38 ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί.
 39 εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω.
 40 ὥστε, ἀδελφοί, ζήλουτε τὸ
 προφητεῦν, καὶ τὸ λαλεῖν
 41 ᾧ ᾧ ἡ ψυχὴ ὑμῶν κωλύει. παν-
 τὰ εὐσχημονως καὶ κατὰ τάξιν
 γίνεσθω.

1 Γνωρίζω δὲ ὑμῖν, ἀδελ-
 φοί, τὸ εὐαγγέλιον ὃ εὐγγε-
 λισάμην ὑμῖν, ὃ καὶ παρε-
 λαβετε, ἐν ᾧ καὶ ἐστήκατε,
 2 δι' οὗ καὶ σωζέσθε, τινὲς λό-
 γῳ εὐηγγελισάμην ὑμῖν εἰ κα-

τεχεῖς,

and exhortation. the pro-32
 phetic gifts are to be subservient
 to the prophets. for God is 33
 not the God of confusion, but
 of peace, in all christian as-
 semblies.

Let your women be silent in 34
 your assemblies: for they are
 not allowed to discourse there;
 but are to observe orders, as in-
 deed* the law implies: and if 35
 they desire to have information
 about any point, let them con-
 sult their husbands at home:
 for it does not become women to
 ask questions in the church.

What, did the gospel take 36
 its rise from you? or was it
 communicated to you alone? 37
 if any one pretends to be a pro-
 phet, or to spiritual gifts, let
 him be assured that the rules
 which I have here prescrib'd,
 are the commandments of the
 Lord. but if he will be blind, 38
 I leave him to his blindness.
 wherefore, brethren, zealously 39
 exercise the gift of prophecy,
 and don't prohibit those that
 speak in an unknown language.
 let all things be done with de- 40
 cency, and without disorder.

What I have explain'd to 1
 you, my brethren, is the gospel
 which I preached to you, which
 you have received, and where-
 in you have persisted: by which 2
 also you will be saved, if you
 so retain it as I preached it to

M 2

you,

ΤΕΧΕΙΣ, ΕΚΛΟΣ ΕΙ ΜΗ ΕΙΚΗ ΕΠΙΣΤΕΥΣΑΙΣ.

- 3 Παρεδωκα γαρ υμιν εν πρω-
τοις ο και παρελαβον, οτι
Χριστος απεθανεν υπερ των
αμαρτιων ημων, κατα τας
4 γραφας, και οτι ελαφη, και
οτι εγηγερται τη τριτη ημερα,
5 κατα τας γραφας : και οτι
ωφθη Κηφα, ειπα τοις δωδε-
6 κα. επειτα ωφθη επανω πεν-
τακοσιοις αδελφοις εφαπαξ,
εξ ων οι πλειους μενουσιν εως
αρι, τινες δε και κοιμηθη-
7 σαν. επειτα ωφθη Ιακωβω,
ειπα τοις αποστολοις πασιν.
8 εσχαιον δε παντων, ωσπερι
τω εκρωματι, ωφθη και μοι.
9 εγω γαρ ειμι ο ελαχιστος των
αποστολων, ος ουκ ειμι ικα-
νος καλεισθαι αποστολος, δι-
οτι εδιωξα την εκκλησιαν του
10 Θεου. χαριτι δε Θεου ειμι ο
ειμι, και η χαρις αυτου η εις ε-
με, ου κενη εγεννηθη, αλλα
περισσοτερον αυτων παντων ε-
κοπιασα, ουκ εγω δε, αλλ'
η χαρις του Θεου η συν ε-
11 μοι. ειπε ουν εγω, ειπε εκεινοι,
ουτω κηρυσσομεν, και ουτως
επιστευσατε.

- 12 Ει δε Χριστος κηρυσσεσθαι
οτι εκ νεκρων εγηγερται, πως
λεγουσι τινες εν υμιν, " οτι
" αναστασις νεκρων ουκ εσ-
13 " τιν ; " ει δε αναστασις

you, unless you have believed
without sufficient grounds.

I acquainted you chiefly with 3
what I received myself, that
Christ died for our sins, as †
the scriptures foretold : that 4
he was buried, and rose again
the third day, as || the scrip-
tures foretold : that he was 5
seen by Cephas, then by the
twelve : after that, he was 6
seen by above five hundred
brethren at once : of whom the
greater part remain alive to
this day, but some are now
dead. after that he was seen 7
by James ; then by all the a-
postles. and last of all, he was 8
seen by me too, who am as it
were an abortive ; for I am 9
the meanest of the apostles, not
worthy by the name of an apostle,
because I persecuted the church
of God. it is by the divine 10
favour that I am what I am :
and his favour to me was
not in vain ; no, I laboured
more than they all : yet it
was not I, it was the divine
favour which assisted me. but 11
whether I or they labour'd
most, this is what we preach,
and this is what you believed.

Now if it has been declared, 12
that Christ rose from the dead,
how comes it, that some among
you assert, " there is no re-
" surrection of the dead ? " 13
for if there be no resurrection
of

νεκρων

νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς
 14 ἐγήγερται. εἰ δὲ Χριστὸς οὐκ
 ἐγήγερται, κενὸν ἀπὸ τοῦ κη-
 ρύματός ἡμῶν, κενὴ δὲ καὶ ἡ
 15 πίστις ὑμῶν. εὐρισκομεθα δὲ
 καὶ ψευδομαρτυροῦντες τοῦ Θεοῦ,
 ὅτι μαρτυρήσαμεν κατὰ τοῦ
 Θεοῦ ὅτι ἤγειρε τὸν Χριστόν,
 15 ὃν οὐκ ἤγειρεν: εἰ γὰρ νεκροὶ
 οὐκ ἐγείρονται, οὐδὲ Χριστὸς
 17 ἐγήγερται. εἰ δὲ Χριστὸς οὐκ
 ἐγήγερται, μάταια ἡ πίστις ὑ-
 μῶν, καὶ ἐμὲ ἐστὶ ἐν ταῖς ἀ-
 18 μαρτίαις ὑμῶν, ἀπὸ καὶ οἱ κοι-
 μηθέντες ἐν Χριστῷ, ἀπώλον-
 19 το. εἰ ἐν τῇ ζωῇ ταύτῃ πλ-
 ηροὺς ἐσμεν ἐν Χριστῷ μόνον,
 ἐλευσινολογοῦντες πάντων ἀνθρώπων
 ἐσμεν.
 20 Νῦν δὲ Χριστὸς ἐγήγερται
 ἐκ νεκρῶν, ἀπαρχὴ τῶν κε-
 21 κοιμημένων. ἐπεὶ γὰρ δι'
 ἀνθρώπου ὁ θάνατος, καὶ δι'
 ἀνθρώπου ἀναστασις νεκρῶν.
 22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάν-
 τες ἀποθνήσκουσιν, ὁὕτως καὶ
 ἐν τῷ Χριστῷ πάντες ζωοποι-
 23 ῶνται. ἕκαστος δὲ ἐν τῷ
 ἰδίῳ ταγματι, ἀπαρχὴ Χρισ-
 τός, ἐπὶ αὐτοῦ τοῦ Χριστοῦ, ἐν
 24 τῇ παρουσίᾳ αὐτοῦ. εἰς τὸ
 τέλος, ὅταν παραδίδῃ τὴν
 βασιλείαν τῷ Θεῷ καὶ πατρί:
 ὅταν καθάρσῃ πᾶσαν ἀρ-
 χὴν καὶ πᾶσαν ἐξουσίαν καὶ
 25 δύναμιν. δεῖ γὰρ αὐτὸν βασι-
 λεύειν, " ἄχρις οὗ ἂν θῇ
 " πᾶσιν τοὺς ἐχθρούς ὑπο
 26 " τοὺς πόδας αὐτοῦ." ἐσ-
 χαλός

of the dead, then Christ is not
 risen. and if Christ be not risen, 14
 then our preaching is empty
 talk, and your faith even meer
 amusement. yea, and we are 15
 no better than enthusiastic im-
 postors by affirming that God
 raised up Christ, when he ne-
 ver did raise him up. for if the 16
 dead are not raised, then was
 not Christ raised: and if Christ 17
 was not raised, your faith is
 meer illusion, your sins are not
 yet forgiven. then they too 18
 who died christians, are en-
 tirely lost. if our expectations 19
 as christians all terminate in
 this life, we of all men are
 most to be pitied.

But Christ is actually ri- 20
 sen, as previous to those who
 were dead. for since by man 21
 came death, by man the resur-
 rection of the dead will like-
 wise come. for as by Adam all 22
 die, even so by Christ shall all
 be restored to life. but every 23
 one in proper order: Christ
 has the precedence, next they
 who were Christians shall rise
 at his advent. and then will 24
 be the end, when he shall deli-
 ver up the kingdom to God even
 the father; after having abo-
 lished all rule, and all autho-
 rity, and power. for he must 25
 reign, " till * God has cast
 " all his enemies under his
 " feet." the last enemy that 26
 shall

καὶ ὁ θά-
 27 νατος. πάντα γὰρ ὑπέταξεν
 ὑπο τοὺς πόδας αὐτοῦ. ὅταν
 δὲ εἴπῃ ὅτι πάντα ὑποτάξα-
 28 λαι, ὁμολογῶν ὅτι ἐκτός τοῦ
 ὑποτάξαντος αὐτῷ τα παν-
 τα πάντα, τότε καὶ αὐτός ὁ
 υἱὸς ὑποταγησεται τῷ ὑ-
 ποτάξαντι αὐτῷ τα πάντα,
 ἵνα ἡ ὁ Θεὸς τα πάντα ἐν
 πασιν.

shall be destroyed, is death.
 for he hath subjected all things 27
 to him. but when it is said
 all things are subjected, it is
 plain that he is to be excepted,
 who did subject all things to
 him. and when all things shall 28
 be reduced under subjection
 to him, then shall the son
 also himself be subject to him
 that put all things under his
 subjection, that God may be
 all in all.

29 ΕΠΕΙ ΤΙ ΠΟΙΗΣΟΥΣΙΝ Οἱ ΒΑΠ-
 ΤΙΖΟΜΕΝΟΙ ὑΠΕΡ ΤΩΝ ΝΕΚΡΩΝ;
 Εἰ ὁλως νεκροὶ οὐκ ἐγείρονται,
 τί

If it be not so, what can 29
 they effect who are baptized
 for the * dead? if the dead
 rise

* This passage has exercised the genius of the most learned Critics, some of whom have despair'd of seeing the difficulty unravel'd till ELIAS come. JOH. Scaliger says, the most sagacious interpreters have over-look'd the force of St. Paul's expression: there being a great difference between ὑπὲρ νεκρῶν, and ὑπὲρ τῶν νεκρῶν; the first is general, this is emphatical and determinate: so that the meaning here is not that they were baptized for the dead in general, but for their decess'd relations or friends in particular. again, it is not said, τί ποιήσουμεν ἡμεῖς, what can we effect; but, τί ποιήσουσιν οἱ βαπτίζομενοι, what can THEY effect, who are baptized. St. Paul, far from countenancing the practice, reproaches them with ignorance of the divine dispensation, and endeavours to make them ashamed, v. 34. but what gave occasion to this superstition? Scaliger says, all the primitive christians, down to St. Augustin's time, and later, held the opinion, that the souls of the decess'd, whether saints or sinners, were lodg'd in the center of the earth, in expectation of the day of judgment. this Tertullian elegantly styles, *in candida expectare diem judicii*, as candidates for the magistracy expected the votes of the citizens. Tertullian, in four passages of his works, St. Augustin, at large in his *Enchiridium*, Lactantius, and all the rest, maintain this opinion: making it however the prerogative of a martyr to step at once directly to Paradise. from this honest tenet came the notion of Christ's descent into HADES, the abode of departed souls: and several errors, which soon crept into the church. even in the apostles time, as Tertullian observes, there was an anniversary baptism instituted on the Kalends of February, in behalf of the decess'd, with prayers to obtain some relief for them. but he denies that the apostle gave any countenance to such a practice. "Quid, ait, faciens qui pro mortuis baptizantur, si non resurgunt? Viderit
 "Infi-

30 *τι και βαπτίζονται ὑπὲρ αυ-*
των ? τι και ημει κινδύ-
 31 *νευομεν πασαν ὥραν ? καθ'*
ἡμέραν αποθνήσκω, ὡς την
ἡμέραν καυχῶμαι, ὅτι ἐχω
 32 *ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ*
ἡμῶν. εἰ κατὰ ἀνθρώπου ἐ-
πισημασθῶ ἐν Ἐφεσῷ, τι
μοι τὸ ὄφελος ? εἰ νεκροὶ οὐκ
ἐγείρονται, " φάγωμεν και πι-
 33 *νωμεν : αὐτίκῃ γὰρ αποθ-*
νήσκωμεν." μή πλανάσ-
 34 *θῃ, " φθειροῦσιν ἡμῖν χρῆσθ'*
" ὁμίλιαὶ κακαί." ἐκνηψάτε
δικαιῶς, και μή ἀμαρτανέτε,
ἀγνοοῦσιν γὰρ Θεοῦ τινες ἐ-
χούσι : πρὸς ἐντροπὴν ὑμῶν
λέγω.

rise not at all, why are they
then baptized for the dead ?
and why do we continually
 30 *expose our lives to danger ? I*
 31 *am daily receiving new mor-*
tifications, witness your cruel
boastings against me, which I
bear for the sake of Christ Je-
sus our Lord ; besides, my en-
 32 *gaging with those monsters,*
as I may say, at Ephesus,
what advantage was it to
me ? if the dead don't rise,
 33 *" let * us eat and drink, for*
" to-morrow we die." be not
 34 *deceived † : " vicious conver-*
" sation corrupts good morals."
rouze from your sins, as is
 34 *but just ; for some of you have*
not the knowledge of God : I
speak it to your shame.

35 *Αλλ' εἰρεῖ τις, πως ἐγείρον-*
ται οἱ νεκροὶ ? ποίῳ δὲ σω-
 36 *ματί ἐρχόνται ? ἀφρον, συ ὁ*
σπεῖρεις, οὐ ζωοποιεῖται, εἰν
μή

But some will say, how
 35 *will the dead be raised ? with*
what kind of body will they
 36 *appear ? foolish as you are,*
the

" Institutio ista : Kalendæ si forte Februarie respondebunt illi, pro mor-
" tuis perere. noli ergo apostolum novum auctorem aut confirmato-
" rem denotare, ut tanto magis sisteret carnis resurrectionem, quanto
" illi qui vane pro mortuis baptizarentur, fide resurrectionis hoc fac-
" rent. Tertul. adv. Marcionem, 4." So that the apostle reasons with
them upon their own principles, and reduc'd them to the necessity
of owning themselves to be very absurd in denying the doctrine of the
resurrection. Orotius thinks, this refers to the practice of the church,
mention'd by Tertullian and St. Ambrose, in baptizing people by way
of proxy, for the catechumens, who died without baptism. though,
after all, the argument is equally conclusive upon the supposition that
St. Paul only alluded to the Lustrations, which the Gentiles celebrated
in the month of February, for their deceased friends.

Post superiūm cultus vicino Februa mense
 Dat Numā cognatis Manibus inferias.

OVID.

* Isa. xxii. 13.

† A saying of Menander, cited by Athenæus, l. 13. c. 3.

- 37 *μη αποθανη. και ο σπειρεις, ου το σωμα το γενησομενον σπειρεις, αλλα ρυμνον κοκκον, ει τυχοι, σιλου, η τινος*
 38 *των λοιπων. ο δε θεος αυτω διδωσι σωμα καθως ηθελησει, και εκαστω των σπειρωτων το ιδιον σωμα.*
the grain you sow, is not revived except it die, and what- ever you sow, you don't sow that body which shall afterwards appear, but only the bare grain of wheat, for instance, or of some other grain. but God gives it such a body, as he thinks fit, to every seed its peculiar body.
- 39 *Ου πασα σαρκ, η αυτη σαρκ (αλλα) αλλη μεν ανθρωπων, αλλη δε κτηνων, αλλη δε ιχθυων, αλλη δε*
 40 *πτηνων. και σωματα επουρανια, και σωματα επιγεια, αλλ' ετερα μεν η των επουρανιων δοξα, ετερα δε η των*
 41 *επιγειων. αλλη δοξα ηλίου, και αλλη δοξα σεληνης, και αλλη δοξα αστερων, αστηρ γαρ αστερος διαφερει εν δοξη.*
 42 *ουτω και η αναστασις των νεκρων. σπειρειται εν φθορα, εφειρειται εν αφθαρσια: σπειρειται εν αλιμια, εφειρειται εν δοξη: σπειρειται εν ασθενεια,*
 44 *εφειρειται εν δυναμει: σπειρειται σωμα ψυχικον, εφειρειται σωμα πνευμαλικον: (εστι σωμα ψυχικον, και εστι σωμα*
 45 *πνευμαλικον) ουτω και γεγραπται, εγενετο ο πρωτος (ανθρωπος) Αδαμ εις ψυχην ζωσαν, ο εσχαιος Αδαμ εις*
All flesh is not of the same kind: but there is one kind that belongs to men, another to beasts, another to fishes, and another to birds. there are celestial bodies, and bodies terrestrial: but the glory of the celestial is of one kind, and the glory of the terrestrial of another. the glory of the sun is of one kind, the glory of the moon of another, and the glory of the stars still different; nay, one star differs from another star in glory. such will be the resurrection of the dead: the body is sown corruptible, it will be raised incorruptible. it is sown in dishonour, it will be raised in glory: it is sown in decay, it will be raised in power: it is sown an animal body, it will rise a spiritual body. there is an animal body, and there is a spiritual body. and so it is written, the first man Adam was made an animating soul, the last Adam was made

46 πνευμα ζωοποιουν. ἀλλ' οὐ
 πρῶτον τὸ πνευματικόν, ἀλλὰ
 τὸ ψυχικόν, ἐπεὶ τὸ πνευ-
 47 ματικόν. ὁ πρῶτος ἀνθρώπος
 ἐκ γῆς, χοῦκος : ὁ δευτέρος ἀν-
 48 θρώπος, ἐξ οὐρανοῦ. ὁῖος ὁ
 χοῦκος, τοιοῦτοι καὶ οἱ χοῦκοι,
 καὶ ὁῖος ὁ ἐπουράνιος, τοιου-
 49 τοί καὶ οἱ ἐπουράνιοι. καὶ
 καθὼς ἐφορσαμεν τὴν εἰκόνα
 τοῦ χοῦκου, φορεσόμεν καὶ
 τὴν εἰκόνα τοῦ ἐπουράνιου.
 50 τοῦτο δὲ φημι, ἀδελφοί, ὅτι
 σὰρξ καὶ αἷμα βασιλείαν Θε-
 οῦ κληρονομήσαι οὐ δύναν-
 ται, οὐδὲ ἡ φθορά τὴν ἀφ-
 θαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυστήριον ὑμῖν λέγω,
 πάντες μὲν οὐ κοιμηθήσομεθα,
 52 πάντες δὲ ἀλλαγήσομεθα, ἐν
 ᾧ ᾠκῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν
 τῇ ἐσχάτῃ σαλπιγγί, σαλ-
 πισῇ γάρ, καὶ οἱ νεκροὶ ἐγερ-
 θήσονται ἀθάρτοι, καὶ ἡμεῖς
 53 ἀλλαγήσομεθα. δεῖ γάρ το
 φθαρτὸν τοῦτο ἐνδυσασθαι
 ἀφθαρσίαν, καὶ τὸ θνητὸν
 τοῦτο ἐνδυσασθαι ἀθανάσι-
 54 αν. ὅταν δὲ (τὸ φθαρτὸν
 τοῦτο ἐνδύσῃται ἀφθαρσίαν,
 καὶ) τὸ θνητὸν τοῦτο ἐνδύσῃ-
 ται ἀθανάσιαν, τότε γένησε-
 ται ὁ λόγος ὁ γεγραμμένος,
 “ κατέποθῃ ὁ θάνατος εἰς νί-

a vivifying spirit. but the 46
 spiritual body was not first,
 but the animal; and after-
 wards the spiritual. the first 47
 man was formed from the
 dust of the earth: the second
 man was from heaven. as 48
 was the terrestrial, such are
 they also that are terrestrial:
 and as is the celestial, such
 also shall they be who are to
 be celestial. for as we have 49
 born the image of the terref-
 trial, so we shall bear the
 image of the celestial. this I 50
 say, my brethren, because the
 body, as it is at present, can-
 not possess the kingdom of God;
 and what is corruptible, can't
 enjoy incorruptibility.

I shall now tell you a very 51
 great secret: we shall not all
 of us sleep, but we shall all
 be changed, in a moment, in 52
 the twinkling of an eye, at the
 sound of the last trumpet (for
 the trumpet shall sound) and
 the dead shall rise incorrup-
 tible; but as for us, we shall
 be changed. for this corrup- 53
 tible body must be invested with
 incorruptibility, this mortal
 be invested with immortality.
 but when this corruptible shall 54
 be invested with incorruptibi-
 lity, and this mortal with im-
 mortality, then shall be fulfil-
 led that passage of scripture,
 “ * death is swallowed up for

55 " κος. που σου, θανάτε,
 " το κενύρον? που σου,
 56 " αἶδη, το νικος?" το δε
 κενύρον του θανάτου, ἡ ἁμαρ-
 τια, ἡ δὲ δύναμις τῆς ἁμαρ-
 57 τίας, ὁ νομος. τῷ δὲ Θεῷ
 χάρις τῷ δίδοντι ἡμῖν το νικος
 δια τοῦ Κυρίου ἡμῶν Ἰησοῦ
 58 Χριστοῦ. ὥστε, ἀδελφοί μου
 ἀγαπῆται, ἑδραῖοι γίνεσθε, ἀ-
 μελακινῆται, περισσεύοντες ἐν
 τῷ ἔργῳ τοῦ Κυρίου παν-
 τῷ, εἰδότες ὅτι ὁ κόπος ὑμῶν
 οὐκ ἐστὶ κενός ἐν Κυρίῳ.

1 Περὶ δὲ τῆς * λογίας τῆς εἰς
 τοὺς ἁγίους, ὡς περ διέταξα
 ταῖς ἐκκλησίαις τῆς Γαλα-
 τίας, οὕτω καὶ ὑμεῖς ποιη-
 2 σαίτε. κατὰ μίαν σαββάτων
 ἕκαστος ὑμῶν παρ' ἑαυτῷ τι-
 θεῖτω, θησαυρίζων ὃ, τι ἀν-
 ευδοκῶν, ἵνα μὴ ὅταν ἔλθω,
 3 τοῖς λογίαι γινώσκαι. ὅταν δὲ
 παραγενώμην, οὓς εἰαν δοκι-
 μαῖντε δι' ἐπιστολῶν ταυτοῦς
 πέμπω ἀπενεγκεῖν τὴν χάριν
 4 ὑμῶν εἰς Ἱερουσαλήμ. εἰαν δὲ
 ἡ ἀξίον τοῦ καμῆ πορευέσ-
 θαι, σὺν ἐμοὶ πορεύσονται.

5 Ἐλευσόμεαι δὲ πρὸς ὑμᾶς
 ὅταν Μακεδονίαν διέλθω, Μα-
 6 κεδονίαν γὰρ διερχόμεαι. πρὸς
 ὑμᾶς δὲ τυχόν παραμένω, ἢ
 καὶ παραχειμασώ, ἵνα ὑμεῖς
 με προπεμπήτε ὅς εἰαν πο-

ρεύωμαι.

" ever." " O death, where 55
 " is thy sting? O grave,
 " where is thy victory?" the 56
 sting of death was sin; and
 the strength of sin was the
 law. but thanks be to God, 57
 who has given us the victory,
 thro' our Lord Jesus Christ.
 therefore, my beloved bre- 58
 thren, be ye inflexibly steady,
 and continually surpass others
 in the work of the Lord,
 knowing that he will not leave
 your christian labour unre-
 warded.

Now as to the collection for 1
 the converts at Jerusalem, do
 as I have directed for the
 churches of Galatia. every 2
 sabbath-day let every one of
 you set apart something of
 what he has happily gain'd,
 for the common treasury, that
 there may be no collection
 when I come. and when I 3
 come, I shall send such as you
 shall approve of, who will
 convey letters, and your kind
 present to Jerusalem. and if 4
 it be so considerable as to in-
 duce me to go, they shall ac-
 company me.

I shall come to you, by the 5
 way of Macedonia: (for I
 pass thro' Macedonia) and 6
 perhaps I shall make some
 stay, if not pass the winter
 with you, that you may for-
 ward me on my journey,
 where-

- 7 *ρευωμαι. ου θελω γαρ υμας* wherever I go, for I do not 7
αυτι εν παροδω ιδειν, ελπίζω design to see you in my pas-
δε χρονον τινα επιμειναι προς sage thither, yet I hope to
υμας, εαν ο Κυριος επιτρεπη. spend some time with you, if
8 *επιμεινω δε εν Εφεσω έως* the Lord permit. I shall stay 8
9 *της πεντηκοστης. θυρα γαρ* at Ephesus, till whitson-tide.
μοι ανεωφε μεταλη και ενε- for I have a very fair and 9
ργης, και αυλικειμενοι πολ- promising opportunity given
λοι. me of propagating the gospel,
tho' there are many opposers.
- 10 *Εαν δε ελθη Τιμοθεος,* If Timothy visit you, take 10
βλεπετε ινα αφοβως γενηται care he may be perfectly safe :
προς υμας, το γαρ εργον Κυ- for he labours in the cause of
11 *ριου εργαζεται ως και εγω. μη* christianity, as well as I. let 11
τις ουν αυτον εξουθενηση, no man therefore despise him :
προπεμψατε δε αυτον εν ει- but conduct him safe, that he
ρηνη, ινα ελθη προς με, εκδε- may come to me : for I and
χομαι γαρ αυτον μελα των the brethren expect him. as 12
12 *αδελφων. περι δε Απολλω* to brother Apollos, I earnest-
του αδελφου, πολλα παρε- ly entreat him to make you a
καλεσα αυτον ινα ελθη προς visit, with the brethren : but
υμας μελα των αδελφων, και he has not the least mind to
παυλος ουκ ην θελημα ινα νυν it at present ; however, he
ελθη, ελευσεται δε οταν ευ- will be with you when a fit
καιρηση. occasion offers.
- 13 *Γρηγορειτε, σθηκετε εν τη* Be upon the watch, stand 13
πιστει, ανδριζεσθε, κραται- firm in the faith, behave your
14 *ουσθε. παυλα υμων εν αγα-* selves like men of fortitude :
πη ρινεσθω. let all your transactions flow 14
from social affections.
- 15 *Παρακαλω δε υμας, α-* You know brethren, that the 15
δελφοι, οίδατε την οικιαν family of Stephanas were the
Στεφανα, οτι εστιν απαρ- first converts of Achaia, and
χη της Αχαιας, και εις δια- have made it their business to
κονιαν τοις αғιοις εταξαν ε- be serviceable to christian con-
16 *αυλους : ινα και υμεις υπο-* verts : to such, I beseech you 16
τασσησθε τοις τοιουτοις, και be subservient, and to every
παυλι τω συνεργουντι και κο- one that helpeth us with his
τινι. labours.

17 Χαιρῶ δὲ ἐπὶ τῇ παρού-
 σῃ Στεφάνῃ καὶ Φοβλου-
 ναίου καὶ Ἀχαικοῦ, ὅτι τὸ
 ὑμῶν ὑστέρημα αὐτοὶ ἀνε-
 18 πληρώσαν· ἀνεπαύσαν γὰρ
 τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
 ἐπιγινώσκεις οὖν τοὺς τοιού-
 τους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκ-
 κλησῖαι τῆς Ἀσίας, ἀσπα-
 ζονται ὑμᾶς ἐν Κυρίῳ πολλὰ
 Ἀκύλας καὶ Πρίσκιλλα, συν-
 τῇ κατ' οἶκον αὐτῶν ἐκκλη-
 20 σία. ἀσπάζονται ὑμᾶς αἱ
 ἀδελφοὶ πάντες· ἀσπασασθε
 ἀλλήλους ἐν φιληματί ἀίγιῳ.
 21 ὁ ἀσπασμός τῇ ἐμῇ χειρὶ
 Παύλου.

22 Εἰ τις οὐ φιλεῖ τὸν Κύριον
 Ἰησοῦν Χριστόν, ἢ ὡ ἀναθε-
 23 μα, μαρὰν ἀθά. ἡ χάρις
 τοῦ Κυρίου Ἰησοῦ Χριστοῦ
 24 μεθ' ὑμῶν. ἡ ἀγάπη μου με-
 τὰ πάντων ὑμῶν ἐν Χριστῷ
 Ἰησοῦ. ἀμήν.

I am glad that Stephanas, 17
Fortunatus, and Achaicus are
come: for what was want-
ing on your side, they have
supplied. for they have qui-
18 eted my mind as well as
yours: therefore to such have
a regard.

The churches of Asia, sa-
19 lute you. Aquila and Prif-
cilla salute you with much
christian affection, and so do
the church that is in their
house. all the brethren salute 20
you. salute one another with
an holy kiss. I Paul salute 21
you, and with my own band-
writing.

If any man love not the 22
Lord Jesus Christ, let him
be accurst. the favour of our 23
Lord Jesus Christ be with
you. present my love to e-
24 very christian among you.
amen.

Ch. V. 1. Ομμάζεαι is not in Steph. g. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Barb. 1. Pet. 3. Velef. lect. Borner. Gr. Lat. Coptic, Vulgat. Tertul. de Pud. c. 14. Epiphani. Ambrosi. Augustin. Calaritan. see Prol. 791.

Ch. V. 6. Οὐ.] Several MSS. especially the Latin, have not *ou*, says St. Augustin, *lib. 3. contra Parmen.* he thinks it an ironical expression like that of Mark vii. 9. Rom. xi. 20. James ii. 19. Calaritan. and Ambrose leave it out, and so Dr. Mills thinks it should be. see Prol. 455, 456.

Ch. V. 6. Δεδοι.] So the MSS. of Clermont. Gr. Lat. writ before St. Jerom's time, as the learned Morinus endeavours to prove. so the MSS. of St. Germ. (of the same age) Lat. there being an *hiatus* in the Greek. Irenaeus. l. 4. c. 46. Calaritan. Ambrose. the Scholiast under St. Jerom's name. and so the ancient Vulgate, the Germ. MSS. Gal. v. 9. has—
 το φιλῶμα δόλοι ζήμι, the last having crept from the margin. see Dr. Mills a. l. and Prol. 457.

Chap. VI. 20. Καὶ ἐν τῷ πνεύματι, &c.] is not in the Alexand. Clarom. Gr. Lat. Germ. Gr. Lat. Barb. 1. Colbert. 7. Pet. 3. Velef. lect. Borner. Gr. Lat. Coptic, Vulgat. Ethiopic, Tertul. Epiphani. Ambrosi. the Scholiast under Jerom's name, Cyprian, Calaritan. Augustin, &c. see Prol. 1289.

Ch.

Ch. VII. 3. *Οφθαλμ.*] So Steph. s. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Barb. 1. Pet. 3. Vulgat. Æthiopic. Clem. Alexandrin. Strom. 3. Origen, Tertul. Chrysost. Cyprian, Jerom, Augustin, Ambrosiæ, Fulgentius. Erasmus, Zeger, Grotius, &c., think this the true reading. see Prol. 632.

Ch. VII. 5. *Τη μετὰ ταύτα*] is not in Steph. s. *α.* Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Roe 2. Pet. 3. Cov. 2. Colb. 7. Borner. Gr. Lat. Æthiopic, Coptic, Clemens Alexandrin. Origen, Chrysost. Euthalius, Theophylact. Cyprian, the Scholiast, Hefychius. see Prol. 632, 924.

Ch. VII. 39. *Νεμψ*] is not in the Alexand. Clarom. Gr. Lat. Ger. Gr. Lat. nor in a very antient Lat. MSS. in the Bodleian. Colb. 7. Barb. 1. Æthiopic, Coptic, Clem. Alexandrin. Basil, Origen *Com. in Mat.* Tertullian, *de Monog.* c. 11. Cyprian, *ad Quirin.* Hieron. *Ep. ad Ageruch.* Augustin, Ambrosiæ, Primatius, Sedulius, the Scholiast. Dr. Mills makes no doubt it is taken from Rom. vii. 2. see Prol. 632.

Ch. VIII. 4. *Ελεος*] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Lin. Barb. 1. Roe 2. Pet. 3. Colb. 7. Borner. Gr. Lat. Vulgat. Æthiopic, Irenæus, Ambrosiæ, the Scholiast, Euthalius. see Prol. 987.

Ch. IX. 22. *Παρά*] Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Velef. lect. Vulgat. Syriac, Æthiopic, Clem. Alexandrin. Ambrosiæ, the Scholiast, Tertullian, Augustin. see Prol. 458, 1204.

Ver. 23. *Παρά*] Alex. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Pet. 3. Barb. 2. Velef. lect. Vulgat. Æthiopic. Chrysostom, Ambrosiæ.

Ch. X. 28. *Του σαρ Κριου, &c.*] is not in Steph. *α.* Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Pet. 3. Baroch. Barb. 1. Cod. Thuanæus, Velef. lect. Vulgat. Syriac, Æthiopic, Arabic, Coptic, Augustin, Ambrosiæ, the Scholiast, Chrysostom. nor in the Complut. edition, nor Colinæus.

Ch. XI. 24. *Λαβῆς, Φαῖς*] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Pet. 3. Cov. 2. MS. Lat. Constantiens. Ambrosiæ, Euthalius. see Prol. 988.

Ch. XV. 15. *Επερ ατα νεκροι ουκ εσθιουσιν.*] This is not in Clarom. Gr. Lat. Germ. Gr. Lat. N. Col. 2. Vulgate, Syriac, Irenæus, lib. 5. c. 13. Tertul. Theodoret. Ambrosiæ. *Quem non suscitavit, subaudi, si mortui non resurgunt,* says Remigius. Zeger and Dr. Mills think it an interpolation. see Prol. 931.

Ver. 20. *Εσελε*] is not in Steph. s. Alexand. Clarom. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Colb. 7. Barb. 1. Vulgate, Coptic, Irenæus, l. 5. c. 13. Origen, *Com. in Mat.* Chrysostom, Cyril, *contra Marcion.* Rufinus, the Scholiast, nor Colinæus's edition. Zeger, and Erasmus think it should be left out.

Ver. 29. *ὑπερ αυτων.*] So Steph. s. *β. α.* Alexand. Clarom. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Barb. 2. Pet. 3. Roe 2. Cod. 7. Cov. 2. 3. Velef. lect. the Vulgate, Coptic, Origen, *Com. in Mat. Dial. c. Marcion.* Ambrosiæ, the Scholiast. see Prol. 682.

Ver. 47. *Ο Κυριος*] is not in Clar. Gr. Lat. Germ. Gr. Lat. nor, it seems, in the Gr. Borner. Gr. Lat. Barb. 1. Velef. lect. Vulgate, Æthiopic. in Cap. MSS. Vossian. Origen, Epiphanius, Cyril, Tertul. Cyprian, Hilary Augustin, Jerom, Ambrosiæ, the Scholiast, Rufinus, Pacianus, Sedulius, &c.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
 ΤΟΥ ΕΠΙΣΤΟΛΟΥ
 Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ
 ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND
 EPISTLE
 OF
 PAUL the Apostle
 To the CORINTHIANS.

1 ΠΑΥΛΟΣ ἀποστόλος
 Ἰησοῦ Χριστοῦ δια-
 θελήματος Θεοῦ, καὶ
 Τιμοθέου ὁ ἀδελφός, τῇ ἐκ-
 κλησίᾳ τοῦ Θεοῦ τῇ οὐσῇ
 ἐν Κορίνθῳ, συν τοῖς ἁγίοις
 πασι τοῖς οὕσιν ἐν ὅλῃ τῇ Ἀ-
 χαιᾷ. χάρις ὑμῖν καὶ εἰρήνῃ
 ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
 Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητός ὁ Θεὸς καὶ πα-
 τὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρ-
 μῶν, καὶ Θεὸς πάσης παρα-
 κλησεως· ὁ παρακαλῶν ἡμᾶς
 ἐν πάσῃ τῇ θλίψει ἡμῶν,
 εἰς τὸ δύνασθαι ἡμᾶς παρα-
 καλεῖν τοὺς ἐν πάσῃ θλίψει,
 διὰ τῆς παρακλησεως ἧς πα-
 ρακαλουμεθα αὐτοὶ ὑπὸ τοῦ
 Θεοῦ. ὅτι καθὼς περισσεύει
 5 τὰ παθήματα τοῦ Χριστοῦ
 εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ
 περισσεύει καὶ ἡ παρακλησις
 6 ἡμῶν. εἰς δὲ θλιβομεθα, ὑ-
 περ τῆς ὑμῶν παρακλησεως,
 καὶ σωτηρίας, τῆς ἐνεργουμέ-
 νης

PAUL an apostle of
 Jesus Christ, by the di-
 vine appointment, and
 Timothy our brother, to the
 church of God, which is at
 Corinth, with all the chri-
 stians througout Achaia :
 savour, and peace be to you
 from God our father, and
 from the Lord Jesus Christ.

Blessed be the God, and fa-
 ther of our Lord Jesus Christ,
 the father of mercies, and the
 God of all consolation : who
 comforteth me in all my tri-
 bulations, that I may be able
 to comfort them who are in
 any trouble, by the comfort
 wherewith I myself am com-
 5 forted of God. for as I have
 greatly suffered for Christ,
 so I have been greatly com-
 6 forted thro' Christ. but whe-
 ther I am afflicted, it is for
 your consolation and relief,
 which is effected by your per-
 severance, patiently enduring
 the

της εν υπομονη των αυτων
παθηματων ων και ημεεις
πασχομεν, εις παρακαλου-
μεθα, υπερ της υμων παρα-
κλησεως και σωτηριας, και
7 η ελπις ημων βεβαια υπερ υ-
μων. ειδοτες οτι ωσπερ κοι-
νωγοι εστε των παθηματων,
ουτω και της παρακλησεως.

8 Ου γαρ θελωμεν υμας αγ-
νοειν, αδελφοι, * υπερ της
θλιψεως ημων της γενομενης
ημιν εν τη Ασια, οτι καθ'
υπερβολην εβαρηθημεν υπερ
δυναμιν, ωστε εξαπορθηναι

9 ημας και του ζην. αλλα
αυτοι εν εαυτοις το αποκριμα
του θανατου εσχηκαμεν, ινα
μη πεποιστες ωμεν εφ' εαυ-
τοις, αλλ' επι τω Θεω τω

10 εγειροντι τους νεκρους. ος εκ
τηλικουτου θανατου ερρυσαιο
ημας, και ρυειται, εις ον ηλ-
πικαμεν οτι και ελι ρυσειται,

11 συνυπουργουντων και υμων υ-
περ ημων τη δεησει, ινα εκ
πολλων προσωπων το εις
ημας χαρισμα δια πολλων

12 ευχαριστηθη υπερ ημων. η
γαρ καυχησις ημων αυτη εσ-
τι, το μαρτυριον της συνει-
δησεως ημων, οτι εν απλο-
τηλι και ειλικρινεια Θεου, ουκ
εν σοφια σαρκικη, αλλ' εν
χαριτι Θεου ανεστειλαμεν εν
τω κοσμω, περισσοτερος δε
προς υμας.

13 Ου γαρ αλλα γραφομεν υ-
μιν, αλλ' η α αναγνωσκετε,

the same sufferings which I
also undergo: or whether I
am comforted, it is for your
consolation and relief. and the
7 hopes I had of you continue
still the same, knowing that
as you have had your share of
suffering, so you will likewise
have of consolation.

For I would not, brethren, 8
have you ignorant of that in-
supportable weight of afflic-
tion that over-whelm'd me so
in Asia that I despaired even
of life: nay, I abandon'd my 9
self to death, that I might
not rely upon my self for de-
liverance, but on God who
raiseth the dead. and he did 10
deliver me from so terrible a
death, and on him I have
relied for further deliverance:
especially, being assisted by 11
your prayers for me, so that
thanks may be returned by
many, for the gracious deli-
verance procur'd me by their
prayers. for this is to me 12
matter of glorying, the testi-
mony of my conscience, that
* without artifice, and with
religious sincerity, not by
worldly wisdom, but by God's
favourable assistance I have
behaved my self towards all
men, but more particularly to
you.

In reality, we writ nothing 13
to you, but what you may
fer-

* πειν. see the note.

* See 1 Cor. iv. 9. xvi. 5, 6, 7.

η και επιγνωσκετε : επιζη-
 δε οτι εως τελους επιγνω-
 14 σεσθε. καθως και επεγνωτε
 ημας απο μερους, οτι και-
 κημα υμων εσμεν, καθαπερ
 και υμεις ημων, εν τη ημερα
 15 του Κυριου Ιησου : και ταυ-
 τη τη πεποιθησει εβουλομην
 προς υμας ελθειν προτερον, ι-
 16 να δευτεραν χαριν εκητε, και
 δι' υμων διελθειν εις Μακεδο-
 νιαν, και παλιν απο Μακε-
 δονιας ελθειν προς υμας, και
 υφ' υμων προπεμφθηναι εις την
 17 Ιουδαιαν. τουτο ουν βου-
 λευομενος, μη τι αρα τη ε-
 λαφρια εκρησαμην ? η α'
 βουλευομαι, κατα σαρκα βου-
 λευομαι, ινα η παρ εμοι το
 18 ναι ναι, και το ου ου ? πισ-
 τος δε ο Θεος, οτι ο λογος η-
 μων ο προς υμας ουκ εγενετο
 19 ναι και ου. ο γαρ του Θεου
 υιος Ιησους Χριστος ο εν υμιν
 δι' ημων κηρυχθεις, δι' εμου
 και Σιλουανου και Τιμοθεου,
 ουκ εγενετο ναι και ου, αλλα
 20 ναι εν αυτω γερονεν. οσαι γαρ
 επαγγελιαι Θεου, εν αυτω το
 ναι, και εν αυτω το αμην,
 τω Θεω προς δοξαν δι' ημων.
 21 ο δε βεβαιων ημας συν υμιν εις
 Χριστον, και χριστας ημας,
 22 Θεος : ο και σφραγισαμενος
 ημας, και δους τον αρραβωνα
 του πνευματος εν ταις καρδι-
 αις ημων.
 23 Εγω δε μαρτυρα του Θεου
 επικαλουμαι επι την εμην ψυ-
 χην, οτι φειδομενος υμων,
 ουκει

perceive by the reading, and
I trust you ever will per-
ceive: as some of you have
already own'd, that I am
matter of joy to you, as you
will be to me in the day of
the Lord Jesus Christ: in
this confidence I purpos'd to
visit you before now, (that you
might have again the like sa-
tisfaction) not to call upon
you as I pass into Macedo-
nia, but in my return from
thence, to be conducted by
you toward Judea. was this
design therefore the effect of
levity? or do I design first
one thing, and then another,
as it best suits my worldly
interest? God is my witness,
I never prevaricated with
you. for what I, and Timo-
thy, and Silvanus preached
concerning Jesus Christ, the
son of God, is not inconsistent,
but invariably the same. for
all the promises of God do
center in him, and are ve-
rified by him to the glory of
God by our preaching. now
it is God who keeps you
fix'd in the doctrine of Christ,
who has appointed me, and
mark'd me with his seal, and
given me the earnest of the
spirit in my heart.

I call God to witness, and
may I die if it is not true,
that the reason of my not
 1 com-

24 οὐκ ἐλπίσθησαν εἰς Κορινθίους. οὐκ ὅτι κυριευόμεν ὑμῶν τῆς πίστεως, ἀλλὰ συννεργοὶ ἐσμεν τῆς χάριτος ὑμῶν: τῇ γὰρ πίστει ἐστὶν καλὴ.

coming yet to Corinth, was to avoid using any severity towards you. not that I would arbitrarily prescribe what you should believe, but rather encourage you to go on: for 'tis by faith you have stood.

1 Ἐκρίνα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ελθεῖν ἐν λύπῃ 2 πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λύπω ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφρανὼν με, εἰ μὴ ὁ λυπούμενος 3 ἐξ ἐμοῦ; καὶ ἔγραψα ὑμῖν τοῦτο αὐτοῖς, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν εἶδεν με χαίρειν, πεποιθὼς ἐπὶ παντὶ ὑμᾶς, ὅτι ἡ ἐμὴ χάρις, πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρυῶν, οὐκ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγαπὴν ἵνα γινώτε ὅτι ἔχω περισσώτερον εἰς ὑμᾶς.

But I purposed in my self, I would not be the occasion of any uneasiness to you when I come again. why should I make you uneasy, for who then could give me comfort, but those to whom I give uneasiness? and I wrote to you upon that disagreeable subject, that when I came, I might not receive uneasiness from those from whom I ought to receive comfort, being persuaded that you will all think yourselves interested to promote my satisfaction. for out of much affliction and anguish of heart, I wrote to you with many tears; not to make you uneasy, but to make you sensible of the overflowing tenderness which I have for you.

5 Εἰ δὲ τις λελυπηκεν, οὐκ ἐμὲ λελυπηκεν, ἀλλ' ἀπομεροῦς, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτίμια αὐτῇ ἢ ὑπὸ τῶν πλειονῶν. ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρισασθαι, καὶ παρακαλεῖσθαι, μὴπως τῇ περισσώτερά λυπηθῇ καὶ ἀποθῇ

The affliction I have had, comes only from a particular quarter, so that my resentment does not affect the whole church. the punishment, which was inflicted by the community, is sufficient on this occasion. so that now you ought rather to forgive, and comfort him, for fear he should be overwhelm'd by an excess

8 ὁ τοιοῦτος. διὸ παρακαλῶ
 ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγα-
 9 πην. εἰς τοῦτο γὰρ καὶ ἐ-
 γραψα, ἵνα γνῶ τὴν δοκίμην
 ὑμῶν, εἰ εἰς παντὶ ὑπηκούοι
 10 ἐστέ. ὡς δὲ τι χαρίζεσθε, καὶ
 ἐγώ, καὶ γὰρ ἐγώ εἰ τι κεχα-
 ρισμαί, ὡς κεχαρισμαί, δι'
 ὑμᾶς, ἐν προσώπῳ Χρισ-
 11 τοῦ, ἵνα μὴ πλεονεκτῇθω-
 μεν ὑπὸ τοῦ Σατάνᾳ : οὐ
 γὰρ αὐτοῦ τα νοήματα ἀγνο-
 οῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωαδὰ
 εἰς τὸ εὐαγγελίου τοῦ Χρισ-
 τοῦ, καὶ θυράσ μοι ἀνεῳγμένης
 13 ἐν Κυρίῳ, οὐκ ἐσχέκα ἀνεσιν
 τῷ πνευμαλί μου, τῷ μὴ εὐ-
 ρεῖν με Τίτον τοῦ ἀδελφου
 μου, ἀλλὰ ἀπολαξάμενος αὐ-
 τοῖς, ἐξῆλθον εἰς Μακεδονίαν.
 14 τῷ δὲ Θεῷ χάρις τῷ παντὶ ὅτε
 θριαμβεύουσι ἡμᾶς ἐν τῷ Χρισ-
 τῷ, καὶ τὴν ὁσμὴν τῆς γνω-
 στικῆς αὐτοῦ φανεροῦν δι'
 15 ἡμῶν ἐν παντί τοπῷ. ὅτι
 Χριστοῦ εὐωδία ἐσμεν τῷ Θεῷ
 ἐν τοῖς σωζομένοις καὶ ἐν τοῖς
 16 ἀπολλυμένοις : οἷς μὲν, ὁσμη
 θανάτου εἰς θάνατον, οἷς δὲ,
 ὁσμη ζωῆς εἰς ζωὴν, καὶ πρὸς
 17 ταῦτα τίς ὁλῶς ἱκανός ? οὐ
 γὰρ ἐσμεν, ὡς οἱ λοιποὶ, κα-
 πηλευνοῦντες τὸν λόγον τοῦ Θε-
 οῦ, ἀλλ' ὡς ἐξ εὐαγγελικῆς,

of sorrow. wherefore, pray, 8
 convince him of your affec-
 tion to him : for this was 9
 one view I had in writing,
 to have this trial of you, whe-
 ther you are intirely obedient.
 to whom you forgive any thing, 10
 I also forgive : for if I have
 forgiven any thing, I forgave
 it, for your sakes (as Christ is
 witness) lest satan should have 11
 got some advantage of us : for
 we are apprized of his ar-
 tifices.

When an opportunity was 12
 given me by the Lord to preach
 the gospel of Christ, upon my
 arrival at Troas, I was so 13
 uneasy in my mind for not
 finding Titus my brother, that
 taking my leave of them, I
 went from thence into Ma-
 cedonia. but thanks be to God, 14
 who maketh me triumph,
 thro' Christ, and spreads his
 healing doctrine by me, in e-
 very place : for God is plea- 15
 sed to accept my christian la-
 bours, in favour both of those
 who are in a saving, and of
 those who are in a ruinous
 state : by the one my preach- 16
 ing is taken as a deadly poi-
 son, to the other it is a re-
 vivifying potion. and who is so
 sufficient for such a commis-
 sion ? for we are not like 17
 others, who adulterate the
 word of God ; but we preach
 the pure gospel of Christ, as I

ὡς ἐκ Θεοῦ, καλεωπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

receiv'd it from God, and as in the presence of God.

1 Ἀρχομένη πάλιν ἑαυτοὺς συνηστανεῖν· εἰ μὴ χρῆζομεν, ὡς τινες, συσταλικῶν ἐπιστο-
2 λῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συσταλικῶν· ἢ ἐπιστολὴ ἡ-
μῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσ-
κομένη καὶ ἀναγινωσκομένη ὑπο παύλων ἀνθρώπων· φα-
3 νερουμενοὶ ὅτι ἐστέ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡ-
μῶν, ἐγγεγραμμένη οὐ μελανι, ἀλλὰ πνευματὶ Θεοῦ ζῶντος, οὐκ ἐν πλατῇ λιθίναις, ἀλλ' ἐν πλατῇ καρδίας σαρκιναῖς.

Do I begin again to com- 1
mend my self? or need I, as
some others, commendatory let- 2
ters to you, or from you? you
are my epistle, your conver-
sion being writ in my heart,
known and read by all men: 3
which shows you to be the e-
pistle of Christ, written by
my ministration, not with ink,
but with the spirit of the liv-
ing God; not on tables of
stone, but on living tables of
the heart.

4 Ἡετοιθησιν δὲ τοιαύτην ἐ-
χομεν δια τοῦ Χριστοῦ πρὸς
5 τοῦ Θεοῦ, οὐκ ὅτι ἱκανοὶ
ἐσμεν ἀφ' ἑαυτῶν λογισασθαι
τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ
ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ,
6 ὃς καὶ ἱκανώσεν ἡμᾶς διακο-
νοῦς καινῆς διαθήκης, οὐ γραμ-
ματός, ἀλλὰ πνευματός. το
γὰρ γράμμα ἀποκτείνει, το δὲ
7 πνεῦμα ζωοποιεῖ. εἰ δὲ ἡ
διακονία τοῦ θανάτου ἐν γραμ-
μασιν, ἐλέγυτομένη λίθοις,
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύ-
νασθαι ἀνέσσει τοὺς υἱοὺς
Ἰσραὴλ ἐκ τοῦ προσώπου Μω-
σεως, δια τὴν δόξαν τοῦ προ-
σώπου αὐτοῦ, τὴν καθαρῶ-
8 μενην, πῶς οὐκ ἰσχυρὸν ἢ
διακονία τοῦ πνευματός ἐσ-
9 ται ἐν δόξῃ· εἰ γὰρ ἡ δια-
κονία τῆς κατακρίσεως, δόξα,
πολλῶς μᾶλλον περισσεύει ἢ
ὁ αὐ-

It is by Christ that I have 4
this confidence in God. not 5
that I am sufficient of myself
to effect any thing by the
strength of my own reason: 6
but my sufficiency is from God.
who also hath enabled me to 6
be a minister of the new co-
venant, not of the literal sense,
but of the spiritual meaning: 7
it is the letter that denounces
death, but the spirit gives
life. now if the law engraven 7
on stone, the letter of whose
sanction is death, was deli-
vered with such glory, that
the children of Israel could
not steadily behold the face of
Moses, for the glory of his
countenance, tho' it was tran-
sient; shall not the ministra- 8
tion of the spirit be more glo-
rious? for if the ministration 9

- διακονία τῆς δικαιοσύνης ἐν
 10 δόξῃ. καὶ γὰρ οὐ δεδοξασ-
 ται τὸ δεδοξασμένον, ἐν του-
 τῷ τῷ μερεῖ, ἐνεκεν τῆς ὑπερ-
 11 βαλλουσῆς δόξης. εἰ γὰρ τὸ
 καίαρρουμενον, διὰ δόξης,
 πολλῷ μᾶλλον τὸ μένον, ἐν
 δόξῃ.
 12 ἔχοντες οὖν τοιαύτην ἐλπι-
 δα, πολλῇ παρρησίᾳ χρω-
 13 μεθα, καὶ οὐ καθάπερ Μω-
 σῆς εἴθει καλυμμα ἐπὶ τὸ
 προσωπον ἑαυτοῦ, πρὸς τὸ
 μὴ ἀλεῖναι τοὺς υἱοὺς Ἰσραὴλ
 εἰς τὸ τέλος τοῦ καίαρρουμε-
 14 νου. ἀλλ' ἐπωρώθη τὰ νο-
 ημάτια αὐτῶν. ἀχρι γὰρ τῆς
 σημερον τοῦ αὐτοῦ καλυμμα ἐπὶ
 τῇ ἀναγνώσει τῆς παλαιᾶς
 διαθήκης μένει, μὴ ἀνακα-
 λυπόμενον, ὅ, τι ἐν Χριστῷ
 15 καίαρρείται. ἀλλ' ἕως ση-
 μερον, ἥνικα ἀναγινώσκειται
 Μωσῆς, καλυμμα ἐπὶ τὴν
 16 καρδίαν αὐτῶν κεῖται. ἥνικα
 δ' ἀν' ἐπιστρέψῃ πρὸς Κύριον,
 17 περιαιρείται τὸ καλυμμα. ὁ
 δὲ Κύριος τὸ πνεῦμα ἐστίν, οὗ
 δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐ-
 18 λευθερία. ἡμεῖς δὲ πάντες ἀ-
 νακακαλυμμένῳ προσώπῳ τὴν
 δόξαν Κυρίου καλοπρίζομενοι,
 τὴν αὐτὴν εἰκόνα μεταμορφου-
 μεθα ἀπὸ δόξης εἰς δόξαν,
 καθάπερ ἀπὸ Κυρίου πνευμα-
 τος.

of condemnation was illustri-
 ous, the ministrations of righ-
 teousness will be much more
 glorious. since that which di- 10
 stinguished the first had no
 glory, when compared to that
 of the other, which far ex-
 cell'd it. if that which was 11
 only temporary was glorious,
 much more shall that which
 is permanent be glorious.

Having then such an opi- 12
 nion of my ministry, I use great
 plainness of speech. and do not 13
 act as Moses did, who threw
 a veil over his face so as to
 hinder the children of Israel
 from perceiving the end of
 that which was to cease: be- 14
 sides, their minds were great-
 ly prejudiced: for that very
 veil would still have obstruc-
 ted the understanding of the
 old testament, unless it had
 been taken away by Christ.
 nevertheless, when Moses is 15
 read, the veil upon their
 mind continues unto this day:
 but when their mind shall 16
 turn to the Lord, that veil
 too shall be taken away. for 17
 the spiritual meaning of the
 law centers in him, and the
 spirit of the law is gospel-
 liberty: but as we lay aside 18
 the veil, the divine light gra-
 dually informs the mind, ac-
 cording as we attend to that
 spiritual sense, which points
 out the Lord.

1 Δια τοῦτο ἐκόντες τὴν δια-
 2 κονίαν ταύτην, καθὼς πλη-
 3 θνίμεν, οὐκ ἐκκακούμεν, ἀλλ'
 4 ἀπειπαμέθα τὰ κρυπτά τῆς
 5 αἰσχυρῆς, μὴ περιπαλοῦντες ἐν
 6 πανουργίᾳ, μὴδὲ δολοῦντες τὸν
 7 λόγον τοῦ Θεοῦ, ἀλλὰ τῇ
 8 φανερώσει τῆς ἀληθείας συν-
 9 ιστῶντες ἑαυτοὺς πρὸς πᾶσαν
 10 συνειδήσιν ἀνθρώπων, ἐνω-
 11 πιον τοῦ Θεοῦ. εἰ δὲ καὶ ἐσ-
 12 τι κεκαλυμμένον τὸ εὐαγγε-
 13 λιον ἡμῶν, ἐν τοῖς ἀπολλυμέ-
 14 νοις ἐστὶ κεκαλυμμένον. ἐν οἷς
 15 ὁ Θεὸς τοῦ αἰῶνος τοῦτου ἐ-
 16 τυφλώσας τὰ νοσμάτια τῶν
 17 ἀπίστων, εἰς τὸ μὴ αὐρασαί
 18 (αὐτοῖς) τὸν φῶλισμον τοῦ
 19 εὐαγγελίου τῆς δόξης τοῦ
 20 Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ
 21 Θεοῦ. οὐ γὰρ ἑαυτοὺς κηρύσ-
 22 σουμεν, ἀλλὰ Χριστὸν Ἰησοῦν,
 23 ἑαυτοὺς δὲ, ὡς δούλους ἡμῶν δια
 24 Ἰησοῦ. ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ
 25 σκότους φῶς λαμπρᾶν, ὃς ἐ-
 26 λαμπρῆν ἐν ταῖς καρδίαις ἡ-
 27 μῶν, πρὸς φωτισμὸν τῆς
 28 γνώσεως τῆς δόξης αὐτοῦ ἐν
 29 προσώπῳ Ἰησοῦ Χριστοῦ. ἐ-
 30 χόμεν δὲ τὸν θησαυρὸν τοῦ-
 31 του ἐν οὐστέρινοις σκευεσί, ὥ-
 32 στα ἡ ὑπερβολὴ τῆς δυναμὸς
 33 ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.
 34 Ἐν παντὶ θλιβομενοί, ἀλλ'
 35 οὐ στένοχωρομενοί· ἀπορού-
 36 μενοί, ἀλλ' οὐκ ἐξ ἀπορούμε-
 37 νοι· διωκομενοί, ἀλλ' οὐκ ἐγ-
 38 καταλείπομενοί· καταβαλλο-
 39 μενοί, ἀλλ' οὐκ ἀπολλυμενοί·
 40 πάντοτε τὴν νεκρώσιν τοῦ Ἰη-
 σου

Therefore, having by the
 divine favour such a ministry,
 I exert myself: renouncing
 all secret dishonesty, and void
 of all artifice, I deliver the
 word of God unadulterated,
 and recommend myself by ur-
 ging the truth home to every
 man's conscience, as in the
 presence of God. but if our
 gospel be obscure, it is so only
 to those who are lost: to those
 unbelievers, whose minds the
 God of this world has so blind-
 ed, that the glorious lustre of
 the gospel of Christ, who is
 the image of God, does not
 enlighten them. for we preach
 not our selves, but Christ Je-
 sus the Lord, professing our
 selves your servants for his
 sake. for God, who command-
 ed the light to shine out of
 darkness, hath shined in our
 hearts, to enlighten others in
 the knowledge of the glory of
 God, which shines in the per-
 son of Jesus Christ. but this
 treasure is lodg'd in such
 earthen vessels as we are,
 that the exceeding efficacy of
 it may appear to be from
 God, and not from us.
 I am press'd on every side,
 yet not crush'd; perplexed,
 but not in despair; persecu-
 ted, but not forsaken; de-
 jected, but not destroyed;
 always bearing about in my
 body the marks of sufferings
 like

σου ἐν τῷ σωματί περιφερον-
τες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
ἐν τῷ σωματί ἡμῶν φανερω-
11 θῇ. αἰε γὰρ ἡμεῖς οἱ ζωῦτες,
εἰς θανάτου παραδιδόμεθα διὰ
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ
Ἰησοῦ φανερωθῇ ἐν τῇ θνήτῃ
12 σαρκὶ ἡμῶν. ὥστε ὁ μὲν θά-
νατος ἐν ἡμῖν ενεργεῖται, ἡ δὲ
ζωὴ ἐν ὑμῖν.

13 Ἐχούτες δὲ τὸ αὐτὸ πνεῦμα
τῆς πίστεως, κατὰ τὸ γεγραμ-
μενόν, “ἐπιστεύσα, διό ἐ-
“λάλησα:” καὶ ἡμεῖς πισ-
τευόμεν, διό καὶ λαλοῦμεν.
14 εἰδότες ὅτι ὁ ἐφείρας τὸν Κυ-
ριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰ-
ησοῦ ἐφέρει, καὶ παραστήσει
15 συν ὑμῖν: τὰ γὰρ πάντα δι’
ὑμᾶς, ἵνα ἡ χάρις πληρυνά-
σασα, διὰ τῶν πλειονῶν
τὴν εὐχαρίστησιν περισσεύσῃ
16 εἰς τὴν δόξαν τοῦ Θεοῦ. διό
οὐκ ἐκκακούμεν, ἀλλ’ εἰ καὶ
ὁ ἐξω ἡμῶν ἀνθρώπος διαφ-
θεῖρεται, ἀλλ’ ὁ ἐσωθὲν ἀνα-
καινούται ἡμέρα καὶ ἡμέρα.
17 τὸ γὰρ παραυτίκα ελαφρὸν
τῆς θλίψεως ἡμῶν, καθ’ ὑ-
περβολὴν εἰς ὑπερβολὴν, αι-
ωνίου βάρους δόξης κατεργάζε-
18 ται ἡμῖν. μὴ σκοποῦνλω ἡ-
μῶν τὰ βλεπόμενα, ἀλλὰ
τὰ μὴ βλεπόμενα: τὰ γὰρ
βλεπόμενα, προσκαιρά: τὰ
δὲ μὴ βλεπόμενα, αἰώνια.
1 Ὅτι οἶδμεν γὰρ, ὅτι ἐὰν ἡ ἐ-
πιτεῖος ἡμῶν οἰκία τοῦ σκη-
νοῦς

like those of Jesus, so that
Jesus might be plainly prov’d
to be alive by the sufferings of
my body. for as long as I 11
live I shall be exposed to death
for the sake of Jesus, that the
life also of Jesus might be made
manifest by the preservation of
our mortal life. so that I suffer 12
the influences of his death,
while you only feel the effects
of his life.

Having by the same spirit 13
the same faith as David had
when he said,* “I believed,
“and therefore have I spoken:”
I also believe, and therefore I
speak; knowing that he who 14
raised up the Lord Jesus, shall
raise up me also by Jesus, and
shall present me with you: for 15
all things are for your sakes,
that the grace which was con-
ferr’d upon many, might by the
gratitude of so many, redound
to the glory of God. for which 16
cause I am not discouraged,
but tho’ my body decays, yet
my mind is daily renewed.
for the light affliction, which 17
I at present suffer, will be in-
finitely over-ballanced by an
eternal weight of glory; for 18
I have no regard to the
things which are visible, but
to such as are invisible: since
visible things are temporary,
but the invisible are eternal.

For I know, that if my bo- 1
dy, which is but a tent for
my

1 οὐκ καταλαβὴν, οἰκοδομὴν ἐκ
 Θεοῦ ἐχομεν, οἰκίαν ἀχειρο-
 ποιήσαν, αἰώνιον ἐν τοῖς ου-
 2 ρανίοις. καὶ γὰρ ἐν τούτῳ
 στέναζομεν, τὸ οἰκήτηριον ἡ-
 3 μῶν τὸ ἐξ οὐρανοῦ ἐπενδυ-
 4 σασθαι ἐπιποθοῦντες. εἰ γέ
 καὶ ἐκδυσάμενοι, οὐ γυμνοὶ
 5 εὐρεθήσομεθα. καὶ γὰρ οἱ ου-
 6 ραῖες ἐν τῷ σκηνεῖ στέναζομεν
 βαρυνόμενοι, ἐφ' ᾧ οὐ θελομεν
 7 ἐκδυσασθαι, ἀλλ' ἐπενδυ-
 8 σασθαι, ἵνα καταποθῇ τὸ θνη-
 9 τὸν ἀπὸ τῆς ζωῆς. ὁ δὲ κα-
 10 τέργασσάμενος ἡμᾶς εἰς αὐτὸ
 τοῦτο, Θεός, ὁ δὸς ἡμῖν τοῦ
 ἀρράβωνος τοῦ πνεύματος.
 11 θαρρῶντες οὖν πάντοτε, καὶ εἰ-
 12 δότες ὅτι ἐνδημοῦντες ἐν τῷ
 13 σωματι, ἐκδημοῦμεν ἀπὸ τοῦ
 14 Κυρίου· διὰ πίστεως γὰρ πε-
 15 रिπαίουμεν, οὐ διὰ εἰδους·
 16 θαρρῶμεν δέ, καὶ εὐδοκοῦμεν
 17 μαλλον ἐκδημῆσαι ἐκ τοῦ σω-
 18 ματος, καὶ ἐνδημῆσαι πρὸς
 19 τὸν Κύριον. διὸ καὶ φιλολι-
 20 μουμεθα, εἴτε ἐνδημοῦντες, εἴτε
 ἐκδημοῦντες, εὐαρεστοὶ αὐτῷ εἰ-
 21 ναι. τοὺς γὰρ πάντας ἡμᾶς
 22 φανερωθῆναι δεῖ ἐμπροσθεν
 τοῦ βήματος τοῦ Χριστοῦ, ἵνα
 κομισθῇ ἕκαστος τὰ ἴδια
 τοῦ σώματος, πρὸς ἀεπράξ-
 23 εν, εἴτε ἀγαθόν, εἴτε κακόν.

*my sojourning upon earth, were
 dissolved, I have what is not
 fram'd by human art, but by
 the divine architect, a mansion
 eternal in the heavens. while I
 am thus incas'd, I groan with
 desire to have that celestial
 vehicle superinduc'd: tho'
 should I be divested of this body,
 I shall not even then be destitute
 of one. we that are in this ta-
 bernacle do groan under the
 burden of it: not that we de-
 sire to be divested of it, but we
 desire to have our celestial bo-
 dy, that this mortal state may
 vanish into immortality. now
 be that hath prepared us for
 this very state, is God, who
 hath given us the spirit as a
 pledge of it. therefore being al-
 ways certainly assur'd that
 whilst I sojourn in this body,
 I am absent from the Lord,
 (for I regulate my conduct by my
 future expectations, not by vi-
 sible enjoyments:) in this assu-
 rance, I say, I think it best to be
 quit of this body, and be present
 with the Lord. wherefore I
 studiously endeavour, whether
 staying in it, or departing out
 of it, to be acceptable to him.
 for we must all appear before
 the tribunal of Christ; that
 every one may receive the re-
 tribution, according as his ac-
 tions in the body were either
 good or evil.*

- 11 ΕΙΔΟΤΕΣ ΟΥΝ ΤΟΝ ΦΟΒΟΝ ΤΟΥ Κυρίου, ἀνθρώπους πειθομένους; Θεῷ δὲ πεφανερωμέθα, ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερωσθαι.
- 12 Οὐ πάλιν ἐαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχημάτων ὑπὲρ ἡμῶν, ἵνα ἐκπλῆ προς τοὺς ἐν προσώπῳ καυχωμένους, καὶ
- 13 οὐ καρδίᾳ. εἴτε γὰρ ἐξεστῆμεν, Θεῷ, εἴτε σωφρονούμεν, 14 ὑμῖν. ἡ γὰρ ἀγάπη τοῦ
- 15 Χριστοῦ * συνεχεῖ ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπεθάνεν, ἀρα οἱ πάντες ἀπεθάνον· καὶ ὑπὲρ πάντων ἀπεθάνεν, ἵνα οἱ ζῶντες μηκέτι ἐαυτοὺς ζώσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐφεσθῇ.
- 16 Ὡστε ἡμεῖς ἀπο τοῦ νυν οὐδὲνα οἰδαμεν κατὰ σάρκα, εἰ δὲ καὶ ἐγνωκάμεν κατὰ σάρκα, Χριστόν, ἄλλα νυν οὐκ εἰ
- 17 γινώσκομεν. ὥστε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαῖα παρτήθεν, ἰδοὺ γέγονε καινὰ (τὰ πάντα.)
- 18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἐ-
αυτῷ
- Shall I then, who know this 11 terrible judgment of the Lord, endeavour to appease men? as for God, I am approved by him, and I trust also you are convinced of my being so approved. and this I say, not to 12 commend myself again unto you, but to give you an occasion of glorying on my account, that you may confront those who make a false show of glorying. for if I glory even to 13 transport, my glorying is in God: if I am moderate, my glorying is for your service. to 14 this I am urg'd by the love I bear to Christ, persuaded as I am, that if one died for all, then were all in a dying state: and that he died for all, that 15 they who are in a state of life should not live at their own discretion, but to the service of him who died for them, and rose again.*
- Wherefore, henceforth 16 I have no regard to any man for his external appearance: for tho' I formerly look'd for worldly grandeur in the Messiah, yet now I see things in another light. therefore, if any 17 man be a christian, he is in a new creation: the old state of things is chang'd to one entirely new.*
- Now this is all owing to 18 God, who hath reconciled us to*

* Luke xii. 50.

αὐτῷ δια Ἰησοῦ Χριστοῦ, καὶ
δοῦλος ἡμῶν τὴν διακονίαν τῆς
19 καταλλαγῆς ὥς ὅτι Θεὸς ἦν ἐν
Χριστῷ κόσμον κατελάλασσω
ἐαυτῷ, μὴ λογιζόμενος αὐτοῖς
τὰ παραπτώματα αὐτῶν, καὶ
θεμένος ἐν ἡμῶν τὸν λόγον τῆς
20 καταλλαγῆς. ὑπὲρ Χριστοῦ
οὐκ προσβέβουμεν, ὡς τοῦ Θεοῦ
παρακαλούμενοι δι' ἡμῶν, δε-
ομέθα ὑπὲρ Χριστοῦ, καταλ-
21 λατρεῖ τῷ Θεῷ. τὸν γὰρ μὴ
γινώσκοντες ἡμᾶς ὑπὲρ ἡμῶν
ἁμαρτίαν ἐποίησεν, ἵνα ἡ-
μεῖς γινώμεθα δικαιοσύνη Θεοῦ
ἐν αὐτῷ.

1 Συμμεργουμένης δὲ καὶ παρα-
καλούμενης μὴ εἰς κενὸν τὴν
χαρὶν τοῦ Θεοῦ δεξασθαι ὑ-
2 μας. λέγει γὰρ, “καίρῳ
“δεκτὴν ἐπήκουσα σου, καὶ
“ἐν ἡμέρᾳ σωτηρίας ἐβοήθη-
“σα σοί.” ἰδοὺ νῦν καιρὸς
εὐπροσδεκτός, ἰδοὺ νῦν ἡμέρα
3 σωτηρίας. μηδεμίαν ἐν μη-
δὲν διδοῦντες προσκοπήν, ἵνα
μὴ μωμηθῇ ἡ διακονία ἡ-
4 μῶν. ἀλλ' ἐν παντί συνισ-
τάμενοι ἑαυτοὺς ὡς Θεοῦ δια-
κονοῖ, ἐν ὑπομονῇ πολλῇ,
ἐν θλίψεσιν, ἐν ἀναγκαῖς, ἐν
5 στενοχωριαῖς, ἐν πληγαῖς, ἐν
θύλακαῖς, ἐν ἀκαταστάσιαῖς,
ἐν κοπίταις, ἐν ἀγρυπναιαῖς, ἐν
6 νηστειαῖς, ἐν ἀγρυπνίᾳ, ἐν γυν-
αίᾳ, ἐν μακροθυμίᾳ, ἐν χρη-
στοτητί, ἐν πνευματικῇ ἀγίᾳ, ἐν

to himself by Jesus Christ,
and hath made us the ministers
of this reconciliation; for it 19
is God that has reconciled the
world to himself, by Jesus
Christ, by not imputing their sins
to them; and hath committed
to us the gospel of reconcilia-
tion. we then are ambassadors 20
for Christ, and 'tis God who
makes you the offers by us: we
pray you in the name of Christ,
to make your peace with God.
for he hath made him who 21
knew no sin to be a sin-offering
for us, that we might be justi-
fied by God thro' him.

Invested then with such a 1
commission, I beseech you let not
the offers of divine favour be
made to you in vain. for he 2
saith, “* I have heard thee
“in a favourable time, and in
“the day of salvation have I
“succoured thee.” now this is
the favourable time; this is
that day of salvation. as for us, 3
we give no occasion of offence,
that our ministry may not be
4 blamed: but in all things I
approve myself as the minister
of God, by great constancy in
afflictions, in torments, in dis-
tresses, from stripes, from im- 5
prisonments, from tumults,
from labours, from watchings,
from penury. I approve my- 6
self, by chastity, by know-
ledge, by meekness, by kindness,
by

- 7 ἀγάπῃ ἀνυπόκριτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀρισ-
8 τέρων. διὰ δόξης καὶ ἀληθείας, διὰ δυσφημίας καὶ εὐφημίας : ὡς πλανοί, καὶ ἀληθεῖς : ὡς ἀγνοούμενοι, καὶ ἐπιγινώσκόμενοι, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν : ὡς παιδευόμενοι, καὶ μὴ θανα-
9 τουόμενοι : ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες : ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες : ὡς μὴ-
10 δὲν ἐχοντες, καὶ πάντα κατεχοντες.

- 11 Το σῶμα ἡμῶν ἀνεψφε πρὸς ὑμᾶς, Κορινθιοί, ἡ καρδία ἡμῶν πεπλάτυσται. οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλαγχνοῖς ἡμῶν. τὴν δὲ αὐτὴν ἀνέμιση-
12 θαν ὡς τέκνοις λέγω, πλάτυνθητε καὶ ὑμεῖς.
- 13 O Corinthians, my heart is so full, my tongue cannot be silent : our affections are as enlarged towards you, as yours are contracted towards us. I address myself to you as
14 a parent, be not you wanting in the returns of filial respect to me.

- 14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις. τίς γὰρ μέλοχρ διακαιοσύνη καὶ ἀνομία ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος ;
15 τίς δὲ συμφωνησις Χριστῷ πρὸς Βελιάρ ; ἢ τίς μερίς
16 πιστῷ μετὰ ἀπίστου ; τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετ' εἰδωλῶν ; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστέ ζῶντος, καθὼς εἶπεν ὁ Θεός,
“ ὅτι ἐνοικησὼ ἐν αὐτοῖς, καὶ
“ ἐμπερι-
“ dwell

* Isa. x. 3, 6.

† Lev. xxvi. 11, 12.

17 " ἐμπεριπατήσω, καὶ εἶσομαι
 " αὐτῶν Θεός, καὶ αὐτοὶ ἐ-
 17 " σονται μοι λαός. οὐ ἐξελ-
 " θεῖς ἐκ μέσου αὐτῶν, καὶ
 " ἀφορισθῇ, λέγει Κύριος,
 " καὶ ἀκαθάρτου μὴ ἀπίσ-
 " θες, κἀγὼ εἰσδέξομαι ὑ-
 18 " μάς, καὶ εἶσομαι ὑμῶν εἰς
 " πατέρα, καὶ ὑμεῖς ἐσεσθε
 " μοι εἰς υἱούς καὶ θυγατέρας,
 " λέγει Κύριος παντοκράτωρ."
 1 ταύτας οὖν ἐχούσας τὰς ἐπαρ-
 " γειας, ἀγαπήτοι, καθαρῶς
 " μέν ἑαυτοὺς ἀπὸ παντός μο-
 " λυσμοῦ σαρκὸς καὶ πνεύματος,
 " ἐπιελούσας ἀγιώσωσιν ἐν φο-
 " βῇ Θεοῦ.

2 Χωρησάτε ἡμᾶς, οὐδένα η-
 " δικησάμεν, οὐδένα ἐφθίρα-
 " μέν, οὐδένα ἐπλεονέκτησα-
 3 " μέν. σὺ πρὸς καλὰ κρῖσιν λε-
 " γω, προεῖρηκα γάρ ὅτι ἐν
 " ταῖς καρδίαις ἡμῶν ἐστὶ εἰς
 " τὸ συναποθάνειν καὶ συζῆν.
 4 πολλὰ μοι παρρησία πρὸς
 " ὑμᾶς, πολλὰ μοι καυχῆσις
 " ὑπὲρ ὑμῶν, πεπληρωμαι τῇ
 " παρακλήσει, ὑπερπερισσεύο-
 " μαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
 5 θλίψει ἡμῶν. καὶ γὰρ ἐλ-
 " θούτων ἡμῶν εἰς Μακεδονίαν,
 " οὐδέμιαν ἐσχέκεν ἀνεσίς ἢ
 " σαρξ ἡμῶν, ἀλλ' ἐν παντὶ
 " θλιβόμενοι, ἐξῴθεν μάχαι, ἐ-
 6 σῴθεν φόβοι. ἀλλ' ὁ πα-
 " ρακαλῶν τοὺς ταπεινοὺς, πα-
 " ρεκάλεσεν ἡμᾶς, ὁ Θεός, ἐν

" dwell with, and walk a-
 " mong them; I will be
 " their God, and they shall be
 " my people. wherefore come 17
 " out from among them, be ye
 " separate, saith the Lord,
 " and touch not the unclean
 " thing; and I will receive 18
 " you, I will be a father un-
 " to you, and ye shall be my
 " sons and daughters, saith
 " the Lord Almighty." since 1
 " then, we have these promises,
 " my dear brethren, let us cleanse
 " our selves from all impurity,
 " whether of body or mind, per-
 " fecting holiness in the fear of
 " God.

Receive me as one who has 2
 " wronged no man, who has
 " corrupted no man, who has
 " defrauded no man. I speak 3
 " not this to your reproach:
 " for I have already assured
 " you, that I am so heartily
 " well affected to you, I could
 " live and die with you. I use 4
 " indeed great freedom of speech
 " toward you, yet I greatly glo-
 " ry upon your account: I am
 " filled with comfort, and my
 " joy is still superiour to all my
 " affliction. for when I came to 5
 " Macedonia, I had no respite
 " from the trouble that beset
 " me on every side: oppositions
 " from without, and apprehen-
 " sions within. nevertheless, 6
 " God who comforteth those
 " that are cast down, gave me

7 τῇ παρουσίᾳ Τίτου : οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγερῶν ἡμῖν τὴν ὑμῶν ἐπιποθήσιν, τὸν ὑμῶν οὐδύρμον, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μαλλόν χαρῆναι.

8 Ὅτι εἰ καὶ ἐλυπήσα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μετamelομαι, εἰ καὶ μετμελομένη. βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκινή, εἰ καὶ πρὸς ὥραν, ἐλυπήσεν ὑμᾶς. νῦν χαίρω, οὐχ

9 ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν. ἐλυπήθητε γὰρ κατὰ Θεοῦ, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

10 ἢ γὰρ κατὰ Θεοῦ λυπητὴ μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται, ἡ δὲ τοῦ κόσμου λυπητὴ θανάτου κατεργάζεται.

11 ἰδοὺ γὰρ αὐτοῦ τοῦτο τὸ κατὰ Θεοῦ λυπηθῆναι ὑμᾶς, πόσῃν κατεργασθῶ ὑμῖν σπουδὴν ; ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανακτήσιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθήσιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδικήσιν ; ἐν παντί συνεστήσατε ἐαυτοὺς ἀγνούς εἶναι ἐν τῷ

12 πραγμᾷ. ἀρὰ εἰ καὶ ἐφράσα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικησαντός, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑ-

comfort by the arrival of Titus : not barely by his presence, but by the consolation I received from you by him, when he acquainted me with your earnest desire to see me, with your concern, and your zeal for me ; which greatly increas'd my joy.

For tho' I was sorry my letter gave you some uneasiness, I do not repent of it, perceiving, that the uneasiness you had from that letter, did not dwell upon your minds. now I rejoice, not at your uneasiness, but at your repentance which succeeded : for your sorrow was a religious sorrow, such as convinc'd you I had done you no wrong. for religious sorrow produces that salutary repentance, which we never regret : but worldly sorrow preys upon life. 'tis observable, even this religious sorrow which you had, what solicitude has it not wrought in you, what apologies, what indignation, what fear, what desire, what zeal, yea, what revenge ! so that by your whole conduct, ye have shewn your selves to be clear from guilt in this matter. wherefore, my writing to you so severely did not proceed from any prejudice * to him, that had done the wrong, or from favour † to him that

μας,

* To the sinner

† To the father. see 1 Cor. v.

suffered

13 *μας, ενωπιον του Θεου. δια τουτο παρακεκλημεθα επι τη παρακλησει υμων, περισσοτερως δε μαλλον εκαρπημεν επι τη χαρα Τιτου, οτι αναπεπαυλαι το πνευμα αυτου*
 14 *απο παντων υμων. οτι ει τι αυτω υπερ υμων κεκαυχημαι, ου καλῃσχυνην, αλλ' ως παυλα εν αληθεια ελαλησαμεν υμιν, ουτω και η καυχησις ημων η επι Τιτου, αληθεια*
 15 *εγενηθη. και τα σπλαγχνα αυτου περισσοτερως εις υμας εστιν, αναμνησκομενου την παντων υμων υπακοην, ως μελα φοβου και τρομου εδε-*
 16 *ξασθε αυτον. καιρω οτι εν παντι θαρρω εν υμιν.*

1 *Γνωριζομεν δε υμιν, αδελφοι την χαριν του Θεου την δεδομενην εν ταις εκκλησιαις*
 2 *της Μακεδονιας, οτι εν πολλῃ δοκιμῃ θλιψεως η περισσεια της χαρας αυτων, και η καλα βαθους πτωχεια αυτων επισσευσεν εις τον πλουτον*
 3 *της απλοητος αυτων. οτι καλα δυναμιν, μαρτυρω, και*
 4 *υπερ δυναμιν αυθαιρετοι: μετα πολλης παρακλησεως δεομενοι ημων, την χαριν και την κοινωνιαν της διακονιας*

suffered wrong, but to show my conscientious regard to your welfare. so that your 13 *comfort was no small satisfaction to me: yea, and I was the more exceedingly pleased for that cheerful tranquillity of mind which Titus received from the behaviour of you all. so that I am not ashamed of* 14 *the commendations I have formerly given you to him; but as I have always preached the truth to you, so in my commendation to Titus, I have said nothing but truth of you. and his affection to you is abundantly increased, whilst he remembers your obedience, and that fear and reverence with which you all received him. my having therefore such an* 15 *entire confidence in you, does agreeably affect me.* 16

I must acquaint you, brethren, with the contribution which the churches of Macedonia have religiously made, who tho' labouring under 1 *great trial of affliction, and extreme poverty, have notwithstanding with exceeding cheerfulness contributed very liberally: being forward of themselves to the utmost of their power, (I bear them witness)* 2 *yea, and beyond their power: earnestly intreating me to take* 3 *the gift, and the charge of conveying it to the converts at* 4 *Jeru-*

5 τῆς εἰς τοὺς ἁγίους, καὶ οὐ καθὼς ᾤπισαμεν, ἀλλ' ἐ-
αυτοὺς ἐδωκαν πρῶτον τῷ Κυ-
ρίῳ, καὶ ἡμῖν διὰ θελήματος
Θεοῦ.

6 Εἰς τὸ παρακαλεῖσθαι ἡμᾶς
Τίτον, ἵνα καθὼς προενηρ-
ξάτο, οὕτω καὶ ἐπιελεσθῇ εἰς
ὑμᾶς καὶ τὴν χάριν ταύτην.

7 ἀλλ' ὥσπερ ἐν παντὶ περισ-
σευθεῖ, πιστεῖ, καὶ λόγῳ, καὶ
γνώσει, καὶ πάσῃ σπουδῇ,
καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγα-
πῇ, ἵνα καὶ ἐν ταύτῃ τῇ χα-
ρίτι περισσευθῇ.

8 οὐ κατ' ἐ-
πίταρην λέγω, ἀλλὰ διὰ τῆς
ἐτέρων σπουδῆς, καὶ τοῦ τῆς
ὑμετέρας ἀγαπῆς γνησίου δοκι-
μαζῶν.

9 γινώσκετε γὰρ τὴν
χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπώ-
χευσε, πλουσιὸς ὢν, ἵνα ὑ-
μεῖς τῇ ἐκείνου πτωχείᾳ πλου-

10 τήσθε. καὶ γινώμην ἐν του-
τῷ δίδωμι : τοῦτο γὰρ ὑμῖν
συμφερεῖ, οἱ τινες οὐ μόνον
τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θε-
λεῖν προενηργάσθε ἀπο περὶ-
σι.

11 Νυνὶ δὲ καὶ τὸ ποιῆσαι
ἐπιελεσάτε, ὅπως καθάπερ
ἡ προθυμία τοῦ θελεῖν, οὕτω
καὶ τὸ ἐπιελεῖν ἐκ τοῦ ἐ-

12 χεῖν. εἰ γὰρ ἡ προθυμία προ-
κεῖται, καθὼς εἰς ἐχέ τις, ἐν-
προσδέκτος, οὐ καθὼς οὐκ ἐχει.

13 οὐ γὰρ ἵνα ἀλλοίς ἀνεσίς, ὑ-
μῶν δὲ θλίψις, ἀλλ' ἐξ ἰσο-
τητός, ἐν τῷ νῦν καιρῷ τοῦ
ὑμῶν

Jerusalem : and in this they 5
out-did my expectation ; such
was the divine pleasure, they
first gave themselves to the
Lord, and then made me an of-
fer to go themselves to Corinth.

I therefore desired Titus, as 6
he had begun, to finish this
contribution among you. that 7
as you excel in every thing,
in faith, in language, mystical
knowledge, in all virtue, and
in your affection to us ; I
hope you will excel too in this
charitable disposition. I don't 8
mean to prescribe to you, but
that the zeal of others may
show you are as sincerely well-
affected. for you are sensible 9
of the beneficence of our Lord
Jesus Christ ; powerful as he
was, for your sake he be-
came poor, that you through
his poverty might be made
rich. in this I only advise 10
you : it being for your credit,
since you have not only begun
to execute it, but you were the
first that form'd the design a
year ago.

Pray then, dispatch this 11
affair ; as you readily under-
took it, as readily perform it,
to the best of your abilities. for 12
what a man gives with a ready
mind, according to his abili-
ties, is well received ; but not
when he goes beyond his cir-
cumstances. my meaning is not, 13
that you should be distress'd

ὑμῶν περισσεύμα εἰς τὸ ἐκεῖ-
 14 ὡν ὑπερῆμα, ἵνα τὸ ἐκεῖνων
 περισσεύμα γενηται εἰς τὸ ὑ-
 μῶν ὑπερῆμα, ὅπως γενηται
 15 ἰσότης. καθὼς γεγραπται, “ὁ
 “τὸ πολὺ, οὐκ ἐπλεονάσας,
 “καὶ ὁ τὸ ὀλίγον, οὐκ ἡλάτ-
 “τονησέ.”

16 Χάρis δὲ τῷ Θεῷ τῷ δι-
 δούλι τὴν αὐτὴν σπουδὴν ὑ-
 περ ὑμῶν ἐν τῇ καρδίᾳ Τι-
 17 του. ὅτι τὴν μὲν παρακλη-
 σιν ἐδέξατο, σπουδαιοτέρος
 δὲ ὑπαρχὼν, αὐθαιρέτως ἐξ-
 18 ἦλθε πρὸς ὑμᾶς. συνεπεμ-
 ψαμεν δὲ μετ’ αὐτοῦ τὸν ἀ-
 δελφόν, ὃν ὁ ἐπαινος ἐν τῷ
 εὐαγγελίῳ διὰ πάσων τῶν ἐκ-
 19 κλησιῶν, οὐ μόνον δέ, ἀλλὰ
 καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκ-
 κλησιῶν συνεκδήμιος ἡμῶν,
 σὺν τῇ χαρίτι ταύτῃ τῇ δια-
 κονοῦμεν ὑφ’ ἡμῶν πρὸς τὴν
 αὐτοῦ τοῦ Κυρίου δοξάν, καὶ
 20 προθυμίαν ὑμῶν. στέλλομε-
 νοὶ τοῦτο, μή τις ἡμᾶς μωμη-
 σήναι ἐν τῇ ἀδρόνη ταύτῃ
 τῇ διακονοῦμεν ὑφ’ ἡμῶν·
 21 προνοοῦμενοι καλὰ οὐ μόνον
 ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐ-
 νώπιον ἀνθρώπων.
 22 Συνεπεψαμεν δὲ αὐτοὶς τὸν
 ἀδελφόν ἡμῶν, ὃν ἐδοκιμα-
 σάμεν ἐν πολλοῖς πολλακίς
 σπουδαίον οὐκ, νυνὶ δὲ πο-
 λὺ σπουδαιοτέρον, πεποιθη-
 23 σαι πολλῇ τῇ εἰς ὑμᾶς. εἰς
 ὑπερ

to relieve others, I only re-
 commend an equality; that as 14
 your present sufficiency supplies
 their wants, their sufficiency
 may supply your occasions ano-
 ther way: and thus there will
 be an equality. as it is written, 15
 “* he that had much, had no-
 “thing over; and he that
 “had little, had no lack.”

But thanks be to God, who 16
 disposed Titus to be so indus-
 trious for you. for he not only 17
 complied with my exhorta-
 tion, but being more than or-
 dinary concern’d, he volun-
 tarily went to you; with whom 18
 I have sent one of the bre-
 thren, who is not only distin-
 guish’d among all the churches,
 by his preaching the gospel,
 but was chosen by the churches 19
 to accompany me with this col-
 lection; which service I un-
 dertook for the sake of Christ,
 and to encourage your generous
 design. this I did, to prevent 20
 any suspicion that might be
 rais’d from my having the ma-
 nagement of so great a sum:
 always considering what is 21
 virtuous, with respect to God,
 and with respect to men.

I have sent likewise another 22
 of our brethren, whose dili-
 gence I have experienc’d in se-
 veral affairs. now as to Titus, 23
 he is my colleague, and assists
 me in your affairs: as to our
 bre-

ὑπὲρ τῆς κοινῆς ἐκκλησίας καὶ
 εἰς ὑμᾶς συνεργός, εἰς ἀδελφοί
 ἡμῶν, ἀποστόλοι ἐκκλησιῶν,
 24 δόξα Χριστοῦ. τὴν οὖν ἐν-
 δείξιν τῆς ἀγάπης ὑμῶν, καὶ
 ἡμῶν καυχώσεως ὑπὲρ ὑμῶν,
 εἰς αὐτοὺς ἐνδείξασθε εἰς προ-
 σωπὸν τῶν ἐκκλησιῶν.

1 Περὶ μὲν γὰρ τῆς διακονίας
 τῆς εἰς τοὺς ἁγίους περισσοῦ
 2 μοι ἐστὶ τὸ γράφειν ὑμῖν. οἶ-
 δα γὰρ τὴν προθυμίαν ὑμῶν,
 ἣν ὑπὲρ ὑμῶν καυχώμαι Μα-
 κεδόνισιν, ὅτι Ἀχαΐα παρεσ-
 κευασταὶ ἀπὸ περυσί, καὶ ὁ
 ἐξ ὑμῶν ζήλος πρέσβευσεν τοὺς
 3 πλείονας. ἐπέμψα δὲ τοὺς
 ἀδελφούς, ἵνα μὴ τὸ καυχῆ-
 μα ἡμῶν (τὸ ὑπὲρ ὑμῶν) κε-
 νώθῃ ἐν τῷ μέρει τοῦτῳ· ἵνα
 καθὼς ἐλεγον, παρεσκευασ-
 4 μένοι ᾔητε· μὴ πως εἰαν ἐλθω-
 σιν σὺν ἐμοὶ Μακεδόνες, καὶ
 εὕρωσιν ὑμᾶς ἀπαρασκευασ-
 τούς, καὶ αἰσχυνθῶμεν ἡμεῖς
 ἵνα μὴ λεγώμεν ὑμῖς ἐν τῇ ὑ-
 5 ποστάσει ταύτῃ. ἀναγκαῖον
 οὖν ᾔησαμην παρακαλεῖσαι
 τοὺς ἀδελφούς, ἵνα προελθω-
 σιν εἰς ὑμᾶς, καὶ προκαταρ-
 τίσωσι τὴν προκατηγγελημένην
 εὐλογίαν ὑμῶν, ταύτην ἑτοι-
 μὴν εἶναι οὕτως ὡς εὐλογίαν,
 καὶ μὴ ὥσπερ πλεονεξίαν.
 6 τοῦτο δὲ, “ὁ σπείρων φει-
 “δομένως, φειδομένως καὶ
 “θερίσει· καὶ ὁ σπείρων ἐπ’
 “εὐλογίας, ἐπ’ εὐλογίας καὶ

“θε-

brethren, they are the deputies
 of the churches, and the glory
 of the christian profession.
 wherefore show how much
 24 you love them, and how well
 you deserve the character I
 gave you, before all the
 churches.

As to the relief of the con- 1
 verts, it is superfluous for me
 to write to you. for I know 2
 your generous propensity, and
 I mention'd it with applause
 to the Macedonians, that A-
 chaia was ready a year ago ;
 so that your zeal has influ-
 enc'd many others. yet have I 3
 sent the brethren, that my
 character of you may not ap-
 pear to be groundless, with re-
 spect to that part wherein I
 said, ye would be ready: for 4
 if the Macedonians should
 come with me, and find you
 unprepared, how shall I, not
 to say you, be ashamed for
 having had so little ground to
 boast of you? I thought it 5
 therefore necessary to counsel
 the brethren to go before, and
 settle the management of the
 contribution by this previous
 notice, that it might have such
 dispatch, as shows a bountiful,
 and not a niggardly temper.
 remember, “* he who sows 6
 “sparingly, shall reap also
 “sparingly: and he who sows
 “bountifully, shall reap also
 “boun-

7 "θαρσει." ἕκαστος καθὼς
προαίρειται τῇ καρδίᾳ, μὴ
ἐκ λύπης, ἢ ἐξ ἀναγκῆς. ἰ-
8 λαρὸν γὰρ δόλην ἀγάπην ὁ
Θεός. δυνατός δὲ ὁ Θεὸς πα-
σαν χάριν περισσεύσαι εἰς
ὑμᾶς, ἵνα ἐν παντὶ παντοίως
πασάν ἀνταρκείαν ἐχοῦντες,
9 περισσεύητε εἰς πᾶν ἔργον ἀ-
γαθόν. καθὼς γέγραπται, "ε-
"σκορπίσεν, ἐδώκε τοῖς πέ-
"νησιν, ἡ δικαιοσύνη αὐ-
10 "τοῦ μένει εἰς τὸν αἰῶνα." ὁ
δὲ ἐπιχορηγῶν σπέρμα τῷ
σπειρόντι, καὶ ἄλφον εἰς βρω-
σιν, κωφεύσας καὶ πληθύναι
τὸν σπορόν ὑμῶν, καὶ αὐξη-
σαι τὰ φενηματὰ τῆς δικαιο-
11 σύνης ὑμῶν. ἐν παντὶ πλου-
τίζομενοι εἰς πᾶσαν ἀπλο-
τήν, ἵνα κατεργαζέται δι'
ἡμῶν εὐχαριστίαν τῷ Θεῷ,
12 ὅτι ἡ διακονία τῆς λειψουργίας
ταύτης οὐ μόνον ἐστὶ προσ-
ναπληροῦσα τὰ ὑπερφηματὰ
τῶν ἀγίων, ἀλλὰ καὶ περισ-
σεύουσα διὰ πολλῶν εὐχα-
13 ριστίων τῷ Θεῷ. διὰ τῆς δο-
κιμῆς τῆς διακονίας ταύτης
δοξαζούσης τὸν Θεὸν ἐπὶ τῇ
ὑποτάξει τῆς ὁμολογίας ὑμῶν
εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
καὶ ἀποδόξιν τῆς κοινωνίας
14 εἰς αὐτοὺς καὶ εἰς πάντας, καὶ
αὐτῶν δέησι ὑπὲρ ὑμῶν, ἐ-
πιποθοῦντων ὑμᾶς διὰ τὴν ὑ-
περβάλλουσαν χάριν τοῦ Θεοῦ

"bountifully." let every man 7.
give as he is disposed in his own
mind, without any regret or
reluctance: for God loves a
cheerful benefactor. and God is 8
able to make every charitable
gift redound to your advan-
tage; that being always suf-
ficiently supply'd in every
thing, you may excel in every
good work: as it is written, 9
" * he hath distributed, he
" hath given to the poor: his
" liberality remaineth for e-
" ver." now he that furnishes 10
seed to the sower, and bread
for food, shall furnish and mul-
tiply what you sow, and in-
crease the fruits of your libe-
rality. so that being enriched 11
in every thing, you may becon-
tinually beneficent to the glory
of God by our thanksgiving.
for the execution of this chari- 12
table office, does not only supply
the necessities of the converts,
but by the thanksgivings of ma-
ny redounds also to the glory of
God. having this proof of you 13
by such a supply, they will glo-
rify God for your profess'd sub-
jection to the gospel of Christ,
and for your liberal distribu-
tion to them as well as others;
and you will have the advan- 14
tage of their earnest prayers, for
the exceeding favour God has
bestowed upon them by you: 14
thanks

εφ' ὑμῖν. χάρις δὲ τῷ Θεῷ ἐπὶ
τῇ ἀνεκδίηγησίν σου δωρεὰ.

- 1 Αὐτός δὲ ἐγὼ Παῦλος πα-
ρακαλῶ ὑμᾶς διὰ τῆς πρᾶ-
σιδος καὶ ἐπισκεΐας τοῦ Χρισ-
τοῦ, ὃς κατὰ προσωπον μὲν
2 θαρρῶ εἰς ὑμᾶς· δεομαι δὲ
το μὴ παρὼν θαρρῆσαι τῇ
πεποιθῆσθαι ἢ λογιζομαι τολ-
μησαι ἐπὶ τινὰς τοὺς λογι-
ζομένους ἡμᾶς ὡς κατὰ σάρκα
3 περιπατοῦντας. ἐν σαρκὶ γάρ
περιπατοῦντες, οὐ κατὰ σαρ-
4 κα στρατεύομεθα, τὰ γὰρ ὄπ-
λα τῆς στρατείας ἡμῶν οὐ
σαρρικά, ἀλλὰ δύναμις τῷ
Θεῷ πρὸς καθαιρεσὶν οχυρω-
5 μαίων· λογισμοὺς καθαιρουν-
τες, καὶ παν ὑψωμα ἐπαιρο-
μένου κατὰ τῆς γνώσεως τοῦ
Θεοῦ, καὶ αἰχμαλωτίζοντες
παν νοῦμα εἰς τὴν ὑπακοὴν
6 τοῦ Χριστοῦ. καὶ ἐν ἑτοίμῳ
ἐχούσας ἐκδικῆσαι πᾶσαν πα-
ρακοήν, ὅταν πληρωθῇ ὑμῶν
ἡ ὑπακοή.

- 7 Τα κατὰ προσωπον βλε-
πέτε; εἰ τις πεποιθὲν ἐαυτῷ
Χριστοῦ εἶναι, τοῦτο λογιζέσ-
θω πάλιν ἀφ' ἑαυτοῦ, ὅτι
καθὼς αὐτός Χριστός, οὕτως καὶ
8 ἡμεῖς. εἰ γὰρ καὶ πε-
ρισσοτέρων τι καυχώμεθα πε-
ρὶ τῆς ἐξουσίας ἡμῶν, ἢ ἐδώ-
κεν ὁ Κύριος ἡμῖν εἰς οἰκοδό-
μην, καὶ οὐκ εἰς καθαιρεσὶν

thanks be to God for his un-
speakable gift.

I who am a person of a mean
presence, when among you,
but exert myself upon your
account, when absent; I
Paul intreat you by the meek-
ness and gentleness of Christ,
not to let me exert that au-
thority, when I am present,
which I think to exercise a-
gainst some, who censure me,
as if I was actuated by
worldly views. for tho' I am
involv'd with the world, I
don't sustain the war with
their poor arts: our military
arms are not so defective,
but divinely effectual to de-
molish all their ramparts;
to level all the barriers they
contrive for obstructing the
divine doctrine, and to make
their pride captive to the au-
thority of Christ. and I am
prepar'd, when you have dis-
charg'd your duty, to make
examples of the rest for their
disobedience.

Do ye judge of things by
the outward appearance? if
any man is confident in him-
self, that he is Christ's, let
him from himself conclude too,
that as he is Christ's, even so
are we. for though I should
more than ever magnify my
authority, which the Lord
hath given us for your im-
provement, and not for your

ὑμῶν, οὐκ αἰσχυνησόμεαι,
 9 ἵνα μὴ δοῶ ὡς ἂν ἐκφοβεῖν
 10 ὑμᾶς διὰ τῶν ἐπιστολῶν· ὅτι
 αἱ μὲν ἐπιστολαί, φησὶ, βα-
 ρύαι καὶ ἰσχυραί, ἡ δὲ πα-
 ρουσία τοῦ σώματος ἀσθενής,
 καὶ ὁ λόγος ἐξουθενημένος.
 11 τοῦτο λογιέσθω ὁ τοιοῦτος,
 ὅτι οἳ ἐσμεν τῷ λόγῳ διὰ
 ἐπιστολῶν ἀπονῆς, τοιοῦτοι
 12 καὶ παρόντες τῷ ἔργῳ. οὐ
 γὰρ τολμῶμεν ἐκρίναι ἢ συγ-
 κρίναι ἑαυτοὺς τισὶ τῶν ἑαυ-
 τούς συνιστανόντων, ἀλλὰ
 αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς με-
 τρουνῆς, καὶ συγκρινόντες ἑ-
 αυτοὺς ἑαυτοῖς οὐ συνίσουσιν.

13 Ἡμεῖς δὲ οὐκ ἐκ τῶν αὐ-
 τῶν καυχώμεθα, ἀλλὰ κα-
 τὰ τὸ μέτρον τοῦ κανόνος οὗ
 ἐμερίσεν ἡμῖν ὁ Θεὸς μέτρου
 14 ἐφικέσθαι ἀχρι καὶ ὑμῶν. οὐ
 γὰρ ὡς μὴ ἐφικνούμενοι εἰς
 ὑμᾶς, ὑπερεκλείνομεν ἑαυτοὺς,
 ἀχρι γὰρ καὶ ὑμῶν ἐφθάσα-
 μεν ἐν τῷ εὐαγγελίῳ τοῦ
 15 Χριστοῦ. οὐκ ἐκ τῶν ἀμείρα
 καυχώμενοι ἐν ἀλλοτρίοις κο-
 ποῖς, ἐλπίδα δὲ ἐχούτες, αὐξά-
 νομεν τῆς πίστεως ὑμῶν, ἐν
 ὑμῶν μεγαλυνθῆναι κατὰ τὸν
 κανόνα ἡμῶν εἰς περισσεῖαν·
 16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγ-
 γελισασθαι, οὐκ ἐν ἀλλο-
 τρίῳ κανόνι εἰς τὰ ἑτοίμα

ruin, I should have no rea-
 son to be ashamed; but that 9
 I may not seem as if I would
 strike a terror in you by let-
 ters: (for 'tis objected that 10
 my letters are weighty and
 powerful, but my bodily pre-
 sence weak, and my preach-
 ing contemptible) let such a 11
 one depend upon this, that the
 same authority which ap-
 pear'd in my letters, when I
 was absent, will appear in
 fact, when I am present. for 12
 I dare not rank or compare
 my self with some who want
 themselves: but they making
 their self-conceit the only
 standard whereby to judge of
 themselves, shew their want
 of judgment.

I will not boast of any thing 13
 done without my province, but
 confine myself within that line
 by which God has mark'd out
 my bounds, and in which you
 are included. for I do not 14
 stretch beyond my limits to take
 you in; since in preaching the
 gospel of Christ, we are ad-
 vanced even to you. I don't 15
 assume to myself the credit of
 other men's labours in another
 province, but hope, that when
 your faith is increased, the
 bounds now prescribed will be
 enlarged by you yet farther; so 16
 that I may preach the gospel in
 the regions beyond you, and
 not assume the credit of things

17 καυχῆσασθαι. ὁ δὲ καυχώ-
μενος, ἐν Κυρίῳ καυχασθῶ.
18 οὐ γὰρ ὁ ἑαυτοῦ συνηθὼν, ἐ-
κείνος ἐστὶ δοκιμος, ἀλλ' ὃν
ὁ Κύριος συνηθίσιν.

ready prepared to my hand, in
another man's province. but he 17
that glorieth, let him glory in
the Lord. for not he that com- 18
mendeth himself, but he whom
the Lord commendeth, is the
approved.

1 Οφείλον ἀνείχεσθε μου μι-
κρόν τῇ ἀφροσύνῃ, ἀλλὰ
2 καὶ ἀνεχέσθε μου. Ἰπλῶ γὰρ
ὑμᾶς Θεοῦ Ἰπλῶ. ἡμεροσα-
μπν γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρ-
θενοῦ ἀγνὴν παραστήσαι, τῷ
3 Χριστῷ. φοβουμαι δὲ μηπως
ὡς ὁ ὄφικ Εὐαν ἐξηπάτησεν ἐν
τῇ πανουργίᾳ αὐτοῦ, οὕτω
φθάρῃ τὰ νοήματα ὑμῶν,
ἀπο τῆς ἀπλοότητος * τῆς ἐκ
4 τοῦ Χριστοῦ. εἰ μὲν γὰρ ὁ ἐρ-
χομενος ἄλλον Ἰησοῦν κη-
ρυσσει ὃν οὐκ ἐκηρύξαμεν, ἢ
πνεῦμα ἕτερον λαμβανέτε ὃ
οὐκ ἐλαβέτε, ἢ εὐαγγελιον ἕ-
τερον ὃ οὐκ ἐδέξασθε, καλῶς
5 ἀνείχεσθε. λογιζομαι γὰρ μη-
δὲν ὑπέρηκέναι τῶν ὑπὲρ λίαν
6 ἀποστόλων. εἰ δὲ καὶ ἰδιώ-
της τῷ λόγῳ, ἀλλ' οὐ τῇ
γνώσει, ἀλλ' ἐν παντὶ φα-
νερῶδες ἐν πᾶσιν ἐκ ὑ-
μᾶς.

Would you could bear with 1
me a little in my vanity, but in-
deed you do bear with me. for I 2
am jealous over you with reli-
gious jealousy: since I have
espoused you to one husband,
that I may present you as a
chaste virgin to Christ. but I 3
fear lest by some means or o-
ther, as Eve was beguiled by
the subtilty of the serpent,
your minds should be corrupted
from the simplicity that is due
to Christ. if he that is come to 4
you, preaches another Jesus
whom I have not preached,
or if ye receive other gifts of
the spirit, than what ye have
received from me, or another
gospel, than what you have
accepted, you might well bear
with his pretensions: for I 5
think I am not at all inferior
to the chiefest of the apostles.
if my language is inelegant, my 6
knowledge is not contemptible;
but has been fully display'd
among you on all occasions.

7 Ἡ ἀμαρτίαν ἐποιήσα, ἐ-
μαυτοῦ ταπεινῶν ἵνα ὑμεῖς
ὑψωθῆτε? ὅτι δωρεὰν το
τοῦ Θεοῦ εὐαγγελιον εὐηγ-
γελισάμεν

If I have degraded my- 7
self for your advantage by
preaching the holy gospel to
you gratis, is that such a tres-

* See the note.

8 γελισαμην ὑμιν ? ἀλλας ἐκ-
 κλησιας ἐσυλησα, λαβὼν
 οὐψωνιον, πρὸς τὴν ὑμῶν δια-
 κονίαν, καὶ παρῶν πρὸς ὑμᾶς
 (καὶ ὑπέρβηθεις) οὐ κατεναρ-
 9 κησα οὐδενος. τὸ γὰρ ὑπέρ-
 βημα μου προσανεπληρώσαν
 οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μα-
 κεδονίας, καὶ ἐν παντὶ ἀβαρὴν
 ὑμῖν ἐμαυτὸν εἴηρησα (καὶ
 10 τήρησω.) ἐστὶν ἀληθεῖα Χρισ-
 τοῦ ἐν ἐμοί, ὅτι ἡ καυχησις
 αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
 τοῖς κλίμασι τῆς Ἀχαιίας.
 11 διατί ? ὅτι οὐκ ἀγαπῶ ὑμᾶς ?
 12 ὁ Θεὸς οἶδεν. ὁ δὲ ποιῶ, καὶ
 ποιήσω, ἵνα ἐκκοψῶ τὴν ἀ-
 μορφην τῶν θελούντων ἀφορ-
 μην, ἵνα ἐν ᾧ καυχώμαι, ἐν-
 13 ρέθωσι καθὼς καὶ ἡμεῖς. οἱ γὰρ
 τοιοῦτοὶ ψευδᾶποστολοὶ, ἐρ-
 γάζονται δόλιοι, μετὰ σκηματι-
 ζόμενοι εἰς ἀποστόλους Χρισ-
 14 τοῦ. καὶ οὐ θαυμάσιον, αὐ-
 τος γὰρ ὁ Σάτανᾶς μετὰ σκη-
 ματίζεται εἰς ἀγγέλων φῶτος.
 15 οὐ μέγα οὖν εἰ καὶ οἱ διακονοὶ
 αὐτοῦ μετὰ σκηματίζονται ὡς
 διακονοὶ δικαιοσύνης, ὥν τὸ
 τέλος ἐστὶ κατὰ τὰ ἔργα
 αὐτῶν.
 16 Πάλιν λέγω, μὴ τις με
 δοῇ ἀφρονα εἶναι, εἰ δὲ μὴ
 γέ, καὶ ὡς ἀφρονα δεῖξασθε με,
 ἵνα μικρὸν τι καὶ ἡμεῖς καυχῶ-
 17 σωμαί. ὁ λαλῶ, οὐ λαλῶ
 κατὰ Κυρίου, ἀλλ' ὡς ἐν ἀ-
 φροσύνῃ ἐν ταύτῃ τῇ ὑπο-

στᾶσει

trespass ? by taking wages of 8
 other churches, I may have in-
 jured them, to do you service.
 when I was present among you, 9
 and in want, I was chargea-
 ble to no man : for the brethren
 which came from Macedonia,
 supplied my necessities : and as
 I have, so I always shall keep
 myself from being burdensome
 to you. I solemnly protest, no 10
 man shall hinder me of this
 applause, in the regions of A-
 chaia. why so ? is it because 11
 I love you not ? far other-
 wise, God knows. but this I 12
 do, and shall do, to make
 them drop their hire, who are
 so bent upon hire : and then
 indeed they will be as they
 pretend to be, like me. for 13
 these are false apostles, de-
 ceitful workmen, disguised so
 as to pass for true apostles.
 and no wonder ; for satan 14
 himself may put on the ap-
 pearance of an angel of light.
 therefore it is not strange if 15
 his agents are so disguised as
 to appear like ministers of the
 gospel ; but their end shall
 be answerable to their actions.

I say it again, let no man 16
 think me vain ; but if they
 do, yet as such, bear with
 me, that I too may applaud
 myself a little. what I say, 17
 I say it not as an apostle, but
 as it were to indulge my van-
 ity in this matter of boast-
 ing.

18 *σπλασει της καυχψεως. επει πολλοι καυχωνται κατα την σαρκα, κ'γω καυχψομαι.*
 19 *ηδεως γαρ ανεχεσθε των α-*
 20 *φρονων, ε'ονιμοι ογες. ανε-*
χεσθε γαρ, ει τις υμας κατα-
δουλοι, ει τις καλεσθιει, ει
τις λαμβανει, ει τις επαιρε-
ται, ει τις υμας εις προσω-
 21 *πον δ'ρει, κατα αλιμιαν λε-*
γω: ως οτι ημεις ποθεντσα-
μεν. εν ω δ' αν τις τολμα,
εν αφροσυνη λεγω, τολμω
κ'γω.

22 *Εβραιοι εισι? κ'γω. Ισ-*
ραηλilai εισι? κ'γω. σπερ-
μα Αβρααμ εισι? κ'γω.

23 *διακονοι Χριστου εισι? παρα-*
φρονων λαλω, υπερ εγω: εν
κοποις περισσοτερω, εν πλη-
ραις υπερβαλλοντως, εν φυ-
λακαις περισσοτερω, εν θα-

24 *νατοις πολλακις. υπο Ιου-*
δαιων πεντακις τεσσαρακοντα

25 *παρα μιαν ελαβον. τρις ερ-*
ραβοισθην, απαξ ελιθασθην,
τρις εναυαγησα, νυκθημερον

26 *εν τω βυθω πεποιηκα. οδοι-*
ποραις πολλακις, κινδυνοις
ποταμων, κινδυνοις ληστων,
κινδυνοις εκ γενους, κινδυνοις
εξ εθνων, κινδυνοις εν πολει,
κινδυνοις εν ερημα, κινδυνοις
εν θαλασση, κινδυνοις εν

ing. since many glory in out- 18
ward advantages, I will glo-
ry too. for as wise as you are 19
your selves, you easily bear
with the folly of others. if 20
a man impose upon you, if he
preys upon you, if he makes
a gain of you, if a man in-
sults you, if he disgracefully
assaults you, I mean it as to
their reproaches, you take it
all; as if I was inferior to 21
them. but whatever they
pretend to, (I must be so vain)
I pretend to the like.

Are they Hebrews? so am 22

I: are they Israelites? so am

I: are they of the race of A-

braham? so am I: are they 23

ministers of Christ? is it my

vanity? I am more so: in

toilsome labours I surpass

them, in stripes I am exceed-

ingly beyond them, in prisons

I have been oftner, and fre-

quently in the very jaws of

death. from the Jews I have 24

five times received forty

stripes save one. thrice was 25

I whip'd with rods, once was

I stoned, thrice I was ship-

wreck'd; a night and a day

I was floating on the deep:

in my voyages I have been 26

frequently in perils from ri-

vers, in perils from robbers,

in perils from my own coun-

trymen, in perils from the

Gentiles, in perils in the city,

in perils in the country, in

- 27 *ψευδαδελφοί. εν κοπῳ και* perils at sea, in perils among
μοχθῳ, εν αγρυπναις πολ- false brethren; expos'd to 27
λακίς, εν λιμῳ και διψῃ, εν toil, to fatigue, to frequent
νηστειαις πολλακίς, εν ψυχῃ watchings, to hunger and
28 *και γυμνοτητι. χωρις των πα-* thirst, to frequent fastings, to
ρεκτος, η επισυστασις μου η cold and penury. besides these 28
καθ' ημεραν, η μεριμνα πασων troubles from without, that
29 *των εκκλησιων. τις ασθενει,* which crouds upon me daily,
και ουκ ασθενω? τις σκαν- the care of all the churches.
δαλιζεται, και ουκ εγω πυ- who is afflicted, and I not 29
ρουμεται? suffer? who is offended, and
I not inflam'd?
- 30 *Ει καυχασθαι δει, τα της* If I must be compell'd to 30
ασθενειας μου καυχησομαι. glory, I will glory on the ac-
31 *ο θεος και πατηρ του Κυριου* count of my sufferings. the 31
(ημων) Ιησου Χριστου οιδεν, ever-blessed God, and father
ο ων ευλογητος εις τους αιω- of our Lord Jesus Christ,
32 *νας, οτι ου ψευδομαι. εν* knows that I speak truth. in 32
δαμασκῳ ο εθνάρχης Αρειας Damascus the governor for
του βασιλεως εφρουρει την king Aretas, posted guards at
δαμασκηνων πολιν, πιασαι the city-gates, with a design
33 *με θελων: και δια θυριδος εν* to apprehend me: but thro'
σαρξανη εκαλασθην δια του a window I was let down in 33
τειχους, και εξεφυγον τας a basket by the wall, and so
χειρας αυτου. escap'd.
- 1 *Καυχασθαι οη ου συμφε-* Have not I reason to glo- 1
ρει μοι. ελευσομαι γαρ εις ry? for now I shall mention
οπτασις και αποκαλυψεις my visions and revelations
2 *Κυριου. οίδα ανθρωπον εν* from the Lord. I knew a 2
Χριστω προ ελκων δεκατεσσα- christian who above fourteen
ρων, εις εν σωματι, ουκ οι- years ago, was snatch'd up
δα: εις εκτος σου σωματος, even to the third heaven,
ουκ οίδα: ο θεος οιδεν: αρ- whether in the body, I can-
παρεντα του τοιουτου εως not tell; or whether out of
3 *τρητου ουρανου. και οίδα του* the body, I cannot tell: God
τοιουτου ανθρωπου, εις εν knows. but tho' I don't know 3
σωματι, εις εκτος του σωμα- whether it was in the body,
τος, ουκ οίδα, ο θεος οιδεν, or out of the body, which
4 *οτι ηρπαγη εις τον παρα-* God only knows, this I know, 4
δεισον, και ηκουσεν αρρητα that he was snatch'd up into
ρη- para-

ῥήματα, ἃ οὐκ ἔχον ἀνθρώπῳ
ῥαλλισαί.

*paradise, and heard such se-
crets as it is not lawful for a
man to reveal.*

- 5 Ὑπὲρ τοῦ τοιοῦτου καυχη-
σομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ
καυχησομαι, εἰ μὴ ἐν ταῖς
6 ἀσθενείαις μου. εἰ γὰρ θε-
λήσω καυχησασθαι, οὐκ ἐ-
σομαι ἀφρων, ἀληθειᾶν γὰρ
ἐρω. φειδομαι δὲ, μὴ τις εἰς ἐμέ
λογισθῇ ὑπὲρ ὃ βλέπει με,
7 ἢ ἀκούει τι ἐξ ἐμοῦ. καὶ τῇ
ὑπερβολῇ τῶν ἀποκαλύψεων
ἵνα μὴ ὑπεραιρωμαι, ἐδόθη
μοι σκολοψ τῇ σαρκί, ἁγ-
γελος Σάταν, ἵνα μὴ κολα-
φίσῃ. * ὑπὲρ τούτου τρίς τὸν
8 Κύριον παρεκάλεσα, ἵνα ἀ-
ποσπῇ ἀπ' ἐμοῦ. καὶ εἰρηκε
9 μοι, "ἀρκεῖ σοι ἡ χάρις μου :
" ἡ γὰρ δύναμις μου ἐν ἀσ-
θενείᾳ τελειοῦται." ἡδισ-
τα οὐν πολλὸν καυχησομαι
ἐν ταῖς ἀσθενείαις μου, ἵνα
ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις
10 τοῦ Χριστοῦ. διὸ εὐδόκω ἐν
ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀ-
ναγκαῖς, ἐν διωγμοῖς, ἐν στέ-
νοχωραῖς ὑπὲρ Χριστοῦ. ὅ-
ταν γὰρ ἀσθενῶ, τότε δυνατός
εἰμι.

*I might glory in being the 5
man ; but I will not glory in
any thing relating to myself,
unless it be my sufferings. tho' 6
if I had a mind to glory, I
might do it without vanity,
for I should say nothing but
what is true : but now I for-
bear, lest any man should as-
cribe more to me than my
actions, or my preaching can
justify. and lest I should be 7
exalted above measure by the
extraordinary revelations I
have had, I was afflicted in
my person, so that the mes-
senger of satan insulted me ;
concerning which, I besought 8
the Lord thrice, to make him
leave me. but he said to me, 9
" my favour is sufficient for
thee : for my strength is
" shown to be perfect by thy
" weakness." with pleasure
therefore will I glory in my
infirmities, that the power
of Christ may be seen to dwell
in me. I take pleasure then 10
in infirmities, in reproaches,
in necessities, in persecutions,
in distresses for Christ's sake :
for when I am afflicted, then
it is I have fortitude.*

- 11 Γεγονα ἀφρων * ? ὑμεῖς με
παρακασατέ. ἐγὼ γὰρ ὡφεί-
λον ὑφ' ὑμῶν συνιστάσθαι,
οὐδὲν

*Am I become vain ? 'tis 11
you have forc'd me to it : for
I ought to have been com-
mended*

* See the note.

οὐδὲν γὰρ ὑπέρησα τῶν ὑπερ-
 λαυαποσολῶν, εἰ καὶ οὐδὲν
 12 εἰμι. τὰ μὲν σημεῖα τοῦ ἀ-
 ποστόλου κατεργασθῆ ἐν ὑμῖν
 ἐν πάσῃ ὑπομονῇ, ἐν σημε-
 οῖς καὶ τερασὶ καὶ δυνάμε-
 13 σι. τί γὰρ ἐστὶν ὃ ἡτήθητε
 ὑπὲρ τῆς λοιπῆς ἐκκλησίας,
 εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κα-
 τεναρκήσα ὑμῶν; χάρισσα-
 σθε μοι τὴν ἀδικίαν ταύτην.

14 Ἰδοὺ, τρίτον ἑτοιμῶς ἔχω
 ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
 κατεναρκήσω ὑμῶν. οὐ γὰρ
 ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς.
 οὐ γὰρ οφείλει τὰ τέκνα τοῖς
 γονεῦσι θησαυρίζειν, ἀλλ' οἱ
 15 γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἡ-
 διότα θαπαίνω καὶ ἐκθα-
 πανθῆσομαι ὑπὲρ τῶν ψυ-
 χῶν ὑμῶν, εἰ καὶ περισσο-
 τερῶς ὑμᾶς ἀγαπῶ, ἥτιον
 16 ἀγαπῶμαι. ἐστὼ δὲ, ἐγὼ οὐ
 κατεβάρησα ὑμᾶς, ἀλλ' ὑ-
 παρχῶν πανουργός, δόλω ὑ-
 17 μᾶς ἔλαβον. μὴ τίνα ὦν ἀ-
 πεσάλκα πρὸς ὑμᾶς, δι' αὐ-
 18 τοῦ ἐπλεονέκησα ὑμᾶς; πα-
 ρακάλησα Τίτον, καὶ συνά-
 πεσείλα τον ἀδελφόν, μὴ τι
 ἐπλεονέκησεν ὑμᾶς Τίτος; οὐ
 τῷ αὐτῷ πνεύματι περιπα-
 τήσαμεν; οὐ τοῖς αὐτοῖς ἰχ-
 19 νεσι; παλαι δοκεῖτε ὅτι ὑ-
 μῶν ἀπολογούμεθα; καλένω-
 πιον τοῦ Θεοῦ, ἐν Χριστῷ
 λαλοῦμεν, τὰ δὲ πάντα, ἀ-
 γαπήτοι, ὑπὲρ τῆς ὑμῶν οἰκο-
 Vol. II. δομῆς.

mended by you: since I am
 not inferior to the chiefest of
 the apostles, tho' in myself I
 am nothing. the marks indeed 12
 of an apostle I have shown a-
 mong you by my extreme pa-
 tience, by signs, and prodigies,
 and miracles. for in what 13
 were ye inferior to other
 churches, except it be that I
 myself was not burdensome to
 you? an injury I hope you
 will easily forgive.

This is the third time I pur- 14
 posed to come to you; but I
 will not be burdensome to you;
 for I seek not yours, but you:
 since it is not expected children
 should lay up for their parents,
 but parents for their children:
 on the contrary, I shall be 15
 glad to sacrifice myself and all
 I have for your service, even
 tho' it should happen that the
 more I love you, the less I
 should be beloved. 'tis own'd 16
 I did not put you to any charges
 myself: but was so crafty, as
 to over-reach you, by others.
 what, did I make a gain of you 17
 by any body I sent to you? I 18
 desired Titus, and with him
 I sent a brother: did Titus
 make a gain of you? didn't
 we follow the same principles,
 and take the same measures? -
 do you think I have been ma- 19
 king excuses for not coming?
 as I am a christian, in the pre-
 sence of God, I have, my be-
 R loved,

20 δομῆς. φοβουμαι γαρ, μη
 πως ελθων ουκ οious θελω
 ευρω υμας, καγω ευρεθω υμιν
 οiou ου θελες, μη πως ερεις,
 ζηλοι, θυμοι, εριθειαι, καλα-
 καλιαι, ψιθυρισμοι, φυσιω-
 21 σεις, ακαλασταςιαι: μη πα-
 λιν ελθοντα με ταπεινωσῃ ὁ
 Θεος μου προς υμας, και
 περθησω πολλους των προ-
 ημαρτηκοτων, και μη μελανο-
 πιστων επι τη ακαθαρσια,
 και πορνεια, και ασελγεια ἢ
 επραξαν.

1 Τριτον τουτο ερχομαι προς
 υμας. " επι στομαθος δυο
 " μαρτυρων και τριων σταθη-
 2 " σται παν ρημα." προει-
 ρηκα και προλεγω, ως παρων
 το δευτερον, και απων νυν
 τοις προημαρτηκοσι, και τοις
 λοιποισ πασιν, οτι εαν ελθω
 εις το παλιν, ου φεισομαι,
 3 επι δοκιμην ζητειτε του εν ε-
 μοι λαλουτος Χριστου, ος εις υ-
 μας ουκ ασθενει, αλλα δυνατει
 4 εν υμιν. και γαρ ει εσταυρω-
 θη εξ ασθενειας, αλλα ζη
 εκ δυναμειως Θεου, και γαρ η-
 μεις ασθενουμεν εν αυτω, αλ-
 λα ζησομεθα συν αυτω εκ
 δυναμειως Θεου εις υμας.

5 Εαυτους πειραζειτε ει εστε εν
 τη πιστει, εαυτους δοκιμα-
 ζετε: η ουκ επιγινωσκετε ε-
 αυτους,

loved, in every thing consulted
 your advantage. yet I fear 20
 when I do come I shall not find
 you such as I would, and that
 you will find me such as you
 least desire: I am afraid there
 are among you debates, envy-
 ings, animosities, strifes, back-
 bitings, whisperings, arro-
 gance, tumults: and I am a- 21
 afraid, God will humble me
 when I come again among you,
 and I shall bewail many who
 have formerly sinned, and
 have not yet repented of their
 impurity, their fornication,
 and dissoluteness.

This is the third time I am
 coming to you: " in the mouth
 " of two or three witnesses
 " shall every word be esta-
 " blished." I told you once 2
 before, and now being absent I
 write to forewarn you and all
 that have sinned, that when
 I shall arrive, I will not spare
 them; since you demand a 3
 proof of my mission from Christ,
 who with regard to you has
 shown no want of power a-
 mong you. for tho' he was cru- 4
 cified with the appearance of
 weakness, yet he lives by the
 power of God; tho' we are
 afflicted upon his account, we
 shall live with him by the
 power of God toward you.

Examine yourselves, whe- 5
 ther you be in the faith; bring
 yourselves to the proof; are
 you

αὐτοὺς, ὅτι Ἰησοὺς Χριστὸς ἐν
 ὑμῖν ἐστίν; εἰ μὴ τι ἀδοκιμοί
 6 ἐστέ, ἐλπίζω δὲ ὅτι γινώσκει-
 θε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδο-
 7 κίμοι. εὐχομαι δὲ πρὸς τοῦ
 Θεοῦ μὴ ποιησαί ὑμᾶς κακόν
 μηδέν, οὐχ ἵνα ἡμεῖς δοκίμοι
 φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ
 8 καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀ-
 δοκίμοι ὦμεν; οὐ γὰρ δύνα-
 μεθα τι κατὰ τῆς ἀληθείας,
 ἀλλ' ὑπὲρ τῆς ἀληθείας.
 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσ-
 θενώμεν, ὑμεῖς δὲ δυνατοὶ ᾔη-
 τοῦτο δὲ καὶ εὐχομεθα, τὴν
 10 ὑμῶν κατάρτισιν. διὰ τοῦτο
 ταῦτα ἀπὼν γραφῶ, ἵνα πα-
 ρων μὴ ἀπολωώς χρῶμαι,
 κατὰ τὴν ἐξουσίαν ἣν ἔδωκε
 μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ
 οὐκ εἰς καθαιρέσιν.

11 Λοιπὸν, ἀδελφοί, χαίρε-
 τε, καὶ χολίζεσθε, παρακα-
 λήσεθε, τὸ αὐτὸ φρονεῖτε, εἰ-
 ρηνεύετε, καὶ ὁ Θεὸς τῆς ἀγά-
 πης καὶ εἰρήνης ἐστί μεθ' ὑ-
 12 μῶν. ἀσπασάσθε ἀλλήλους
 13 ἐν ἀγίῳ φιλημᾷ. ἀσπάζου-
 14 ται ὑμᾶς οἱ ἅγιοι πάντες, ἡ χά-
 ρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ,
 καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ
 κοινωνία τοῦ ἁγίου πνεύματος,
 μετὰ πάντων ὑμῶν. ἀμήν.

you so little acquainted with
 yourselves, as not to know
 whether Jesus Christ be in
 you? but if you are destitute of
 proofs, I trust you shall know 6
 that we are not so destitute.
 now I pray God that I may 7
 not punish you; not that I
 may show you my proofs to
 your cost, but that by your
 acting honestly, I may be as if 8
 I had no proofs: for I can em-
 ploy no power against the 9
 truth, but for the truth. I
 am therefore glad when I
 am disarm'd by the strength
 of your integrity: and this
 is what I pray for, even
 your perfection. these things 10
 therefore I write to you being
 absent, that when I come I
 may not use severity, accord-
 ing to the power which the
 Lord hath given me for edifi-
 cation, and not for destruction.

Finally, brethren, be cheer- 11
 ful: redress yourselves, en-
 courage one another, be of one
 mind, live in peace; and the
 God of love and peace shall be
 with you. salute one another 12
 with religious affection, all the 13
 converts salute you. the favour 14
 of the Lord Jesus Christ, and
 the love of God, and the com-
 munication of the Holy Spirit,
 be with you all. amen.

Ch. II. 17. *Αἰστος*.] Steph. a. 7, 8. Clar. Germ. Borner. Gr. Leicest. Pet. 1, 3. Cantab. 2, 3. Laud. 2. Hunting. 1. Covel. 4. Genev. Basil. 2. Lucian. Vulgat. Syriac, Arabic, Chrysostom, Theodoret, Oecumenius, and the Complutensian edition. see Prol. 989.

Ch. IV. 6. *Αὐτοῦ*.] Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Lincol. the Vulgate, Æthiopic, Tertullian, Ambrose. see Prol. 296.

Ch. V. 3. *Εὐδυσταμενοι*.] Clar. Gr. Lat. Germ. Gr. Lat. Borner. *exspoliati* Lat. the Vulgate before it was corrected by Jerom, Tertullian. so Sr. Chrysostom interprets the place. *Εἰς καὶ εὐδυσταμενοι, &c.*] *Τούτῳ, καὶ ἀποθώμεθα τὸ σῶμα, οὐ χωρὶς σαρμᾶς ἐκεί ταμῶμεθα, ἀλλὰ καὶ μετὰ τοῦ αὐτοῦ ἀφθάρτου ἵερον.* "that is, tho' we should lay aside this body, we shall not however appear without a body, but with the same only made incorruptible." yet this very Chrysostom, says Dr. Mills, rejects this reading for a wonderfully poor conceit, intirely foreign to the apostle's meaning. *Εἰς καὶ εὐδυσταμενοι*.] *τούτῳ, ἀφάρτου καὶ σῶμα ἀφάρτου λαβούλες, οὐ συμφέρει ὑπερβήσμεθα δόξης καὶ ἀσφλίας, &c.* "that is, though should we be inveiled with an incorruptible body, we should not however be divested of glory, and security, &c." see Dr. Mills's copious reasoning upon the place.

Ver. 10. *Τὰ ἰδία*.] Clar. Lat. Germ. Lat. Borner. *αἰδία*, but the Lat. *propria*. the Vulgate, Syriac, Arabic, Æthiopic, Tertullian, Origen, Ambrosiaster, Ambrosius ipse, Cyprian, Calaritan, Ruffin, Fulgentius, Scholiastes, Teno, Pelag. Gennadius, and the Complutensian edition. Grotius and Dr. Mills defend this reading. see Prol. 473.

Ch. VIII. 4. *Δεῖσθαι ἡμᾶς*] is not in Steph. 8. 1. 12. 15. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Lincol. Covel. 2, 4. Cantab. 2, 3. Genev. M. Sinah. Magdal. 1, 2. N. Col. 2. Baroc. Barb. 3. Roe. 2. Pet. 2. Hunting. 1. Leicest. Velef. lect. Vien. Basil. 2. two MSS. mentioned by Beza. the Vulgate, Syriac, Arabic, Æthiopic, Ambrose, Augustin, the Scholiast, Chrysostom, Theodoret, Euthal. Theophylact. see Prol. 883.

Ver. 19. *Προθυμῶν ἡμῶν*.] So all Stephens's MSS. Borner. Gr. Lat. the Lat. of Clermont and St. Germain, *destinatos nostram voluntatem*. N. Col. 2. Baroc. Cantab. 2, 3. Laud. 2. Magd. 1. Petav. 1, 2, 3. Lincol. Covel. 3. Basil. 2. Lucian. Aldus, the first edition of Erasmus, the Vulgate, Syriac, Arabic, Æthiopic, Augustin, Ambrose, Theodoret, and the Scholiast.

Ch. IX. 4. *Εν ᾗ ὑποτάσσει ταῦτα*.] Clar. Gr. Lat. Germ. Lat. Borner. Gr. Lat. Colbert. 7. Barb. 1. Velef. lect. the Vulgate, Coptic, Æthiopic, Augustin, the Scholiast, Ambrose, Pelagius. *της καυχουρας* in the editions was borrowed from Ch. ii. 17. see Prol. 475.

Ch. XII. 7. *Ἰνα μὴ ὑπερχυρῶμα*] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Velef. lect. Vulgate, Æthiopic, Iren. Augustin. Zeger and Dr. Mills think it an interpolation. see Prol. 1205.

Ver. 11. *Καυχόμενος*] is not in Steph. 2. 6. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Petav. 3. Magdal. 2. Covel. 4. Genev. Barb. 1. Velef. lect. Vulgate, Coptic, Æthiopic, Ambrose, the Scholiast, Euthalius. see Prol. 989.

Ch. XIII. 2. *Γραφῶ*] is not in the Alexand. Clar. Gr. Lat. Germ. Lat. and it seems the Gr. Borner. Gr. Lat. Barb. 1. Velef. lect. the Vulgate, Æthiopic, 2870 Coptic, Ambrose.

ΠΑΤΛΟΤ
ΤΟΤ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΓΑΛΑΤΑΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL the Apostle.

To the GALATIANS.

1 ΠΑΥΛΟΣ ἀποστό-
λος οὐκ ἀπ' ἀνθρώ-
πων, οὐδὲ δι' ἀν-
θρώπου, ἀλλὰ διὰ Ἰησοῦ
Χριστοῦ, καὶ Θεοῦ πατρὸς
τοῦ ἐξειρανύοντος ἡμᾶς ἐκ νεκρῶν,
2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελ-
φοί, ταῖς ἐκκλησίαις τῆς Γα-
3 λᾶτιας : χάρις ὑμῖν καὶ εἰ-
ρήνη ἀπὸ Θεοῦ πατρὸς, καὶ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν
ἁμαρτιῶν ἡμῶν, ὅπως ἐξελ-
θῇ ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰ-
ῶνος πονηροῦ, κατὰ τὸ θελή-
μα τοῦ Θεοῦ καὶ πατρὸς ἡ-
μῶν : ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
τῶν αἰῶνων. ἀμήν.

6 Θαυμάζω ὅτι οὕτω τα-
χεὺς μετέβηθε ἀπὸ τοῦ κα-
λεσάντος ὑμᾶς ἐν χάριτι Χρισ-
τοῦ, εἰς ἕτερον εὐαγγέλιον ;
7 ὃ οὐκ ἐστὶν ἄλλο, εἰ μὴ τινες
εἰσὶν οἱ παρασσωλὲς ὑμᾶς,
καὶ θελοῦντες μετὰστρεψαὶ τὸ
8 εὐαγγέλιον τοῦ Χριστοῦ. ἀ-
λά

1 P AUL an apostle (not
from men, nor by man,
but by Jesus Christ, and
God the father who raised
him from the dead) and all
2 the brethren, who are with
me, unto the churches of Ga-
latia : grace be to you, and
3 peace from God the father,
and from our Lord Jesus
Christ : who gave himself for
4 our sins, that he might deliver
us from the vices of this present
age, according to the will of
God, even our father : to
5 whom be glory for ever and
ever. amen.

6 I wonder you have so soon
deserted unto another gospel,
from me, who called you by the
grace of Christ ; this can be
7 owing to nothing but your be-
ing practised upon by some,
who would overturn the gospel
of Christ. but tho' I, or an
8 angel

- 7α και εαν ημεεις η αγγελος εξ ουρανου ευαγγελιζηται υμιν παρ' ο ευηγγελισαμεθα υμιν, 9 αναθεμα εστω. ως προειρηκαμεν, και αρτι παλιν λεγω, ει τις υμας ευαγγελιζεται παρ' ο παρελαβει, αναθεμα εστω. 10 αρτι γαρ ανθρωπους πειθω η τον θεον? η ζειω ανθρωποις αρεσκειν? ει ει ανθρωποις ηρεσκον, Χριστου δουλος ουκ αν ημην.
- 11 Γνωριζω δε υμιν, αδελφοι, το ευαγγελιον το ευαγγελισθεν υπ' εμου, οτι ουκ εστι κατα 12 ανθρωπον. ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο, ουτε εδιδαχθην, αλλα δι' αποκαλυψεως Ιησου Χριστου. 13 ηκουσατε γαρ την εμην αναστροφην ποτε εν τω Ιουδαϊσμω, οτι καθ' υπερβολην εδιωκον την εκκλησιαν του Θεου, και επορευθην αυτην. 14 και προεκοπιον εν τω Ιουδαϊσμω υπερ πολλους συνηλικιωτας εν τω γενει μου, περισσοτερος η ηλων της υπαρχων των πατρικων μου παραδοσεων. οτε δε ευδοκησεν ο 15 Θεος ο αφορισας με εκ κοιλιας μητρος μου, και καλεσας δια 16 της χαριτος αυτου, αποκαλυψαι τον υιον αυτου εν εμοι, ινα ευαγγελιζωμαι αυτον εν τοις εθνεσιν, ευθεως ου προσευθεμην σαρκι και αιματι, ουδε
- angel from heaven should preach any thing to you for gospel, different from the gospel I have preached unto you, let him be accursed. as I said 9 before, so say I now again, if any one preach any other thing to you for gospel, than what you have received, let him be accursed. for do I now act in 10 obedience to men, or to God? or do I seek to please men? if I had hitherto pleased men, I should not have been the servant of Christ.
- I certify to you, brethren, 11 that the gospel, which has been preached by me, is not the result of human artifice: for I neither received it from 12 man, nor was I taught it but by the revelation of Jesus Christ. you have heard of my 13 former behaviour, whilst I was of the Jewish religion, with what excessive violence I persecuted the church of God, and laid it waste: and that I 14 made a greater proficiency in Judaism than many my contemporaries of my own nation, being an extraordinary zealot for the traditions of my forefathers. but when it pleased 15 God, who ordained me from my birth, and called me by his especial favour, to reveal his son to me, that I might preach 16 him among the Gentiles, I did not therefore apply my self

17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
πρὸς τοὺς πρὸ ἐμοῦ ἀποστό-
λους· ἀλλ' ἀπῆλθον εἰς Ἀρα-
βίαν, καὶ πάλιν ὑπέστρεψα
εἰς Δαμασκόν.

18 Ἐπεὶ μὲτα εἴη τρία ἀνῆλ-
θον εἰς Ἱεροσόλυμα ἰσθόρησαι
Πέτρον, καὶ ἐπεμείνα πρὸς αὐ-

19 τοῦ ἡμέρας δεκαπεντε- ἔτε-
ρον δὲ τῶν ἀποστόλων οὐκ
εἶδον, εἰ μὴ Ἰακώβον τοῦ α-

20 δελφίνου τοῦ Κυρίου. ἃ δὲ
γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ

21 Θεοῦ, ὅτι οὐ ψευδομαι. ἐ-
πεὶ πάλιν πάλιν εἰς τὰ κλίματα
τῆς Συρίας καὶ τῆς Κιλικίας.

22 ἡμῖν δὲ ἀγροῦμενος τῷ προ-
σώπῳ ταῖς ἐκκλησίαις τῆς

23 Ἰουδαίας ταῖς ἐν Χριστῷ, μο-
νον δὲ ἀκούοντες ἡσάν, ὅτι ὁ
διώκων ἡμᾶς ποτε, νῦν εὐαγ-
γελλεῖται τὴν πίστιν ἣν ποτε

24 ἐπορεύει. καὶ ἐδοξάζον ἐν ἐ-
μοὶ τοῦ Θεοῦ.

1 Ἐπεὶ δὲ δια δεκατέσσαρων
ἔτων πάλιν ἀνέβην εἰς Ἱεροσό-
λυμα μὲτα Βαρναβᾶ, συμ-

2 παραλαβὼν καὶ Τίτον. ἀ-
νέβην δὲ κατὰ ἀποκαλύψιν,
καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ-
γελίον ὃ κηρύσσω ἐν τοῖς ἐθ-
νεσι, κατ' ἰδίαν δὲ τοῖς δο-
κουσι, μὴ πως εἰς κενὸν τρε-

3 χῶ, ἢ εἰδραμον. ἀλλ' οὐδὲ
Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν,

self to any man; neither went 17
I up to Jerusalem, to those
who were apostles before me:
but I went immediately to
Arabia, and returned again
to Damascus.

After three years, I went 18
up to Jerusalem, to see Pe-
ter, and abode with him fif-
teen days: but other of the 19
apostles saw I none, except
James the Lord's brother.
what I write to you, I call 20
God to witness is all true:
afterwards I came into the 21
regions of Syria and Cilicia;
but was personally unknown 22
to the churches of Christ in
Judea, who had only heard, 23
that I, who formerly perse-
cuted them, did now preach
the gospel of faith, which I
once endeavoured to suppress:
and they glorified God upon 24
my account.

Fourteen years after I went 1
up again to Jerusalem, with
Barnabas, and took Titus also
with me: and I went up ac- 2
cording to revelation, and
communicated to them that
gospel, which I preach among
the Gentiles; but privately to
those who were of note, lest the
pains, that I have already
taken, or may hereafter take
in the gospel, should be in vain.
however, Titus who was 3
then with me, being a Greek,
was not compelled to be cir-

4 *πυργασθη περιμνηναι. δια*
δε τους παρεισακτους ψευδα-
δελφους, αιτινες παρεισηλθον
καλασκοπησαι την ελευθεριαν
ημων ην εχομεν εν Χριστω Ιη-
σου, ινα ημας καταδουλω-
 5 *σωλται. ος ουδε προς ωραν*
ειξαμεν τη υποταγη, ινα η
αληθεια του ευαγγελιου δια-
μεινη προς υμας.

6 *Απο δε των δοκουντων ει-*
ναι τι, οιοιοι ποτε ησαν, ου-
δεν μοι διαφερει, προσωπον
θεος ανθρωπου ου λαμβανει.
εμοι γαρ οι δοκουντες, ουδεν
 7 *προσανεβηλο. αλλα τουναν-*
τιον, ιδουτες οτι πεπιστευμαι
το ευαγγελιον της ακροβυσ-
τιας, καθως Πιερς της περι-
 8 *τομης, ο γαρ ενεργησας Πιερω*
εκ αποστολην της περιτομης,
ενηργησε και εμοι εκ τα εθνη.
 9 *και γνωτες την χαριν την δο-*
θεισαν μοι Ιακωβος και Κη-
φας και Ιωαννης, οι δοκουν-
τες στυλοι ειναι, δεξιας εδω-
καν εμοι και Βαρναβα κοινω-
νιαις, ινα ημεις εκ τα εθνη,
αυλοι δε εκ την περιτομην.
 10 *μονον των πτωχων ινα μη-*
μονευωμεν, ο και εσπουδασα
αυτο τουτο ποιησαι.

cumcised : and as to the false 4
brethren, who insidiously crept
in to spy out our liberty which
we have by Christ Jesus,
that they might bring us into
servitude ; I did not shew 5
them the least compliance by
way of submission, that the
doctrine of the gospel might
remain among you.

But as for those who were 6
men of real eminency, how
considerable soever they were
heretofore, it does not any
ways affect me ; God accepts
not the person of any man :
for they who were of note,
in conference with me, had
nothing new to add. on the 7
contrary, when they perceiv-
ed that I had the province
of preaching the gospel to the
Gentiles, as Peter had that of
preaching it to the Jews, (for 8
he that had wrought power-
fully in Peter with respect to
his apostleship among the Jews,
had also wrought powerfully
in me upon account of the Gen-
tiles :) and when James, Pe- 9
ter, and John, who were e-
steemed to be pillars, perceiv-
ed the favour that was bestow-
ed on me, they admitted me
and Barnabas into fellowship,
and agreed, that we should go
to the Gentiles, and they to the
Jews. only they recommended 10
to us to get collections for the
poor in Judea : which I was
very careful to do. But

11 ΟΤΕ ΔΕ ΠΛΗΘΕ ΚΗΡΑΣ ΕΙΣ ΑΝ-
ΤΙΟΧΕΙΑΝ, ΚΑΤΑ ΠΡΟΣΩΠΟΝ
ΑΥΤΩ ΑΝΤΙΣΤΗΝ, ΟΤΙ ΚΑΛΕΡΩΣ-
12 ΜΕΝΟΣ ΗΝ. ΠΡΟ ΤΟΥ ΓΑΡ ΕΛΘΕΙΝ
ΤΙΝΑΣ ΑΠΟ ΙΑΚΩΒΟΥ, ΜΕΛΑ
ΤΩΝ ΕΘΝΩΝ ΣΥΝΗΣΘΙΕΝ, ΟΤΕ ΔΕ
ΠΛΗΘΟΝ, ΥΠΕΣΤΕΛΛΕ ΚΑΙ ΑΦΩΡΙ-
ΞΕΝ ΕΑΥΤΟΝ, ΦΟΒΟΥΜΕΝΟΣ ΤΟΥΣ
13 ΕΚ ΠΕΡΙΛΟΜΗΣ ΚΑΙ ΣΥΝΗΠΕΚΡΙ-
ΘΗΣΑΝ ΑΥΤΩ ΚΑΙ ΟΙ ΛΟΙΠΟΙ Ι-
ΟΥΔΑΙΟΙ, ΩΣΤΕ ΚΑΙ ΒΕΡΝΑΒΑΣ
ΣΥΝΑΠΠΗΧΘΗ ΑΥΤΩΝ ΤΗ ΥΠΟ-
14 ΚΡΙΣΕΙ. ΑΛΛ' ΟΤΕ ΕΙΔΟΝ ΟΤΙ
ΟΥΚ ΟΡΘΟΠΟΔΟΥΣΙ ΠΡΟΣ ΤΗΝ Α-
ΛΗΘΕΙΑΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ, ΕΙ-
ΠΟΝ ΤΩ ΠΕΤΡΩ ΕΜΠΡΟΣΘΕΝ
ΠΑΥΛΩΝ, ΕΙ ΣΥ ΙΟΥΔΑΙΟΣ Υ-
ΠΑΡΧΩΝ, ΕΘΝΙΚΩΣ ΖΗΣ, ΚΑΙ
ΟΥΚ ΙΟΥΔΑΙΚΩΣ, ΠΩΣ ΤΑ ΕΘΝΗ
ΑΝΑΓΚΑΖΕΙΣ ΙΟΥΔΑΙΖΕΙΝ?

15 ΗΜΕΙΣ ΦΥΣΕΙ ΙΟΥΔΑΙΟΙ, ΚΑΙ
16 ΟΥΚ ΕΞ ΕΘΝΩΝ ΑΜΑΡΤΩΛΟΙ, ΕΙΔΟ-
ΤΕΣ ΟΤΙ ΟΥ ΔΙΚΑΙΟΥΝΤΑΙ ΑΝΘΡΩ-
ΠΟΣ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ, ΕΑΝ ΜΗ
ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ,
ΚΑΙ ΗΜΕΙΣ ΕΙΣ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ
ΕΠΙΣΤΕΥΣΑΜΕΝ, ΙΝΑ ΔΙΚΑΙΩΘΩ-
ΜΕΝ ΕΚ ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ, ΚΑΙ
ΟΥΚ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ, ΔΙΟΤΙ ΟΥ
ΔΙΚΑΙΩΘΗΣΑΙ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ
ΠΑΣΑ ΣΑΡΞ.

17 ΕΙ ΔΕ ΖΗΛΟΥΝΤΕΣ ΔΙΚΑΙΩΘΗΝΑΙ
ΕΝ ΧΡΙΣΤΩ, ΕΥΡΕΘΗΜΕΝ ΚΑΙ ΑΥ-
ΤΟΙ ΑΜΑΡΤΩΛΟΙ, ΑΡΑ ΧΡΙΣΤΟΣ
ΑΜΑΡΤΙΑΣ ΔΙΑΚΟΝΟΣ: ΜΗ ΓΕΝΟΙ-
18 ΤΟ. ΕΓΓΑΡ' ΑΚΑΤΕΛΥΣΑ, ΤΑΥ-
ΤΑ ΠΑΛΙΝ ΟΙΚΟΔΟΩ, ΠΑΡΑ-
VOL. II. βαλν

But when Peter came to 11
Antioch, I opposed him to his
face, for he was to be bla-
med. for till certain Jews came 12
thither from James, he used
to eat with the Gentiles; but
when they were come, he
withdrew and separated him-
self, for fear of those, who
were for circumcision: and 13
the rest of the Jews dissem-
bled likewise with him, inso-
much that Barnabas himself
was carried away with their
hypocrisy. but when I saw, 14
they conformed not their con-
duct to the truth of the gos-
pel, I said to Peter before them
all: if you being a Jew, live
after the manner of the Gen-
tiles, and not according to that
of the Jews, why do you con-
strain the Gentiles to judaize?

We are Jews by birth, and 15
not of the sinful race of the
Gentiles, yet knowing that a 16
man is not justified by the works
of the law, but by faith in Jesus
Christ, even we have believed
in Christ Jesus, that we might
be justified by faith in him, and
not by the works of the law, by
which there is no justifica-
tion.

Now if it be a sin to seek for 17
justification by Christ, then is
Christ the minister of sin,
which cannot be. on the con- 18
trary, if I re-establish what I
have demolish'd, I show my-
self

19 βαλὴν ἐμαυτὸν συνωστῆμ. ἐ-
 20 γω γάρ δια νόμου νόμῳ ἀπε-
 θάνον, ἵνα Θεῷ ζῆσω. Χρισ-
 τῷ συνεσταυρωμαι, ὥς δέ,
 οὐκ εἰ ἐγώ, ζῇ δέ ἐν ἐμοὶ
 Χριστός. ὁ δὲ νυνὶ ὥς ἐν σαρ-
 κί, ἐν πίστει ὥς τῇ τοῦ υἱοῦ
 τοῦ Θεοῦ, τοῦ ἀγαπητοῦ
 21 με, καὶ παραδόντος ἑαυτὸν ὑ-
 πὲρ ἐμοῦ. οὐκ ἀθίω τὴν χά-
 ριν τοῦ Θεοῦ. εἰ γάρ δια νο-
 μου δικαιοσύνη, ἀλλὰ Χριστὸς
 ὥρεαν ἀπεθάνειν.

1 Ὡς ἀνοήτοι Γαλαταί, τίς
 ὑμᾶς ἐβασκανε; ὅς κατ'
 ὀφθαλμοὺς Ἰησοῦς Χριστὸς
 2 προεγράφη, ἐν ὑμῖν ἐσταυρω-
 μένος. τοῦτο μόνον θέλω μα-
 θεῖν ἀφ' ὑμῶν, ἐξ ἐργῶν νο-
 3 μμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ
 ἀκοῆς πίστεως; οὕτως ἀνοη-
 4 τοὶ ἐστέ; ἐναρξάμενοι πνευ-
 5 ματι, νυνὶ σαρκὶ ἐπιτελεῖσθε;
 4 τοσαύτα ἐκαθέτε εἰκὴ; εἰγε
 5 καὶ εἰκὴ. ὁ οὖν ἐπιχορηγῶν
 ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν
 δυνάμεις ἐν ὑμῖν, ἐξ ἐργῶν νο-
 μμου ἢ ἐξ ἀκοῆς πίστεως;

6 Καθὼς Ἀβραὰμ ἐπίστευσεν
 τῷ Θεῷ, καὶ ἐλογισθὴ αὐτῷ
 7 εἰς δικαιοσύνην: γινώσκετε ἄ-
 8 ρα ὅτι οἱ ἐκ πίστεως, οὗτοι
 εἰσιν υἱοὶ Ἀβραάμ. προ-
 δούσα δὲ ἡ γραφὴ ὅτι ἐκ πί-
 στεως δίκαιοι τὰ ἐθνη ὁ Θεός,
 προε-

self a prevaricator. for by one 19
 law, I am dead to the other
 law, that I might live unto
 God: I am crucified with 20
 Christ, it is not I that now
 live, but Christ that liveth in
 me; the life I have in this
 body I live by faith in the son of
 God, who loved me, and gave
 himself for me. I do not frus- 21
 trate the grace of God: for if
 justification be by the law,
 Christ died to no purpose.

O foolish Galatians, who 1
 hath deluded you, you that
 have had the crucifixion of
 Jesus Christ represented to
 your view? this one thing I 2
 desire to know of you, did you
 receive the spirit by the works
 of the law, or by the gospel
 preach'd to you? have you 3
 so little understanding, as
 having begun in the spiritual
 doctrine of the gospel, to turn
 again to the law? have you 4
 suffered so many things in
 vain? if it be in vain. be 5
 therefore that ministrereth the
 spirit to you, and worketh
 miracles among you, doth he
 it by the works of the law, or
 by the preaching of faith?

As Abraham believed God, 6
 and it was accounted to him
 for righteousness: so hence ye 7
 know, that it is they who be-
 lieve who are the children of
 Abraham. and the scripture 8
 insinuating, that God would
 justify

προεπηγγειλατο τῷ Ἀβραάμ,
 9 "ὅτι εὐλογηθῶσιν αἱ ἐν σοὶ
 "παῖτα τὰ ἐθνη." ὥστε ἅ ἐκ
 πιστεως, εὐλογουῖται συν τῷ
 10 πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ
 ἐργῶν νομοῦ εἰσιν, ὑποκατά-
 ραν εἰσι. γέγραπται γάρ, "ἐ-
 "πικατάρατος πᾶς ὁ οὐκ ἐμ-
 "μενεῖ ἐν πᾶσι τοῖς γέγραμ-
 "μενοῖς ἐν τῷ βιβλίῳ τοῦ
 "νομοῦ, τοῦ ποιῆσαι αὐ-
 11 "τά." ὅτι δὲ ἐν νόμῳ οὐ-
 δεὶς δικαιούται παρα τῷ Θεῷ,
 ὅλον, "ὅτι ὁ δίκαιος ἐκ
 12 "πιστεως ἡσέλει." ὁ δὲ
 νόμος οὐκ ἐστὶν ἐκ πιστεως:
 "ἀλλ' ὁ ποιήσας αὐτά, ἡ-
 13 "σέλει ἐν αὐτοῖς." Χριστὸς
 ἡμᾶς ἐξηγόρασεν ἐκ τῆς κα-
 τάρτης τοῦ νομοῦ, γενομένου
 ὑπὲρ ἡμῶν κατάρα, γέγραπται
 γάρ, "ἐπικατάρατος πᾶς ὁ
 14 "κρεμαζόμενος ἐπὶ ἔυλου." ἵνα
 ἐκ τὰ ἐθνη ἡ εὐλογία τοῦ
 Ἀβραάμ γενῇ αἱ ἐν Χριστῷ Ἰη-
 σου, ἵνα τὴν ἐπαγγελίαν τοῦ
 πνεύματος λαβώμεν διὰ τῆς
 πιστεως.

15 (Ἀδελφοί) κατὰ ἀνθρώπου
 λέγω. ὁμῶς ἀνθρώπου κεκυ-
 ρωμένην διαθήκην οὐδεὶς ἀθε-

justify the Gentiles thro' faith,
 gave Abraham an intimation
 of the gospel in these words,
 " * in thee shall all nations be
 "blessed." so that it is they 9
 who believe, who are blessed
 with Abraham, who did be-
 lieve. but they that rest them- 10
 selves upon the works of the
 law, are obnoxious to the curse:
 for it is written, " † cursed is
 "every one, who continueth
 "not in all things, which are
 "written in the book of the
 "law, to do them:" but that 11
 no man is justified by the law
 in the sight of God, is evident:
 for, " ‖ the just shall live by
 "faith." now the law does 12
 not justify by FAITH, but
 * * says, " he that DOES
 "these things shall live by
 "them." Christ hath redeemed 13
 us from the curse of the law,
 being made a curse for us.
 (for it is written, " ‡ cursed is
 "everyone, that hangeth upon
 "a tree.") that the blessing 14
 promised to Abraham might
 come on the Gentiles thro' Je-
 sus Christ; that we by be-
 lieving might receive the spi-
 rit that was promised.

Brethren, I speak according 15
 to the practice of men; con-
 tracts between men, when once
 ratified, cannot be disannulled
 or altered afterwards by any

ΤΕΙ

S 2

man.

* Gen. xv. 6.

† Deut. xxvii. 26.

‖ Hab. ii. 4.

* * Lev. xviii. 5.

‡ Deut. xx. 23.

- 16 **ΤΕΙ** ἡ ἐπιδιαλασσεῖται, τῷ δὲ
 Ἀβραὰμ ἐρρήθησαν αἱ ἐπαρ-
 γελῖαι, καὶ τῷ σπέρματι αὐ-
 τοῦ. οὐ λέγει, "καὶ τοῖς
 "σπέρμασιν," ὡς ἐπὶ πολ-
 λῶν, ἀλλ' ὡς ἐφ' ἑνός,
 "καὶ τῷ σπέρματι σου," ὅς
 17 ἐστὶ Χριστός. τοῦτο δὲ λέγω,
 διαθήκην προκεκυρωμένην ὑπὸ
 τοῦ Θεοῦ (* εἰς Χριστὸν) ὃ
 μετὰ εἶη τέτρακοστία καὶ τρι-
 ακοῖα γεγονώς νόμος οὐκ ἀ-
 κύροι, εἰς τὸ κατὰργησαὶ τὴν
 18 ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου
 ἡ κληρονομία, οὐκ εἴη ἐξ ἐ-
 παγγελίας, τῷ δὲ Ἀβραὰμ
 οἱ ἐπαγγελίας κεχαρισταὶ ὁ
 Θεός.
- 19 **ΤΙ** οὖν ὁ νόμος? τῶν πα-
 ραβασεῶν χάριν προσέθε-
 ναι, ἵνα ἡ ἐπαγγελία διαλασσεῖται
 20 ὡς ἐπαγγελία, διὰ τῶν ἁγίων.
 ὁ δὲ νόμος, ἐν χεὶρὶ μεσίτου. ὁ
 δὲ Θεός, εἰς ἐσθλόν.
- 21 **Ο** οὖν νόμος κατὰ τῶν ἐ-
 παγγελιών (τοῦ Θεοῦ?) μὴ
 ἦν. εἰ γὰρ ἐδόθη νόμος ὁ
 22 θύναμις ζωοποιεῖν, οὐ-
 τὼς ἀνέκ νόμου ἦν ἡ δικαιο-
 σουν. ἀλλὰ συνεκλήσθη ἡ
 23 γραφὴ ὅτι πάντα ὑπὸ ἁμαρ-
 τίας, ἵνα ἡ ἐπαγγελία ἐκ
 πίστεως Ἰησοῦ Χριστοῦ ᾗ
 τοῖς πιστεύουσιν. πρὸ τοῦ δὲ
 24 ἐλθεῖν τὴν πίστιν, ὑπὸ νόμου
 ἦν.
- man. now to Abraham and his
 offspring were the promises
 made. he does not say, "to
 "offsprings," as if he spoke of
 many; but as speaking of one,
 "and to thy offspring," which
 means Christ. this therefore I
 say, that the law, which was
 not till four hundred and thirty
 years after, cannot disannul
 the promise, that was ratified
 before by God, so as to set the
 promise aside. now if the right
 to the inheritance be from the
 law, it is no longer founded
 upon the promise; alibi God
 made a donation of it to Abra-
 ham by promise.
- "To what purpose then
 "was the law?" it was added
 as a check to transgressors, till
 the offspring should come to
 whom the promise was made;
 and it was ordained by angels
 with the intervention of a me-
 diator. now a mediator sup-
 poses two parties, of which
 God is but one.
- Is the law then opposite to
 the promises? by no means. for
 if there had been a law given,
 which could have given life,
 certainly justification should
 have been by the law. but the
 scripture has declar'd all guilty
 of sin, that the blessing promised
 on condition of faith in Jesus
 Christ might be given to those
 who believe. but before faith
 came,

* The Alexand. Coll. 7. Barb. 2. Vulgate, Coptic, Jerom, have not
 εἰς Χριστὸν. Dr. Mills thinks it should be left out. See his note.

ἑφρουρουμεθα, συγκεκλεισμε-
νοι εἰς τὴν μελλουσάν πιστίν
24 ἀποκαλυφθῆναι. ὥστε ὁ νο-
μος παιδαγωγὸς ἡμῶν γέγονεν
εἰς Χριστόν, ἵνα ἐκ πίστεως
25 δικαιοθῶμεν. ἐλθούσης δὲ
τῆς πίστεως, οὐκ εἰ ὑπὸ παι-
δαγωγῶν ἐσμεν. πάντες γάρ
26 υἱοὶ Θεοῦ ἐστέ διὰ τῆς πισ-
27 τews ἐν Χριστῷ Ἰησοῦ. ὅσοι
γάρ (εἰς Χριστόν) ἐβαπτίσθη-
28 τέ, Χριστὸν ἐνεδυσασθε. οὐκ
ἐν Ἰουδαίῳ, οὐδὲ Ἑλλήν, οὐκ
ἐν δούλῳ, οὐδὲ ἐλευθέρῳ,
οὐκ ἐν ἀρσέν καὶ θέλῳ, πάν-
τες γὰρ ὑμεῖς εἰς ἐστέ ἐν Χρισ-
29 τῷ Ἰησοῦ. εἰ δὲ ὑμεῖς Χρισ-
τοῦ, ἀρα τοῦ Ἀβραάμ σπερ-
μα ἐστέ, κατ' ἐπαγγελίαν
κληρονόμοι.

1 Δεῖν δὲ, ἐφ' ὅσον χρόνον,
ὁ κληρονόμος νηπιὸς ἐστίν,
οὐδὲν διαφέρει δούλου, κύριος
2 πάντων ὢν. ἀλλὰ ὑπὸ ἐπι-
τροπῶν ἐστὶ καὶ οἰκονομοὺς
ἀχρι τῆς προθεσμίας τοῦ πα-
3 τρος. οὕτω καὶ ἡμεῖς, ὅτε
ἤμεν νηπιοὶ, ὑπὸ τὰ στοιχεῖα
τοῦ κόσμου ἤμεν δεδουλωμέ-
4 νοι, ὅτε δὲ πᾶθε τὸ πληρω-
μα τοῦ χρόνου, ἔξαπεστείλεν
ὁ Θεὸς τὸν υἱὸν αὐτοῦ γενομέ-
νον ἐκ γυναίκος, γενομένον ὑπὸ
5 νόμον, ἵνα τοὺς ὑπὸ μόνον
ἐξαγοράσῃ, ἵνα τὴν υἰοθε-
σίαν

came, we were shut up together
as prisoners under the custody
of the law, 'till faith was to be
revealed. so that the law was 24
our school-master to bring us to
Christ, that we might be jus-
tified by faith. but now faith 25
being come, we are no longer
under a pedagogue. for you are 26
all the sons of God by faith in
Christ Jesus. for as many of 27
you as have been baptized into
christianity, have been invested
as christians. there is now no 28
distinction of Jew or Greek, of
bond or free, of male or fe-
male: for you are all one in
Christ Jesus. and if you belong 29
to Christ, you are Abraham's
offspring, and his heirs by
virtue of the promise.

Now I say, that the heir, as 1
long as he is a child, is in a state
of servitude, tho' he is to be
lord of all; being under tutors 2
and guardians, 'till the time
prefix'd by his father. even so 3
we, whilst we were children,
were in a state of servitude to
* the elements of the world.
but when the time appointed 4
was accomplished, God sent
forth his own son born of a
woman, and subject to the law,
to redeem those, who were un- 5
der the law, that we might
receive

* The ceremonies of the law, which were as the ABC, the meer rudiments of religion, a great part of which was common to Jews and Pagans. see Heb. v. 12.

6 *σίου ἀπολαβόμεν. ὅτι· δε* receive the adoption of sons.
εστέ υἱοί, ἐξαπέστειλεν ὁ Θεός and because ye are sons, God
τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς has sent forth the spirit of his
τὰς καρδίας ὑμῶν, κρᾶζον, son into your hearts, crying
 7 *Ἀββᾶ, ὁ πατήρ. ὥστε οὐκ* Abba, that is, father; so that
εἰ ἐὶ δούλος, ἀλλ' υἱός, εἰ δὲ thou art no longer a bond ser-
υἱός, καὶ κληρονομός Θεοῦ διὰ vant, but a son: and if a son,
Χριστοῦ. then an heir of God thro'
 Christ.

8 *Ἀλλὰ τότε μὲν οὐκ εἰδότες* When you did not know
 Θεόν, ἐδουλεύσατε τοῖς μὴ 8
 9 *φύσει οὐσι θεοῖς, νῦν δέ,* God, you did service to those,
γινώσκοντες Θεόν, πολλοὺ δὲ γυνω- who in reality are no Gods;
σθέντες ὑπὸ Θεοῦ, πῶς ἐπι- but now that you know God, or
στροφῆτε πάλιν ἐπὶ τὰ ἀσθενή rather that you are favoured
καὶ πτωχὰ στοιχεῖα, οἷς πα- by him, how can ye turn again
λιν ἀνωθεν δουλεῦειν θελεῖτε; to the weak and beggarly ele-
 10 *τῆμερας παραῖπρεσθε, καὶ* desire again to be in bondage?
μηνάς, καὶ καιροὺς, καὶ ἐνι- observing as you do, the days,
 11 *αὐτοὺς. φοβουμαι ὑμᾶς, μὴ* the moons, the feasts and years.
πῶς εἰκὴ κεκοπιᾶκα εἰς ὑμᾶς. you make me apprehensive,
 12 *γινέσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς* that the labour I have bestow-
ὑμεῖς, ἀδελφοί, δεομαί ὑ- ed upon you will be all in vain.
μῶν. I beseech you, brethren, be as
 I am, for I was as you are.

13 *Οὐδὲν με πώδικσατε: οἶδα-* It is not you that have done
 τε δὲ ὅτι δι' ἀσθενειαν τῆς 13
 14 *σαρκὸς εὐηγγελισάμην ὑμῖν τὸ* me any injury: tho' you knew
πρότερον, καὶ τὸν πειρασμὸν through what infirmity of the
** μου τὸν ἐν τῇ σαρκὶ μου* flesh I heretofore preached the
οὐκ ἐξουθενήσατε, οὐδὲ ἐξέπ- gospel to you, yet you did not
τεύσατε, ἀλλ' ὡς ἄγγελον despise me for the trial which
Θεοῦ ἐδεξάσθε με, ὡς Χρισ- attended my person, nor treat-
 15 *τὸν Ἰησοῦν. τίς οὖν νῦν ὁ* ed me with scorn; but re-
μακαρισμός ὑμῶν! μαρτυρῶ ceived me as an angel of God,
 even as Christ Jesus. what
 benedictions did you then pour
 out upon me! for I hear you

gar

wit-

* — ὑμῶν. Alexand. Lin. Barb. 1. Colbert. 7. Borner. Gr. Lat. Clar. Lat. Germ. Lat. Vulgat. Jerom. Ambrose, Cyril, all the Latin commentators, says Estius. see Prol. 921.

γαρ ὑμιν, ὅτι, εἰ δυνατὸν,
 τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύ-
 16 ξαντες ἀν ἐδώκατέ μοι. ὥστε
 ἐχθρὸς ὑμῶν γεγONA, ἀλη-
 17 θεύων ὑμῖν? ἤπλουσιν ὑμᾶς
 οὐ καλῶς, ἀλλὰ ἐκκλίσαι
 ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ἤ-
 18 λπτε. καλὸν δὲ τὸ ἤπλουσ-
 θαι ἐν καλῷ παύσῃ, καὶ μὴ
 μόνον ἐν τῷ παρῆναι με πρὸς
 19 ὑμᾶς. τέκνια μου, οὐκ πα-
 λιν ὀδίνω, ἀχίς οὐ μορφωθῇ
 20 Χριστὸς ἐν ὑμῖν. ἠθελον δὲ
 παρῆναι πρὸς ὑμᾶς ἀεὶ, καὶ
 ἀλλάξαι τὴν φωνήν μου, ὅτι
 ἀπορούμαι ἐν ὑμῖν.

21 Ἀεὶτέ μοι ὁ ὑπο νόμον
 θελουῖς εἶναι, τοῦ νόμου οὐκ
 22 ἀκούεις? γεγραπὶ γάρ, ὅ-
 τι Ἀβραάμ δύο υἱοὺς ἐσχεν,
 ἓνα ἐκ τῆς παιδισκῆς, καὶ
 23 ἓνα ἐκ τῆς ἐλευθέρης. ἀλλ'
 ὁ μὲν ἐκ τῆς παιδισκῆς, κα-
 24 τα σάρκα γεγενῆται, ὁ δὲ ἐκ
 τῆς ἐλευθέρης, διὰ τῆς ε-
 παγγελίας. ἅτινα εἰσὶν ἀλ-
 ληγορούμενα, αὗται γὰρ εἰσὶν
 αἱ δύο διαθηκαί, μία μὲν ἀπο-
 ρους Σίνα, εἰς δουλείαν γεν-

witness, that, had it been
 practicable, you would have
 pulled out your very eyes, and
 given them to me. am I now 16
 become your enemy in conti-
 nuing to tell you the truth?
 they court your affection, but 17
 not in a fair way; for they
 design to exclude me, that you
 might have the greater esteem
 for them. but it is just you should 18
 cultivate my affection for you
 upon all proper occasions, and
 not only when I am present
 with you. my dear children, 19
 how am I in pain, till Christ
 be formed in you? I wish I 20
 could be present this very mo-
 ment with you, and suit my
 discourse accordingly, for I
 stand in doubt what to think
 of you.

But tell me, you that are 21
 so willing to be under the law,
 why don't you consider the
 law? for it is there written, 22
 Abraham had two sons, the
 one by a bond-maid, the other
 by a free-woman. he, who 23
 was of the bond-woman, was
 born according to the ordinary
 course of nature; but he, who
 was of the free-woman, was
 born by virtue of the promise.
 these things have an allego- 24
 rical meaning: the two wo-
 men signify the two covenants,
 the one from mount Sinai,
 which is represented by Agar,
 whose children were born in

25 νωσα, ἥτις ἐστὶν Ἀγαρ. το
 γαρ Ἀγαρ συστοιχεί τῇ νυν
 Ἱερουσαλὴμ, δουλεύει γαρ
 26 μετὰ τῶν τέκνων αὐτῆς· ἡ δὲ
 ἀνω Ἱερουσαλὴμ, ἐλευθερά
 ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων
 27 ἡμῶν. γεγραπταί γαρ, “εὐ-
 “φρανθήτι στείρα ἡ σου τικ-
 “τούσα, ῥῆξον καὶ βοήσον
 “ἡ οὐκ ὠδίνουσα, ὅτι πολ-
 “λα τὰ τέκνα τῆς ἐρήμου
 “μαλλόν ἢ τῆς ἐχούσης τὸν
 “ἀνδρα.”

28 Ἡμεῖς δὲ ἀδελφοί, κατὰ
 Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσ-
 29 μεν· ἀλλ’ ὡς περ τοῦτο ὁ
 κατὰ σὰρκα γεννηθεὶς ἐδίωκε
 τὸν κατὰ πνεῦμα, οὕτω καὶ
 30 νυν. ἀλλὰ τί λέγει ἡ γρα-
 φη; “ἐκβάλε τὴν παιδίσ-
 “κην καὶ τὸν υἱὸν αὐτῆς,
 “οὐ γὰρ μὴ κληρονομήσῃ
 “ὁ υἱὸς τῆς παιδίσκης με-
 “τὰ τοῦ υἱοῦ τῆς ἐλευ-
 31 θερας.” ἀρα, ἀδελφοί,
 οὐκ ἐσμεν παιδίσκης τέκνα,
 ἀλλὰ τῆς ἐλευθερας, τῇ ἐ-
 λευθερίᾳ ἡ Χριστὸς ἡμᾶς ἡ-
 λευθέρωσε.

a state of servitude. this A-25
 gar answers to the Jerusalem
 now in being, for she is in
 servitude with her children :
 but the heavenly Jerusalem 26
 is represented by the free-woman, who is the mother of us
 all. for it is written, * “re-27
 “joice thou barren, that bear-
 “est not ; break out into loud
 “acclamations, thou that hast
 “not the travails of child-
 “birth, for more are the
 “children of the desolate,
 “than of her that hath an
 “husband.”

Now we, my brethren, as 28
 Isaac was, are the children of
 the promise. but as then, he 29
 that was born in the ordinary
 course of nature, persecuted
 him, who was born by an ex-
 traordinary power ; even so
 it is now. but what saith the 30
 scripture ? † “cast out the
 “bond-woman and her son ;
 “for the son of the bond-wo-
 “man shall not share the in-
 “heritance with the son of
 “the free-woman.” so then, 31
 my brethren, we are not chil-
 dren of the bond-woman, but
 of the free-woman, by vir-
 tue of that freedom which
 Christ has procur’d for us.

ΣΤΗΚΕΤΕ

Stand

* Isa. liv. 1. St. Paul proves the christian church is the common mother of Jews and Gentiles : by applying what the prophet says of this barren woman, to the church of the Gentiles, which before the preaching of the gospel, did not produce any children consecrated to God.

† Gen. xxi. 10.

1 ΣΤΗΚΕΙ ΟΥΝ, ΚΑΙ ΜΗ ΠΑ-
 λιν ζυγῷ δουλείας ἐνεχέσθε.
 2 Ἰδὲ, ἐγὼ Παῦλος λέγω ὑ-
 μῖν ὅτι εἰ ἀν περιεμνησθῆτε, Χρισ-
 τὸς ὑμᾶς οὐδὲν ὠφελεῖ.
 3 μαρτυρομαι δὲ παντὶ ἀνθρώπῳ
 περιεμνομένῳ, ὅτι ὀφειλέτης
 ἐστὶν ὅλου τοῦ νόμου ποιῆσαι.
 4 καθήρηθῆτε ἀπὸ τοῦ Χρισ-
 τοῦ, οἱ τινες ἐν νόμῳ δικαιο-
 ούσθε, τῆς χάριτος ἐξέπεσα-
 5 τε. ἡμεῖς γὰρ πνευμαὶ ἐκ
 πίστεως ἐλπίδα δικαιοσύνης
 6 ἀπεκδεχομένα. ἐν γὰρ Χρισ-
 τῷ Ἰησοῦ οὐκ ἐστὶν περιτομή τι
 ἰσχύει, οὐκ ἐστὶν ἀκροβυστία, ἀλ-
 λα πίστις δι' ἀγάπης ἐνεργου-
 μένη.

7 Ἐρχέτε καλῶς, τίς ὑμᾶς
 ἀνέκοψε (τῇ ἀληθείᾳ μὴ πει-
 8 θεσθαι;) ἢ πείσμονη οὐκ ἐκ
 9 τοῦ καλοῦ λόγου ὑμᾶς. μικρὰ
 ζυμὴ ὅλου τοῦ φύραμα δοιοῖ.
 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυ-
 ρῷ, ὅτι οὐδὲ ἄλλο φρονή-
 σετε, ὃ δὲ ταρασσὼν ὑμᾶς
 βασίλας τοῦ κρέμα, ὅστις ἀν-
 11 ῆ. ἐγὼ δὲ, ἀδελφοί, εἰ πε-
 ριτομὴν εἰ κηρύσσω, τί ἐμὶ
 διώκομαι; ἀλλὰ καθήρηται
 τὸ σκάνδαλον τοῦ σταυροῦ.

Stand fast therefore, and **1**
 be not hampered again with
 the yoke of bondage. take **2**
 notice, 'tis I Paul declare
 it to you, that if you are
 circumcised, Christ shall be
 of no advantage to you. for **3**
 I testify to every man that is
 circumcised, that he is under
 an obligation to perform the
 whole law. Christ is of no **4**
 use to you, whoever of you
 seek to be justified by the law;
 you have lost all interest in
 the gospel-dispensation. but as **5**
 for us, our minds are posses-
 sed with the hopes of justifi-
 cation by faith. for in the **6**
 christian-dispensation, neither
 circumcision avails any thing,
 nor uncircumcision, but an
 active benevolent faith.

You set out well in your **7**
 course: who hath obstructed
 your progress in the truth?
 this * opinionativeness does **8**
 not come from him that called
 you. a little leaven affects **9**
 the whole mass. I have con- **10**
 fidence in you, that, through
 the Lord, you will be of the
 same mind with me, so that
 he who troubles you shall fall
 under the censure he deserves,
 whoever he be. as for me, **11**
 brethren, if I yet preach
 circumcision, why am I yet
 per-

0-

* About the necessity of circumcision.

12 οφελον και αποκοψουσαι οι
 13 ανασταλουντες υμας. υμεις
 γαρ επ' ελευθερια εκληθητε,
 αδελφοι, μονον μη την ελευ-
 θεριαν εις αφορμην τη σαρκι,
 αλλα δια της αγαπης δου-
 14 λευετε αλληλοις. ο γαρ πας
 νομος εν εني λογω πεπληρω-
 ται, εντω, "αγαπησεις τον
 πλησιον σου ως εαυ-
 15 "τον." ει δε αλληλους δακ-
 νει και κατεσθιει, βλεπειτε
 μη υπο αλληλων αναλωθη-
 τε.

16 Λεγω δε, πνευματι περι-
 πατειτε, και επιθυμιαν σαρκος
 17 ου μη τελεσητε. η γαρ σαρχ
 επιθυμει κατα του πνευματος,
 το δε πνευμα κατα της σαρ-
 κος, ταυτα γαρ ανικειται αλ-
 ληλοις, ινα μη α αν θελητε,
 18 ταυτα ποιητε. ει δε πνευμα-
 τι αρεσθε, ουκ εσθε υπο νο-
 19 μον. φανερα δε εστι τα εργα
 της σαρκος, ατινα εστι, πορ-
 νεια, ακαθαρσια, ασελγεια,
 20 ειδωλολατρεία, φαρμακεια, εχ-
 θραι, ερεις, ζηλοι, θυμοι, ερι-
 θειαι, διχοστασιαι, αιρεσεις,
 21 φθονοι, μεθαι, κωμοι, και
 τα ομοια τουτοις, α προλεγω
 υμιν, καθως και προειπον,
 οτι οι τα τοιαυτα πρασσον-
 τες βασιλειαν θεου ου κληρο-

persecuted? for then there
 would not be so much objection
 to the doctrine of the cross. I 12
 wish they who unsettle you
 were entirely circumcised, for, 13
 brethren, you have been called
 to liberty. only abuse not this
 freedom as a pretext to vice,
 but in offices of love be as ser-
 vants one to another. for all 14
 the law is comprehended in this
 one precept, "thou shalt love
 "thy neighbour as thyself." 15
 but if you bite and tear one ano-
 ther, take heed that you be
 not consumed by one another.

I say then, conduēt your- 16
 selves by the spirit, and you
 will not then gratify the animal
 passions. for the vicious desires 17
 are contrary to those of the spi-
 rit, and the inclinations of the
 spirit are contrary to those of
 the animal part; these are op-
 posite to each other, so that
 you do not the things that you
 would, but if you are governed 18
 by the spirit, you are not sub-
 ject to the law. now the 19
 effects of vicious passions are
 manifestly these, fornication,
 uncleanness, brutality, i- 20
 dolatry, poisoning, enmities,
 quarrels, emulations, animosi-
 ties, strife, seditions, seditious,
 envyings, drunkenness, re- 21
 vellings, and such like, con-
 cerning which I forewarn
 you now, as heretofore I have
 done, that they who practise
 such

22 νομῶσιν. ὁ δὲ καρπὸς τοῦ
 πνεύματος, ἐστὶν ἀγάπη, χα-
 ρα, εἰρήνη, μακροθυμία, χρη-
 σιότης, ἀγαθωσύνη, πίστις,
 23 πραΰτης, ἐγκράτεια, καὶ αὐτῶν
 24 τοιούτων οὐκ ἐστὶ νόμος. οἱ
 δὲ τοῦ Χριστοῦ, τὴν σάρκα
 ἐσταύρωσαν συν τοῖς παθη-
 25 μασι καὶ ταῖς ἐπιθυμίαις. εἰ
 ζῶμεν πνευμαῖ, πνευμαῖ καὶ
 26 στοιχῶμεν. μὴ γινώμεθα κε-
 νοδόξοι, ἀλλήλους προκα-
 λούμενοι, ἀλλήλοις φθονούν-
 τες.

1 Ἀδελφοί, εἰ καὶ προληφ-
 θῇ ἄνθρωπος ἐν τινὶ παραπ-
 τώματι, ὑμεῖς οἱ πνευματικοὶ
 καὶ ἀγαθὴν τοιοῦτον ἐν
 πνεύματι πραΰτης, σκοπῶν
 2 σεαυτοῦ, μὴ καὶ συπειρασ-
 3 θῇς. ἀλλήλων τὰ βαρὴ βασ-
 4 τάζετε, καὶ οὕτως ἀναπλη-
 ρώσατε τὸν νόμον τοῦ Χρισ-
 5 τοῦ. εἰ γὰρ δοκεῖ τις εἶναι
 6 τι, μὴδὲν ὦν, ἑαυτοῦ φρενα-
 7 παί. τὸ δὲ ἑρπὺν ἑαυτοῦ δο-
 8 κιμαζέτω ἕκαστος, καὶ τότε
 εἰς ἑαυτοῦ μόνον τὸ καυχῆμα
 ἔξει, καὶ οὐκ εἰς τὸν ἕτερον.
 9 ἕκαστος γὰρ τὸ ἴδιον φοβηθή-
 10 ναι βασιλεύσει.
 11 Κοινωνεῖτω δὲ ὁ κατήκου-
 12 μενος τὸν λόγον τῷ κατή-
 13 κού, ἐν πασὶν ἀγαθοῖς. μὴ
 14 πλανασθε, θεὸς οὐ μὴ κηρι-
 15 ζῇται, ὁ γὰρ εἰς σπειρὴν ἀν-
 16 θρώπων, τοῦτο καὶ θερίσει.
 17 ὅτι ὁ σπειρῶν εἰς τὴν σάρκα
 18 ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει
 19 φθό-

such vices, shall not inherit the
 kingdom of God. but the fruit 22
 of the spirit is love, joy, peace,
 of the spirit is love, joy, peace,
 patience, sweetness of disposi-
 tion, beneficence, faithfulness,
 meekness, temperance: against 23
 such there is no law. now they 24
 who belong to Christ, have
 crucified the animal nature
 with the affections and passions
 thereof. if we live by the spi- 25
 rit, let us regulate our actions
 by the spirit: let us not be 26
 vain-glorious, provoking one
 another, envying one another.

Brethren, if a man be o- 1
 vertaken in a fault, do you,
 who are spiritual, restore him
 with all gentleness, taking heed
 lest you yourselves be overcome
 by temptation. bear with one 2
 another's infirmities, and so
 fulfil the law of Christ. for 3
 if a man thinks himself to be
 considerable, when he is not,
 he deceives himself. but let 4
 every one bring his own work
 to the test, and then he will
 have matter of glorying in
 himself alone, and not in ano-
 ther. for every man must be an- 5
 swerable for his own actions.

Let him that is instructed 6
 in the word freely communi-
 cate his good things to him that
 teaches him. be not deceived, 7
 God will not be mocked: for
 what a man soweth, that shall
 be also reap: he that soweth to 8
 his vices, shall reap the deadly

φθοραν, ὁ δὲ σπειρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος
 9 θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακώ-
 μέν, καιρῷ γὰρ ἰδίῳ θερίσομεν
 10 μὴ ἐκλυόμενοι. ἀρα οὖν ὡς καιροῦ ἐχομεν, ἐργάζομεθα τὸ ἀγαθὸν πρὸς πάντας, μαλίστα δὲ πρὸς τοὺς οἰκείους τῆς πί-
 11 στews.

11 Ἰδετε πηλικὸς ὕμιν γραμ-
 μασιν ἐγραψά τῃ ἐμῇ χειρὶ.
 12 ὅσοι θέλουσιν εὐπροσωπησαί
 ἐν σαρκί, ὅτιοι ἀναγκάζουσιν
 ὑμᾶς περιεμνεσθαι, μόνον ἵνα
 μὴ τῷ σλαυρῷ τοῦ Χριστοῦ
 13 διωκῶνται. οὐδὲ γὰρ οἱ περι-
 τεμνομένοι αὐτοὶ νόμον φυ-
 λασσουσιν, ἀλλὰ θέλουσιν
 ὑμᾶς περιεμνεσθαι, ἵνα ἐν τῇ
 ὑμετέρᾳ σαρκὶ καυχῶνται.
 14 ἐμοὶ δὲ μὴ γενοίτο καυχασθαι
 εἰ μὴ ἐν τῷ σλαυρῷ τοῦ Κυ-
 ρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
 οὗ ἐμοὶ κόσμος ἐσλαυρώται,
 15 καὶ γὰρ τῷ κόσμῳ. οὐτε γὰρ
 περιτομή τι ἰσχύει, οὐτε ἀ-
 κροβυσθία, ἀλλὰ καινὴ κτι-
 16 σις. καὶ ὅσοι τῷ κανόνι
 τοῦτῳ στοιχησούσιν, εἰρήνῃ
 ἐπ' αὐτοὺς καὶ εὐεξία, καὶ
 ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
 17 τοῦ λοιποῦ, κοποὺς μοι μὴ-
 δεις παρεχέτω, ἐγὼ γὰρ τὰ
 στίγματα τοῦ Κυρίου Ἰησοῦ
 ἐν τῷ σώματι μου βασ-
 18 λαύω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ-
 ματος ὑμῶν, ἀδελφοί.

A. M. H. N.

fruit of his vices ; but he that
 sows to the spirit, shall of the
 spirit reap everlasting life. let
 9 us then not be weary in doing
 good, for in due season we shall
 reap, if we be not tired.
 therefore as we have oppor- 10
 tunity, let us do good offices
 to all men, especially to the
 family of believers.

You see how long a letter I 11
 have writ to you with my own
 hand. they who desire to make 12
 a figure in the world, con-
 strain you to be circumcised,
 only to avoid being persecuted
 for the cross of Christ. for even 13
 they who are circumcised, do
 not themselves observe the law
 in other respects ; but they de-
 desire to have you circumcised,
 that they may have matter of
 glorying upon that account. but 14
 far be it from me that I should
 glory, save in the cross of our
 Lord Jesus Christ, by which
 the world is as contemptible to
 me, as I am to the world. for in 15
 the dispensation of Jesus Christ,
 neither circumcision availeth
 any thing, nor uncircumcision,
 but the new creation. as many 16
 as walk by this rule, peace
 and mercy be on them, even
 upon the Israel of God. from 17
 henceforth let no man give me
 trouble ; for I bear in my body
 the * marks of the Lord Jesus.

Brethren, the favour of our 18
 Lord Jesus Christ be with your
 spirit. amen.

* See the note.

Ch.

Ch. I. 4. Τηρ] *παρ*: Alexand. Clar. Germ. Borner, Magdal. 1. Cantab. 3. Covell. 2, 3. Petav. 1. Laud. 2. Gonvil. Seidel. Complut. ed. Origen. Oecumenius.

Ch. II. 5. Ος ουδ'] is not in Clar. Gr. Lat. Germ. Lat. the Greek doubtful, Irenæus, Tertullian, the Scholiast, Ambrose, (though he owns the Greek copys were counter) the Latin MSS. of Africa till St. Jerom's time, nay, all the Latin MSS. till the year 800, omitted *usque*, but very unjustly, as Dr. Mills thinks. See his note upon the place.

Ver. 11. Κηφας.] So Steph. *α.* Alexand. Barb. 2. Petav. 3. Colb. 7. Covell. 2. Velef. left. Vulgate, Coptic, Eusebius. and so the antients certainly read it, says the learned Pearson, *Dis. 1. de Success. prim. Episcop.* "for if Πέτρος had been the reading, Gal. ii. 11, 14. there "never could have been any dispute, as there was, whether it was the "apostle, or one of the LXX disciples, that Paul withstood at Antioch."

Ch. II. 14. Πας.] So the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Lincol. Covell. 2. Colinæus edition, the Vulgate, Syriac, Æthiopic.

Ch. III. 1. Τη αληθειαν μη πειθεσθαι] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Colb. 7. Syriac, Coptic, Ambrose, Jerom, (who thought it an interpolation, because not to be found in Origen's MSS. though it was in some of less note.) Augustin, Chrysostom, Sedulius, Primasius, the Scholiast, Theophylact, Oecumenius. Dr. Mills makes no doubt it was borrowed from Ch. V. 7. of this epistle. See Prol. 682.

Ver. 12. Ανθρωπος] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Colbert. 7. Lincol. Vulgate, Æthiopic, Irenæus, Ambrose, Jerom, the Scholiast. Dr. Mills thinks it borrowed from the Septuagint, Lev. xviii. 5.

Ver. 15. Αδελφοι] is not in the Lincol. MSS. the Æthiopic, nor the Complutensian edition. Dr. Mills thinks it was borrowed from the *Lectionary*.

Chap. IV. 25. Σινα ορος εστιν εν τη Αραβια.] This has all the marks of an interpolation: it is quite foreign to the argument, and serves only to perplex the apostle's reasoning, which without it appears very clear and coherent. See the most learned Dr. Bentley's arguments for throwing this scholion out of the text, in his epistle annex'd to Malala's Chronicle, p. 96. "mihi certe tantopere placuit, atque adhuc placet "hæc lectio (sc. D. BENTLEY) ut absque unanîmi codicum in alterâ "istâ lectione consensu foret, *genuinam* eam *intrepide* pronunciarem." says Dr. Mills, Prol. 1306. as if there was any manuscript so old as COMMON SENSE. See the note here above, Chap. III. 15. αδελφοι.

So Χριστου Mat. i. 1. αχραις Luc. xvii. 10. προσχειν τοις λαλουμενοις 7' το του Παυλου Acts xvi. 14. εγω ειμι μελα σου, και xviii. 10. και οτι ην αυτον δεδεκως xxii. 29. και δυναμει 1 Cor. ii. 4. αλλα εν αδυμοις ειλκρυειας και αληθειας v. 8. η τζην ανθρωποις αρσεσκιν Gal. i. 10. και παρ' Eph. v. 20. και ου κατ' την τλξιν Ααρων λεγεσθαι Heb. vii. 11. Dr. Mills thinks are all interpolations, tho' they are in all the MSS. and versions except the Æthiopic. so Heb. xii. 15. ενοχλη MSS. Codd. summo consensu vetustissimo certe. & jam ab ipsis rei christianæ primordiis inolito errore. says Dr. Mills, and even Dr. Whitby allows it should be alter'd; and the learned KUSTER in *Pref. to Dr. Mills's ed.* on Marc. vii. 2. says, "he "that

“ that has any critical SENSE, will easily perceive, *τοῦ ἐσθίναν ἀντιπαι* is “ only a scholion that crept from the margin into the text.” Such without doubt is *ἐν αἰσίοις δερμασιν* Heb. xi. 37. and adds, *Σίνα οὐκ ἐσθίναν ἐν τῇ Αραβίᾳ*, “ non esse D. Pauli, sed scholiastæ alicujus cum e-
“ ruditiſſimo BENTLEIO statuo.”

The MS. of C. Fr. Bornar, writ in capitals above 800 years ago has this reading *το σαρ Σίνα οὐκ ἐσθίναν ἐν τῇ Αραβίᾳ, ἡ κυδούχουσα τῇ νυν Ἰερουσαλὴμ*, &c. which plainly betrays the interpolation: and all the puzzle will vanish by reading the whole thus *μία μὲν ἀπο οὐκ Σίνα, εἰς δουλείαν γεννωσα, ἡ τις ἐσθίναν Ασαρ, ἡ κυδούχουσα τῇ νυν Ἰερουσαλὴμ: δουλεύει δε*, &c. see Kuster's pref. and the note to Eph. i. 1.

Chap. VI. 17. The marks of the lash, which St. Paul had so frequently sustain'd, see 2 Cor. 23, &c. the Gentiles mark'd themselves with what they call'd *stigmata*, to distinguish to what Divinity they were particularly consecrated; and so slaves were mark'd for the security of the owner. St. Paul alludes to this practice, by saying he carries the marks of his fidelity to Jesus Christ.



ΠΑΤΑΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΕΦΕΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL the Apostle
To the EPHESIANS.

1 ΠΑΤΑΟΣ ἀποστό-
λος Ἰησοῦ Χριστοῦ,
δια θελήματος Θεοῦ,
τοῖς ἁγίοις τοῖς οὖσιν (ἐν Ε-
φεσῷ) καὶ πιστοῖς ἐν Χριστῷ
2 Ἰησοῦ. χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πα-
τήρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ εὐλογησας ἡμᾶς
ἐν πάσῃ εὐλογίᾳ πνευματικῇ
ἐν τοῖς ἐπουρανίοις Χριστῷ.
4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ
πρὸ καταβολῆς κόσμου, εἶναι
ἡμᾶς ἁγίους καὶ ἀμώμους κα-
τενώπιον αὐτοῦ ἐν ἀγαπῇ.
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν,
κατὰ τὴν εὐδοκίαν τοῦ θελή-
ματος αὐτοῦ, εἰς ἐπαινον δόξης
τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχα-
ρίτωσεν ἡμᾶς ἐν τῷ ἡγαπη-
μένῳ. ἐν ᾧ ἐχομεν τὴν ἀπο-
λύτωσιν διὰ τοῦ αἵματος αὐ-
του,

1 PAUL an apostle of Je-
sus Christ, by the divine
appointment to the con-
verts which are at Ephesus,
who stand firm in the faith of
Christ Jesus: grace be to you, 2
and peace from God our father,
and from the Lord Jesus
Christ.

3 Blessed be the God and fa-
ther of our Lord Jesus Christ,
who hath blessed us with all the
spiritual blessings in Christ's
kingdom. according as he had 4
chosen us in himself before the
foundation of the world, that
we should be holy, free from
vice, and devoted to virtue.
5 having determin'd to adopt
us by Jesus Christ to be his
children, according to the good
pleasure of his own will, to dis- 6
play the glory of his grace,
which has render'd us accep-
table by his beloved son: who 7
has by his blood obtained for us
the

- του, την αφεσιν των πα-
 ραπτωμάτων, κατὰ τον πλου-
 8 τον της χάριτος αὐτοῦ : ὅς ἐ-
 περισσευσεν εἰς ἡμᾶς ἐν πα-
 9 σῇ σοφίᾳ καὶ φρονήσει, γνω-
 ρισάς ἡμῖν τὸ μυστήριον τοῦ
 θεληματος αὐτοῦ κατὰ τὴν εὐ-
 δοκίαν αὐτοῦ, ἣν προέθετο ἐν
 10 αὐτῷ, εἰς οἰκονομίαν τοῦ πλη-
 ρωματος τῶν καιρῶν, ἀνακε-
 φαλιωσασθαι τὰ πάντα ἐν
 τῷ Χριστῷ, τὰ τε ἐν τοῖς
 οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς,
 ἐν αὐτῷ.
- 11 Ἐν ᾧ καὶ ἐκληρώθημεν,
 προορισθέντες κατὰ προθεσιν
 τοῦ τὰ πάντα ἐνεργούντος κα-
 τὰ τὴν βούλην τοῦ θελημα-
 12 τος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς
 εἰς ἐπαινον τῆς δόξης αὐτοῦ,
 τοὺς προπληροκότας ἐν τῷ
 13 Χριστῷ. ἐν ᾧ καὶ ὑμεῖς ἀ-
 κουσάντες τὸν λόγον τῆς ἀλη-
 θείας, τὸ εὐαγγέλιον τῆς σω-
 τηρίας ὑμῶν, ἐν ᾧ καὶ πισ-
 τευσάντες ἐσφραγισθῆτε τῷ
 πνεύματι τῆς ἐπαγγελίας τῷ
 14 ἁγίῳ : ὅς ἐστιν ἀρράβων τῆς
 κληρονομίας ὑμῶν, εἰς ἀπο-
 λύτρωσιν * τῆς περιποι-
 σεως, εἰς ἐπαινον τῆς δόξης
 αὐτοῦ.
- 15 Διὰ τοῦτο καὶ ἡμεῖς ἀκουσά-
 την καθ' ὑμᾶς πιστὴν ἐν τῷ
 Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγα-
 πην τὴν εἰς πάντας τοὺς ἁ-
 16 γίους, οὗ πανομαί εὐχαρισ-
 τῶν ὑπὲρ ὑμῶν, μνησθαι ὑμῶν
 ποι-
- the redemption, even the for-
 giveness of our sins, according
 to the riches of his grace, out
 of the over-flowing treasures
 of his comprehensive wisdom
 and contrivance. for he has
 discover'd to us the secret of
 his will, that out of his meer
 good pleasure, he had purposed
 in himself, when the full
 time of the dispensation was
 come, to reduce all things both
 in heaven and on earth, un-
 der one head in Christ.*
- It is by him, that we have
 a share in the inheritance,
 which was before allotted to
 us, in consequence of his design,
 † who executes the whole plan,
 as he himself had contriv'd it :
 that we should celebrate his
 glory, who were the first that
 plac'd our hopes in Christ. by
 whom you also have heard
 the word of truth, the gospel
 of your salvation : and hav-
 ing believed in him, ye were
 mark'd with the seal of the holy
 spirit, which was promised :
 and this is the pledge of our
 inheritance, being given for the
 deliverance of his peculiar peo-
 ple, to the display of his glory.*
- Wherefore having heard of
 the continuance of your faith in
 the Lord Jesus, and of your
 love to all christians, I conti-
 nually give thanks upon your
 account, making mention of
 you*

* 1 Pet. ii. 9.

† Isa. xlv. 10.

ποιουμενος επι των προσευ-
 17 χων μου, ινα ο Θεος του Κυ-
 ριου ημων Ιησου Χριστου, ο
 πατηρ της δοξης, δωη υμιν
 πνευμα σοφιας και αποκα-
 λυψεως, εν επιγνωσει αυτου,
 18 πεφωτισμενους τους οφθαλ-
 μους της καρδιας υμων, εις
 το ειδεναι υμας τις εστιν η
 ελπις της κλησεως αυτου, και
 τις ο πλουτος της δοξης της
 κληρονομιας αυτου εν τοις α-
 19 ριοις. και τι το υπερβαλλον
 μεγεθος της δυναμεως αυτου
 εις ημας τους πιστευοντας κα-
 τα την ενεργειαν του κρατους
 20 της ισχυος αυτου, ην ενερ-
 γησεν εν τω Χριστω, εξειρας
 αυτον εκ νεκρων, και εκαθισεν
 εν δεξια αυτου εν τοις επου-
 21 ρανιοις, υπερανω πασης αρ-
 χης και εξουσιας και δυνα-
 μεως και κυριοτητος, και παν-
 τος ονοματος ονομαζομενου ου-
 μων εν τω αιωνι τουτω,
 22 αλλα και εν τω μελλοντι.
 και παντα υπεταξεν υπο τους
 ποδας αυτου, και αυτον εδωκε
 κεφαλην υπερ παντα τη εκ-
 23 κλησια, ητις εστι το σωμα
 αυτου, το πληρωμα του
 παντα εν πασι πληρουμενου.

1 Και υμας οντας νεκρους τοις
 παραπτωμασι και ταις αμαρ-
 2 ταις υμων, εν αις ποτε πε-
 ριπατησατε κατὰ του αιωνα
 του κοσμου τουτου, κατὰ τον

αφ-

you in my prayers ; that the 17
 God of our Lord Jesus Christ,
 the father of glory, may give
 you the spirit of wisdom and
 revelation, whereby ye may
 know him : an enlightned un- 18
 derstanding, that ye may see
 what great expectations he
 has called you to, and what
 abundant glory it is to the
 saints to be the lot of his inhe-
 ritage. and how exceedingly 19
 great that power is, which he
 has employ'd upon us who be-
 lieve, a power corresponding
 to that energy of his mighty
 strength ; which he exerted 20
 in Christ, when he raised
 him from the dead, and set
 him at the head of his heavenly
 kingdom, * far above all the 21
 principalities, all the powers,
 all the potentates, all the do-
 minations, and whatever or-
 der can be named, not only in
 this age, but also in the age to
 come : for he has subjected all 22
 things to him, and constituted
 him supreme head of the
 church, which is his body, a 23
 work compleatly finisbed in
 all its parts.

When you were in that de- 1
 structive state of transgression
 and sin, in which you former- 2
 ly liv'd, influenc'd by the cus-
 toms of this world, and by the
 prince

* These are the names of the different orders of angels, whose
 distinct offices St. Paul did not think proper to describe, and perhaps
 was not allowed to reveal. see 2 Cor. xii. 4.

- αρχὸν τῆς ἐξουσίας τοῦ αἰ-
 ρος, τοῦ πνεύματος τοῦ νῦν
 ενεργούντος ἐν τοῖς υἱοῖς τῆς
 3 ἀπειθείας, ἐν οἷς καὶ ἡμεῖς
 πάντες ἀνεστράφημεν ποτε ἐν
 ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡ-
 μῶν, ποιοῦντες τὰ θεληματὰ
 τῆς σαρκὸς καὶ τῶν διανοιῶν,
 καὶ ἡμεῖς τέκνα φουσι ὀργῆς,
 4 ὡς καὶ οἱ λοιποὶ. ὁ δὲ Θεὸς
 πλουσίος ὢν ἐν ἐλέει, διὰ τὴν
 πολλὰν ἀγάπην αὐτοῦ ἣν ἡγά-
 5 πησεν ἡμᾶς, καὶ οὐκ ἡμᾶς
 νεκροὺς τοῖς παραπτώμασι,
 συνέλωποισεν τῷ Χριστῷ,
 6 χαρίτι ἐστὲ σεσωσμένοι: καὶ
 συνῆγειρε, καὶ συνεκάθισεν ἐν
 τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰ-
 7 ησοῦ, ἵνα ἐνδείξηται ἐν τοῖς
 αἰώσι τοῖς ἐπέρχομενοις τοῦ
 ὑπερβαλλόντος πλούτου τῆς
 χάριτος αὐτοῦ, ἐν χρηστότητι
 ἐφ' ἡμᾶς ἐν Χριστῷ (Ἰησοῦ.)
 8 τῇ γὰρ χαρίτι ἐστὲ σεσωσμε-
 νοὶ διὰ τῆς πίστεως, καὶ του-
 9 το οὐκ ἐξ ἡμῶν, Θεοῦ τὸ δῶ-
 10 ρον, οὐκ ἐξ ἔργων, ἵνα μὴ τις
 καυχῇται. αὐτοῦ γὰρ ἐσ-
 μεν ποίημα, κτισθέντες ἐν Χρισ-
 τῷ Ἰησοῦ ἐπὶ ἔργοις ἀγα-
 θοῖς, οἷς προηλοίασεν ὁ Θεὸς
 ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Δ10

Where-

* This is agreeable to the theology of the Jews. by the prince of the air, the angel of death, satan, or the devil, they meant the same person; they said his proper name was SAMMAEL, and his residence was in the inferior heaven, which we call the air. see Buxtorf. *Dic. Rab. col.* 1495. Philon. *confus. of lang.* p. 234. the book, MINCHA CHANASCHA, says, the space between earth and heaven is all full of SPIRITS. see *Grotius*:

† Φουσι signifies truly, really, as in Gal. iv. 8. so the Syriac, Theopylact and Occumenius: and so the ancients understood it, as Jerom says.

- 11 Διο μνημόνευε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ακροβυστία ὑπο τῆς λεγομένης περιτομῆς ἐν σαρκί
- 12 χειροποιήτου, ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀππλῶσθιμένοι τῆς πολίτευας τοῦ Ἰσραὴλ, καὶ ἕνοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπὶδα μὴ ἐχούτες, καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτε οὐκ ἔχοντες μακράν, ἔργκ ἐγενήθητε ἐν τῷ αἰματὶ τοῦ Χριστοῦ. αὐτός γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ ἡμῶν, τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, τοῦ νόμον τῶν ἐντολῶν ἐν δογμασὶ κατεργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἀνθρώπον, ποιών εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρωθεν ἐν ἑνὶ σωματὶ τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκλείνας τὴν ἐχθρὰν ἐν αὐτῷ. καὶ ἐλθὼν εὐηγγελισάτο εἰρήνην ὑμῖν τοῖς μακράν, καὶ εἰρήνην τοῖς ἔγγικ, ὅτι δι' αὐτοῦ ἐχομεν τὴν προσαγωγὴν οἱ ἀμφοτέρωθεν ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
- 19 Ἀρα οὐκ ἐκτὶ ἐστὶ ἕνοι καὶ παροικοί, ἀλλὰ συμπόλιαι τῶν
- Wherefore remember that you were heretofore Gentiles, being denominated the uncircumcised, by those who are the circumcised by a manual operation; that at that time ye were without all knowledge of the Messiah, being aliens from the common-wealth of Israel, and strangers to the covenants of promise, having no hope, and living in the world without any true knowledge of God. but now you who were formerly at a distance, are brought near by the death of Christ Jesus. for he is our peace-maker, who hath united both Jew and Gentile, and hath by his flesh broken down the middle wall of partition (which kept us at variance) by abolishing the dogmatical injunctions of the law, that having made the peace, he might incorporate the two into one new body under himself; that he might reconcile both in one body unto God by the cross, wherefore he destroyed the enmity that was between them: and being come, he preached the glad tidings of peace to you who were afar off, and to us that were nigh. for thro' him both of us have access by the same spirit to the father.*

Therefore now, you are no more strangers and foreign-

των ἁγίων καὶ οἰκεῖοι τοῦ
 20 Θεοῦ, ἐποικοδομηθέντες ἐπὶ
 τῷ θεμελίῳ τῶν ἀποστόλων
 καὶ προφητῶν, οὗτος ἀκρογων-
 νιαίου αὐτοῦ Ἰησοῦ Χριστοῦ :
 21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρ-
 μοлогούμενη αὐτῇ εἰς ναὸν
 22 ἅγιον ἐν Κυρίῳ : ἐν ᾧ καὶ ὑμεῖς
 συνοικοδομεῖσθε εἰς κατὰ κτλῆ-
 ριον τοῦ Θεοῦ ἐν πνεύματι.

1 Τοῦτου χάριν ἐγὼ Παῦλος
 ὁ δεσμιὸς τοῦ Χριστοῦ (Ἰη-
 σου) ὑπὲρ ὑμῶν τῶν ἐθνῶν.
 2 εἰς ἡκούσατέ τὴν οἰκονομίαν
 τῆς χάριτος τοῦ Θεοῦ τῆς δο-
 3 θείσης μοι εἰς ὑμᾶς, ὅτι κατὰ
 ἀποκαλύψιν ἐγνωρίσεν μοι τὸ
 μυστήριον, καθὼς προεγράψα
 4 ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀ-
 ναγινώσκοντες νοῦσαι τὴν συ-
 νῆσιν μου ἐν τῷ μυστηρίῳ τοῦ
 5 Χριστοῦ, ὃ ἕτεροις γενεαῖς οὐκ
 ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀν-
 θρώπων, ὡς νῦν ἀπεκαλύφθη
 τοῖς ἁγίοις ἀποστόλοις αὐτοῦ
 καὶ προφήταις ἐν πνεύματι.
 6 “ εἶναι τὰ ἔθνη συγκλήρο-
 “ νομα, καὶ συσσωμα, καὶ
 “ συμμετοχα τῆς ἐπαγγελίας
 “ αὐτοῦ ἐν τῷ Χριστῷ, διὰ
 7 “ τοῦ ευαγγελίου,” οὗ ἐγε-
 νομην διάκονος κατὰ τὴν δω-
 ρεάν τῆς χάριτος τοῦ Θεοῦ
 τὴν δοθείσαν μοι κατὰ τὴν ἐν-
 νεργείαν τῆς δυνάμεως αὐτοῦ :
 8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάν-
 των

ers, but fellow-citizens with
 the saints, and domesticks of
 God's family, being built up- 20
 on the foundation laid by the
 apostles and prophets, whereof
 Jesus Christ himself is the
 main stone of the angle : on 21
 which the whole structure rises
 with symmetry into a temple,
 consecrated by the Lord : who 22
 by his spirit has likewise made
 you a part of this divine
 mansion.

This it is that makes me 1
 Paul a prisoner for Jesus Christ
 upon your account, O Gentiles ;
 if so be you have heard of the 2
 charge, which God has graci-
 ously dispens'd to me for you
 Gentiles ; having revealed to me 3
 * the secret, I now mention'd
 in short, by the reading where- 4
 of you may perceive how far
 I am let into the secret of
 Christ. which preceeding was 5
 not discover'd to men, as now
 it is to his holy apostles and
 prophets by the spirit ; to
 wit, “ that the Gentiles should 6
 “ be heirs as well as the Jews,
 “ make one body together, and
 “ partake of the divine pro-
 “ mise in Christ by the gos-
 “ pel.” of this I was made 7
 a minister, according to the
 gracious gift God bestowed on
 me, by the effectual operation
 of his influence : upon me, who 8
 am the meanest of all chri-
 stians,

* See Rom. xvi. 25. Ephes. i. 9, 11, 13, &c.

των των ἁγίων ἐδόθη ἡ χάρις
αὐτῇ, ἐν τοῖς ἔθνεσιν εὐαγγελί-
σασθαι τὸν ἀνεξίχνιαστον
9 πλοῦτον τοῦ Χριστοῦ, καὶ φω-
τίσαι πάντας τὰς ἡ οικονομία
τοῦ μυστηρίου τοῦ ἀποκε-
κρυμμένου ἀπὸ των αἰώνων
ἐν τῷ Θεῷ, τῷ τὰ πάντα
10 κτίσαντι. ἵνα γνωρισθῇ (νυν)
ταῖς ἀρχαῖς καὶ ταῖς ἐξου-
σιαῖς ἐν τοῖς ἐπουρανίοις, διὰ
τῆς ἐκκλησίας, ἡ πολυποικι-
11 λος σοφία τοῦ Θεοῦ, κατὰ
προθεσίαν των αἰώνων, ἣν ἐ-
ποίησεν ἐν Χριστῷ Ἰησοῦ τῷ
12 Κυρίῳ ἡμῶν, ἐν ᾧ ἐχομεν τὴν
παρρησίαν καὶ τὴν προσαρ-
γνὴν ἐν πεποιθήσει, διὰ τῆς
πίστεως αὐτοῦ.

13 Διὸ αἰλούμαι μὴ ἐκκακεῖν
ἐν ταῖς θλίψεσι μου ὑπὲρ ὑ-
μῶν, ἥτις ἐστὶ δόξα ὑμῶν.
14 τοῦτου χάριν καμπύλω τὰ γο-
ναῖά μου πρὸς τὸν πατέρα
(τοῦ Κυρίου ἡμῶν Ἰησοῦ
15 Χριστοῦ) ἐξ οὗ πᾶσα πατρία
ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομα-
16 ζῆται: ἵνα δώῃ ὑμῖν κατὰ τὸν
πλοῦτον τῆς δόξης αὐτοῦ, δι-
ναμίει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ, εἰς τὸν ἐσω
17 ἄνθρωπον: καλοῦνται τὸν
Χριστὸν διὰ τῆς πίστεως ἐν
ταῖς καρδίαις ὑμῶν.
18 Ἐν ἀγάπῃ ἐρριζωμένοι καὶ
τεθεμελιωμένοι, ἵνα ἐξισχυ-
σῇτε

stians, is this favour bestowed,
that I should proclaim to the
Gentiles the undiscoverable
advantages by Christ; and 9
display to all the world that
mysterious dispensation, which
from all past ages has been
conceal'd in the secret pur-
pose of God, who created all
things: that the manifold 10
wisdom of God, in ordering
his heavenly kingdom, might
by his church be now made
known, to princes and magi-
strates, in pursuance of that 11
dispensation which he made
to former ages by Christ Je-
sus our Lord: by whom we 12
have freedom of access to
God, with confidence, by faith
in him.

Wherefore I desire that 13
you be not dejected at the
tribulations I am under for
your sake, which are matter
of glory to you. for this cause 14
I bow my knees unto the fa-
ther of our Lord Jesus Christ,
from whom the whole* fami- 15
ly in heaven and earth are
denominated his children: that 16
by his immense power he
would strengthen the faculties
of your minds by his spirit: so 17
that your souls may be pos-
sess'd with faith in Christ.

Be ye rooted and grounded 18
in social virtue, that you
may

* The Jews still'd the ANGELS, the upper house, or, family of God:
and MEN, the lower house. See the note at the end of this epistle.

σῆς καταλαβεσθαι συν πασι
τοῖς ἁγίοις, τί το πλάτος,
καὶ μήκος, καὶ ὕψος, καὶ βά-
19 θος, γινῶναι τε τὴν ὑπερβαλ-
λουσάν τῆς γνώσεως ἀγάπην
τοῦ Χριστοῦ, ἵνα πληρωθῇ
εἰς πάν το πληρῶμα τοῦ
Θεοῦ.

20 Τῷ δὲ δυναμένῳ πάντα
ποιῆσαι ὑπὲρ ἐκ περισσοῦν
αἰτοῦμεθα ἢ νοοῦμεν, κατὰ
τὴν δύναμιν τὴν ἐνεργουμένην
21 ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ
ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰη-
σοῦ, εἰς πάσας τὰς γενεὰς τοῦ
αἰῶνος τῶν αἰῶνων. ἀμήν.

1 Παρακαλῶ οὖν ὑμᾶς ἐγώ
ὁ δεσμιός ἐν Κυρίῳ, ἀξίως
περιπαῖνσαι τῆς κλησεως ἧς
2 ἐκληθῆτε : μετὰ πάσης ταπει-
νοφροσύνης καὶ πραότητος, με-
τὰ μακροθυμίας, ἀνεχομένοι
3 ἀλλήλων ἐν ἀγάπῃ, σπουδα-
ζούτες τηρεῖν τὴν ἐνωσίν τῆς
πνευματικῆς ἐν τῷ συνδέσμῳ
τῆς εἰρήνης.

4 Ἐν σῶμα καὶ ἐν πνεύματι,
καθὼς καὶ ἐκληθῆτε ἐν μιᾷ
ἐλπίδι τῆς κλησεως ὑμῶν.
5 εἰς Κύριον, μιᾷ πίστει, ἐν
6 βαπτισμῷ, εἰς Θεόν καὶ πα-
τέρα πάντων, ὁ ἐπὶ πάντων,
καὶ διὰ πάντων, καὶ ἐν πα-
7 σιν. ἐν δὲ ἑκάστῳ ἡμῶν ἐ-
δόθη ἡ χάρις κατὰ τὸ μέτρον
8 τῆς δωρεᾶς τοῦ Χριστοῦ. διό
λέγει, “ ἀναβὰς εἰς ὕψος,
“ ἡχησάμενος αἰχμαλω-
“ σίαν,

may be able to comprehend
with all saints, what is the
breadth, and length, and depth,
and height of this mystery :
and be sensible of his exceed- 19
ing love, in giving you the
knowledge of Christ, that you
may be filled with all the sup-
plies of divine bounty.

Now unto him that is able 20
to do infinitely above what
we ask or comprehend, by his
power operating in us, unto 21
him be glory in the church,
even by Christ Jesus, thro’
all the successions of future a-
ges. amen.

I therefore the prisoner for 1
the Lord, beseech you to live
suitably to the offers that have
been made to you : with all hu- 2
mility, meekness, and patience,
bearing with one another in
love, endeavouring to preserve 3
the spiritual union by your af-
fectionate attachment to one
another.

Being onebody, acted by one 4
spirit, since you all have but
one expectation in view ; there 5
is but one Lord, one faith, one
baptism, one God and father 6
of all, who is above all, and
througħ all, and in all. but 7
to every one of us a different
charge is given, according to
the distribution which Christ
has made ; wherefore ’tis said, 8
“ * when he ascended up on
“ high,

“ σιαν, ἔδωκε δόματα τοῖς
9 “ ἀνθρώποις.” τὸ δέ, ἀνε-
βη, τί ἐστὶν εἰ μὴ ὅτι καὶ
κατέβη εἰς τὰ κατωτέρα τῆς
10 γῆς? ὁ κατὰβας, αὐτὸς ἐστὶ
καὶ ὁ ἀναβάς ὑπεράνω παν-
τῶν τῶν οὐρανῶν, ἵνα πλη-
ρωσῇ τὰ πάντα.

11 Καὶ αὐτὸς ἔδωκε, τοὺς μὲν,
ἀποστόλους: τοὺς δέ, προ-
φήτας: τοὺς δέ, εὐαγγελιστάς:
τοὺς δέ, ποιμένας καὶ διδάσ-
12 καλούς: πρὸς τοὺς καθάρτισ-
μον τῶν ἁγίων, εἰς ἔργον δια-
κονίας, εἰς οἰκοδομὴν τοῦ σω-
13 ματός τοῦ Χριστοῦ, μέχρι κα-
τανύξωμεν οἱ πάντες εἰς τὴν
ἐνότητά τῆς πίστεως, καὶ τῆς
ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θε-
ου, εἰς ἀνδρὰ τέλειον, εἰς με-
τρον ἡλικίας τοῦ πληρώμα-
14 τος τοῦ Χριστοῦ: ἵνα μὴ κέ-
ωμεν νηπιοί, κλυδωνιζόμενοι
καὶ περιφερόμενοι παντὶ ἀνε-
μῷ τῆς διδασκαλίας, ἐν τῇ
κυβείᾳ τῶν ἀνθρώπων, ἐν
πανουργίᾳ πρὸς τὴν μεθοδεῖαν
15 τῆς πλάνης: ἀληθευοῦντες δὲ ἐν
ἀγάπῃ, αὐξήσωμεν εἰς αὐτοῦ
τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,
16 ὁ Χριστός: ἐξ οὗ πάν το σω-
μα συναρμολογουμένον καὶ
συμβιβάζομενον δια πάσης
ἀφῆς τῆς ἐπιχορηγίας (κατ’
ἐνεργεῖαν) ἐν μέτρῳ ἑνὸς ἑκάσ-
του μέρους τὴν αὐξήσιν τοῦ
σωματός ποιεῖται, εἰς οἰκοδο-
μὴν ἑαυτοῦ ἐν ἀγάπῃ.

“ high, he made a number of
“ captives, and gave gifts to
“ men.” now his having as- 9
cended, what does it mean, but
that he had descended into the
lower parts of the earth? he 10
that descended, is the same too
that ascended far above all
heavens, to perfect all things.

It is he then that made some, 11
apostles: some, prophets: some,
evangelists: and others, pas-
tors, and teachers: thus fitly 12
qualifying his servants for
their respective offices, in order
to build up the body of Christ:
till being united in a perfect 13
belief, and acknowledgment of
the son of God, we grow up to
that full state of maturity re-
quired by Christ: that we 14
should be no longer children,
fluctuating, and carried about
with every empty doctrine,
by men vers’d in sleight and
the crafty arts of deceit: but 15
being sincere in mutual love,
may be entirely united to
Christ, who is the head:
from which the whole body 16
fitly framed, and compacted
by the entire adherence and
contribution of every part per-
forming its respective func-
tion, increases and improves
itself by the mutual concern
of the parts.

17 Τουτο ουν λεγω και μαρ-
 τυρομαι εν Κυριω, μηκει υ-
 μας περιπατειν, καθως και τα
 εθνη περιπατει, εν ματαιοτητι
 18 του νοου αυτων, εσκοτισμενοι
 τη διανοια, οντες απηλλορι-
 ωμενοι της ζωης του Θεου,
 δια την αγνοιαν την ουσαν
 εν αυτοις, δια την πωρωσιν
 19 της καρδιας αυτων, αιτινες α-
 πληγηκοις εαυτους παρεδω-
 καν τη ασελγεια, εις εργα-
 σιαν ακαθαρσιας πασης εν
 20 πλεονεξια. υμεις δε ουκ ου-
 21 τως εμαθητε τον Χριστον, ειγε
 αυτον ηκουσατε, και εν αυτω
 εδιδαχθητε, καθως εστιν αλη-
 22 θεια εν τω Ιησου : αποθεσθαι
 υμας καλα την προτεραν α-
 νασιτροφην, τον παλαιον αν-
 θρωπον, τον φθειρομενον καλα
 τας επιθυμιας της απαιης :
 23 ανανεουσθαι δε τω πνευματι
 24 του νοου υμων, και ενδυσασ-
 θαι τον καινον ανθρωπον, τον
 καλα Θεον κτισθεντα εν δικαιο-
 συνη και οσιοτητι της αληθειας.
 25 Διο αποθεμενοι το ψευδος,
 λαλειτε αληθειαν εκαστος μελα
 του πλησιον αυτου, οτι εσ-
 26 μεν αλληλων μελη. οργι-
 ζεσθε, και μη αμαρτανετε, "ο
 " υλος μη επιδυειω επι τω
 27 " παροργισμω υμων," μητε
 28 διδοτε τοπον τω διαβολω. ο
 κλεπτων μηκει κλεπειω, μαλ-
 λον δε κοπιατω, εργαζομενος
 το αγαθον ταις χερσιν, ινα
 εχη μελαδιδουαι τω χρειαν ε-

χοητι.

This I say therefore, and 17
conjure you by the Lord not to
live for the future as other
Gentiles do, in the vanity of
their minds, which are 0-18
verspread with darknefs, and
averse to a religious life, thro'
their innate ignorance and
obduracy : who without re- 19
morse, have abandon'd them-
selves to brutality, in grati-
fying every lewd unnatural
passion. but you have learned 20
other things from Christ, if 21
you have heard of him, and
have been taught the truth
as he preach'd it : to quit 22
the vicious habits of your
former conversation, corrup-
ted by deceitful passions : and 23
to be renewed in your mind,
by living like men formed a- 24
new, after the image of
God, in justice, sanctity, and
truth.

Wherefore leave off the 25
practice of lying, and let every
man speak truth to his neigh-
bour: for we are all members
of one society. are you angry? 26
have a care you don't sin. "let
" not the sun go down upon
" your wrath," lest the devil 27
take hold of the opportunity. let 28
him that stole, steal no more :
but rather let him labour, to
encrease his fortune with his
own hands, that he may have
 1 where-

29 κοῖτι. πᾶς λόγος σαπρὸς ἐκ
τοῦ στόματος ὑμῶν μὴ ἐκπο-
ρευεσθῶ, ἀλλ' εἰς ἀγαθὸς
πρὸς οἰκοδομὴν τῆς χρείας,
ἵνα δῶ χάριν τοῖς ἀκούουσιν.

30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-
γισθῆτε εἰς ἡμέραν ἀπολυτρω-

31 σεως. πᾶσα πικρία, καὶ
θυμὸς, καὶ ὀργή, καὶ κραυγὴ,
καὶ βλασφημία ἀρθῆτω ἀφ'

32 ὑμῶν, σὺν πάσῃ κακίᾳ· γι-
νεσθε δὲ εἰς ἀλλήλους χρηστοί,
εὐσπλαγχνοί, χαρίζομενοι ἑ-
αυτοῖς, καθὼς καὶ ὁ Θεὸς (ἐν
Χριστῷ) ἐχαρίσατο ὑμῖν.

1 Γίνεσθε οὖν μιμηταὶ τοῦ
Θεοῦ, ὡς τέκνα ἀγαπῆτα,

2 καὶ περιπατεῖτε ἐν ἀγάπῃ,
καθὼς καὶ ὁ Χριστὸς ἡγάπη-
σεν ἡμᾶς, καὶ παρέδωκεν ἑ-
αυτὸν ὑπὲρ ἡμῶν προσφοράν
καὶ θυσίαν τῷ Θεῷ, εἰς ὁσ-
μὴν εὐωδίας.

3 Πορνεία δὲ καὶ πᾶσα ἀ-
καθαρσία ἢ πλεονεξία μὴδὲ
ὀνομαζέσθω ἐν ὑμῖν, καθὼς

4 πρέπει ἁγίοις, ἢ αἰσχρολήτης, ἢ
μωρολογίας, ἢ εὐβλαπείας, τὰ
οὐκ ἀνηκούσια, ἀλλὰ μαλλόν

5 εὐχαριστία. τοῦτο γὰρ ἐστὶ
γνωσκόντες, ὅτι πᾶς πόρνος,
ἢ ἀκαθάρτος, ἢ πλεονεκτής, ὁ
ἐστίν, εἰδωλολάτρης, οὐκ ἐχει
κληρονομίαν ἐν τῇ βασιλείᾳ

6 τοῦ Χριστοῦ καὶ Θεοῦ. μὴ-
δεῖς ὑμᾶς ἀπατάλῃ κενοῖς λό-
γοις, διὰ ταῦτα γὰρ ἐρχεται

wherewithal to relieve the
need: let no obscene language 29
defile your mouth, use only such
as tends to edification, that it
may be beneficial to the hear-
ers. grieve not the holy spirit 30
of God, by whom you are
sealed against the day of deli-
verance: banish all resent- 31
ment and indignation, anger,
vehemence, detraction, and ev-
erything like malice. be mu- 32
tually kind; tender-hearted,
forgiving one another, even
as God for Christ's sake hath
forgiven you.

Be ye therefore imitators of 1
God, as his dear children;
live together in love, for 2
Christ loved us, and for
us gave himself an offering
and a sacrifice acceptable
to God.

But fornication, and all im- 3
purity, or inordinate desire,
let it not be approved by you, as
being unworthy of christians:
neither ribaldry, nor buffoon- 4
ry, which they call pleasantry,
but is indecent: be you rather
exercised in social virtue. for 5
this you know, that no licen-
tious or dissolute person, no
lewd libertine, that is, an i-
dolater, hath any part in the
kingdom of Christ, and of 6
God. let no man mislead you by
vain reasonings: for it is for
these

ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς
 7 υἱοὺς τῆς ἀπειθείας, μὴ οὖν
 8 γίνεσθε συμμέτοχοι αὐτῶν. ἡ-
 τε γὰρ ποτε σκοῖος, νῦν δὲ
 φῶς ἐν Κυρίῳ, ὡς τέκνα φω-
 9 τὸς περιπατεῖτε : ὁ γὰρ καρ-
 πὸς τοῦ πνεύματος ἐν πάσῃ
 ἀγαθῶσυνῃ καὶ δικαιοσυνῇ
 10 καὶ ἀληθείᾳ : δοκιμάζοντες τί
 ἐστὶν εὐαρεστον * τῷ Κυρίῳ.
 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἐρ-
 γοῖς τοῖς ἀκαρποῖς τοῦ σκο-
 τούς, μάλλον δὲ καὶ ἐλεγ-
 12 χεῖτε. τὰ γὰρ κρυφῇ γινόμενα
 ὑπ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ
 13 λεγέιν. τὰ δὲ πάντα ἐλεγ-
 χόμενα, ὑπὸ τοῦ φωτός φα-
 νεροῦνται, παν γὰρ τὸ φανε-
 14 ρούμενον, φῶς ἐστὶ. διὸ λε-
 γει, “ * ἐγείραι ὁ καθυδύων,
 καὶ ἀναστὰ ἐκ τῶν νεκρῶν,
 “ καὶ ἐπιφανῶσιν σοὶ ὁ Χρισ-
 “ τός.”
 15 Βλέπετε οὖν πῶς ἀκριβῶς
 περιπατεῖτε, μὴ ὡς ἄσοφοι,
 16 ἀλλ' ὡς σοφοί, ἐξαγοράζο-
 μενοι τὸν καιρὸν, ὅτι αἱ ἡμέ-
 17 ραι πονηραὶ εἰσι. διὰ τοῦτο
 μὴ γίνεσθε ἀφρονεῖς, ἀλλὰ
 συνιέντες τί τὸ θέλημα τοῦ
 18 Κυρίου. καὶ μὴ μεθύσκεσθε
 οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ
 πληροῦσθε ἐν πνεύματι,
 19 λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ
 ὕμνοις, καὶ ᾠδαῖς πνευματι-
 καῖς, ἀδούλεις καὶ ψαλλούσας
 ἐν τῇ καρδίᾳ ὕμνον τῷ Κυρίῳ,
 ΕΥ-

these vices, that the wrath of
 God lights upon the incred-
 7 lous. don't you therefore be con-
 cern'd with them. you were 8
 heretofore altogether in the
 dark, but now being enlighten'd
 by the Lord, behave as chil-
 dren of light : for the natural 9
 effect of light, is universal be-
 nevolence, justice, and truth :
 consider what is acceptable to 10
 the Lord ; and be not accom- 11
 plices in the fruitless practices
 of vice ; on the contrary, con-
 demn them. for it is a shame e- 12
 vent to mention what they prac-
 tise in secret. but whatever is 13
 unjustifiable will be brought to
 light : and that will show them
 to be unjustifiable. wherefore 14
 'tis said, “ * awake thou that
 “ sleepest, arise from the dead,
 “ and Christ shall give thee
 “ light.”

See then that you behave 15
 circumspectly, and not as fools,
 but as wise, weighing the cir- 16
 cumstances of the season, be-
 cause the times are dangerous.
 wherefore be not imprudent, 17
 but consider what is agreeable
 to the divine will. do not drink 18
 to excess, for that tends to dis-
 soluteness, but be regal'd with
 spiritual entertainments : ex- 19
 pressing yourselves in psalms,
 in hymns, and spiritual songs ;
 and let your hearts beat the
 time,

20 ευχαριστοῦντες πάντοτε ὑπὲρ
 πάντων, “ ἐν ὀνομαίῳ τοῦ Κυ-
 ρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 “ τῷ Θεῷ καὶ πατρί.”

time, in concerts of praises to
 the Lord, and this the burthen 20
 of the song, “ thanks be to
 “ God, even the father, for
 “ his son Jesus Christ our
 “ Lord.”

21 Ὑποτασσομενοι ἀλλήλοις
 22 ἐν φόβῳ Χριστοῦ. αἱ γυναί-
 κες, τοῖς ἰδίοις ἀνδράσιν
 * ὑποτάσσεσθε, ὡς τῷ Κυ-
 23 ρίῳ : ὅτι ὁ αὐτὸς ἐστὶ κεφαλὴ
 τῆς ἐκκλησίας, ὡς καὶ ὁ Χρισ-
 τὸς κεφαλὴ τῆς ἐκκλησίας,
 καὶ αὐτὸς σωτὴρ τοῦ σώμα-
 24 τος. ἀλλ’ ὡς περ ἡ ἐκκλη-
 σία ὑποτάσσεται τῷ Χριστῷ,
 οὕτως καὶ αἱ γυναῖκες τοῖς ἰ-
 δίοις ἀνδράσιν ἐν παντί.

Be mutually obsequious with 21
 christian respect. let married 22
 women be * submissive to their
 husbands, out of regard to the
 Lord. for the husband pre- 23
 sides over his wife, as Christ
 presides over the church : and
 he it is that preserves the
 whole body. as the church then 24
 is subordinate to Christ, so let
 women be to their husbands
 upon all † occasions.

25 Οἱ ἄνδρες ἀγαπάτε τας γυ-
 ναίκας ἑαυτῶν, καθὼς καὶ ὁ
 Χριστὸς ἠγάπησεν τὴν ἐκκλη-
 σίαν, καὶ ἑαυτὸν παρέδωκεν
 26 ὑπὲρ αὐτῆς : ἵνα αὐτὴν ἁγια-
 σῇ, καθάρισας τῷ λουτρῷ
 27 τοῦ ὕδατος ἐν ῥήματι, ἵνα πα-
 ραστήσῃ αὐτὴν ἑαυτῷ ἐνδοξόν,
 τὴν ἐκκλησίαν μὴ ἐχούσαν
 σπιλον, ἢ ῥυτίδα, ἢ τι τῶν
 τοιούτων, ἀλλ’ ἵνα ἡ ἁγία
 28 καὶ ἀμώμος. οὕτως οφείλου-
 σιν οἱ ἄνδρες ἀγαπᾶν τας ἑ-
 αυτῶν γυναίκας, ὡς τὰ ἑαυτῶν
 σω-

You husband, love your 25
 spouse, even as Christ loved the
 church, and laid down his life
 for her : to sanctify and puri- 26
 fy her by the ablution of
 his word, that he himself 27
 might make her appear illus-
 trious to his own eye, a church
 without spot, or any thing
 like a defect ; so as to be holy
 and irreprehensible. in like 28
 manner ought men to love
 their wives, as their own bo-
 dies :

* St. Jerom in his commentary upon the place, says, the words *be submissive*, is an interpolation, *ὑποτάσσεσθε* not being in any of the Greek manuscripts. but Dr. Mills says, *subdita sint* is found to be the reading of the Latin of two old MSS. of Clermont and St. Germain, which he thinks were writ before St. Jerom's time.

† Clemens Alexand. says, *παντα μὲν τῷ ἀνδρὶ πειθεμένη* — *τὴν δὲ αἰετὴν τε καὶ σοφίαν διαφέρειν νομίζειται*. she should be obsequious to her husband in every thing consistent with virtue, and good sense.

σωμαῖα. “ὁ ἀγαπῶν τὴν
 “ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀ-
 29 “γαπᾷ.” οὐδεὶς γὰρ ποτε
 τὴν ἑαυτοῦ σάρκα ἐμισήσεν,
 ἀλλ’ ἐκτρέφει καὶ θάλπει αὐ-
 τήν, καθὼς καὶ ὁ Χριστὸς
 30 τὴν ἐκκλησίαν, ὅτι μέλη ἐσ-
 μεν τοῦ σώματος αὐτοῦ (ἐκ
 τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν
 31 ὀστέων αὐτοῦ.) “αὐτὴ τοῦ-
 “τοῦ καταλείψει ἄνθρωπος
 “τὸν πατέρα αὐτοῦ καὶ τὴν
 “μητέρα, καὶ προσκολλη-
 “θήσεται πρὸς τὴν γυναῖκα
 “αὐτοῦ, καὶ ἐσονται οἱ δύο
 32 “εἰς σάρκα μίαν.” τὸ μυσ-
 τήριον τοῦτο μέγα ἐστίν, ἐγὼ
 δὲ λέγω εἰς Χριστὸν, καὶ εἰς
 33 τὴν ἐκκλησίαν. πλὴν καὶ ὑ-
 μεῖς οἱ καθ’ ἓνα, ἕκαστος τὴν
 ἑαυτοῦ γυναῖκα ὡς ἑαυτὸν ἀγα-
 πῶ ὡς ἑαυτὸν, ἣ δὲ ἑστὶ ἵνα
 φοβῆται τὸν ἄνδρα.

1 Τα τέκνα ὑπακούετε τοῖς
 γονευσιν ὑμῶν ἐν Κυρίῳ, τοῦ-
 2 το γὰρ ἐστὶ δίκαιον. “τίμα
 “τὸν πατέρα σου, καὶ τὴν
 “μητέρα,” ἥτις ἐστὶν ἐντολὴ
 3 πρώτη ἐν ἐπαγγελίᾳ, “ἵνα
 “εὖ σοι γένηται, καὶ ἐσὶ
 “μακροχρόνιος ἐπὶ τῆς γῆς.”
 4 καὶ οἱ πατέρες μὴ παροργίζετε
 τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέ-
 φετε αὐτὰ ἐν παιδείᾳ καὶ νο-
 θησίᾳ Κυρίου.
 5 Οἱ δούλοι ὑπακούετε τοῖς
 κυρίοις κατὰ σάρκα, μέλα φο-
 βου καὶ τρόμου, ἐν ἀπλοῇ
 τῆς καρδίας ὑμῶν, ὡς τῷ
 6 Χριστῷ, μὴ κατ’ ὀφθαλμο-
 δουλείαν

dies: “he that loves his
 “wife, loveth himself.” no 29
 man was ever yet averse to
 his own flesh; but nourisheth
 and cherisheth it, as the
 Lord doth the church: of 30
 which we are the several
 parts constituting his body.
 the scripture says, “for this 31
 “cause shall a man leave
 “his father and mother,
 “and shall be united to his
 “wife, and they two shall
 “be as one.” these words 32
 contain a very mystical sense,
 I mean in reference to Christ
 and the church. wherefore 33
 let every one of you without
 exception, love his wife even
 as himself; and let the wife
 respect her husband.

Children, obey your chri- 1
 stian parents: for this is the
 law. the first commandment 2
 with a promise annexed, is,
 “honour thy father and mo-
 “ther, that it may be well 3
 “with thee, and thou mayst
 “be long-lived on the earth.”
 and you fathers don’t exasper- 4
 ate your children: but in-
 struct them in the discipline
 and institution of the Lord.

Servants, be obedient to 5
 your legal masters, with aw-
 ful reverence and sincerity of
 heart, as unto Christ: not 6
 doing your work meerly out of
 re-

- δουλειαν ὡς ἀνθρώποι παρ' ἑσέως, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς· μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ὅταν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος· καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀμιεῖς τὴν ἀπειλὴν, εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψία οὐκ ἐστὶ παρ' αὐτοῦ.
- 10 Το λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.
- 11 ἐνδυσάσθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ διαβόλου. ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σὰρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτοῦς τοῦτου, πρὸς τὰ πνευματικά τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δύνηθῃτε ἀνίστηναι ἐν τῇ ἡμέρᾳ τῇ πονηρίας, καὶ ἀπάντα κατέρρασαι.
- 14 μένοι (στήναι.) στήτε περικυλισάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑποδήσαντες τοὺς ποδᾶς ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς

regard to their presence or their pleasure, but as the servants of Christ, in hearty obedience to the will of God: serve them with affection, as if it was to the Lord, and not to men: considering that whatever good any man doth, he shall be rewarded for it by the Lord, whether he be a slave or free. and you masters have a just regard to them, by softening your authority: knowing that both their and your master is in heaven, where there is no respect of persons with him.

Finally, my brethren, place your strength in the transcendent power of the Lord. put on the set of divine armour, that ye may be able to stand against the wiles of the devil. for our conflict is not barely with men, but with principalities, with potentates, with the princes of darkness, with wicked aerial spirits. wherefore invest yourselves with the set of divine armour, that ye may be able to withstand in the difficult day, and having overcome all to maintain your ground. stand firm, the belt of truth round your waist, let justice invest you like mail: wing your feet with the gospel of peace:

16 βείρνης, ἐπὶ πᾶσιν ἀναλα-
βούλης τὸν θυρεὸν τῆς πίστεως,
ἐν ᾧ δύνησεσθε πᾶν τὰ βε-
λῆ τοῦ πονηροῦ τὰ πεπυρω-
17 μενὰ σβεδαί. καὶ τὴν περι-
κεφαλαιαν τοῦ σωτηρίου δε-
ξασθε, καὶ τὴν μαχαίραν
τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα
Θεοῦ.

18 Διὰ πάσης προσευχῆς καὶ
δεδουλωμένως προσευχομένοι ἐν
πάντῃ καιρῷ ἐν πνεύματι, καὶ
εἰς αὐτὸ (τοῦτο) ἀγρυπνοῦντες
ἐν πάσῃ προσκαρτέρησιν καὶ
δεήσει περὶ πάντων τῶν ἁ-
19 γίων, καὶ ὑπὲρ ἐμοῦ, ἵνα μοι
δοθῇ λόγος ἐν ἀνοίξει τοῦ στό-
ματος μου ἐν παρρησίᾳ, γνω-
ρίσαι τὸ μυστήριον τοῦ ευαγ-
20 γελίου: ὑπὲρ οὗ πρεσβεύω ἐν
ἀλυσει, ἵνα ἐν αὐτῷ παρρη-
σιασώμαι, ὡς δεῖ με λαλῆσαι.

21 Ἴνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ
κατ' ἐμὲ, τί πράσσω, ὑμῖν
γνωρίσει Τυχικός ὁ ἀγαπῆλος
ἀδελφός, καὶ πιστός διακόνος
22 ἐν Κυρίῳ: ὃν ἐπέμψα πρὸς
ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνω-
τε τὰ περὶ ἡμῶν, καὶ παρα-
καλεσθῇ τὰς καρδίας ὑμῶν.
23 εἰρήνῃ τοῖς ἀδελφοῖς, καὶ ἀ-
γάπῃ μετὰ πίστεως ἀπὸ Θεοῦ
πατρὸς καὶ Κυρίου Ἰησοῦ
24 Χριστοῦ. ἡ χάρις μετὰ πάν-
των τῶν ἀγαπώνων τὸν Κυ-
ριον ἡμῶν Ἰησοῦν Χριστόν ἐν
ἀφθαρσίᾳ.

A M E N.

cover all with the shield of 16
faith, to repel all the fiery
darts of the adversary: let 17
salvation be your helmet, and
the divine doctrine your spi-
ritual sword.

Pour out your souls un- 18
to God upon all occasions,
watching in prayer with all
perseverance and supplication
for all christians: in particu- 19
lar for me, that I may have
leave to speak without any
restraint, and make known
the mystery of the gospel, for 20
which I am an ambassador,
tho' in chains: that I may
duely represent it to the full.

As to the state of my af- 21
fairs, and health, Tychicus
our dear brother, and faith-
ful minister in the Lord, will
very particularly acquaint
you with them. I have sent 22
him to you on purpose to ac-
quaint you with our concerns,
and to comfort your hearts.
may our brethren have peace, 23
social affection, and faith
from God the father, and the
Lord Jesus Christ. grace be 24
with all those that have love
uncorrupted for our Lord Je-
sus Christ. amen.

Chap. I. 1. *Εν Εφεσῷ.*] St. BASIL says, τοῖς Εφεσίοις ἐπιστάλων, ὡς
 ἡμεῖς ἡμεῖς τῷ κυρίῳ δι' ἐπιστάσεως, ΟΝΤΑΣ αὐτοὺς ἰδιαζούσας ἀνομασίαν
 εἶπεν, τοῖς ἀγίοις ΤΟΙΣ ΟΤΕΙ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ: ὅθεν καὶ
 ἐκ τῶν ἡμῶν παραδεδωκασί, καὶ ἡμῖς ἐν τοῖς παλαιοῖς τῶν ἀντίγραφων εὐρη-
 καμεν. "The Ephesians being in a peculiar manner united to the divine
 " BEING (τῷ κυρίῳ) by their superior knowledge, St. PAUL in his epistle
 " to them, in a peculiar manner styles them, THOSE WHO ARE, saying,
 " to the saints, WHO ARE, and to the faithful in Christ Jesus. for thus
 " tradition has delivered it down to us, and thus we have found it in
 " the antient copies." hence JEROM, in *Comment. ad Ephes.* i. says,
 " the curiosity of some has made them unnecessarily think, from that
 " expression of Moses, *thus shalt thou say to the children of Israel*, NE
 " THAT IS, *has sent me*, that the saints, and faithful in Ephesus, were
 " address'd to with the stile of THOSE WHO ARE. but others think the
 " meaning is no more than if it had been said, *to the saints and faith-*
 " *ful that are at EPHESUS.*" now since the Ephesians are no where
 mention'd thro' the whole epistle, unless at the beginning, and there is
 nothing that peculiarly relates to them; but many things, not at all
 applicable to them, and which plainly enough prove, that those to
 whom it was writ, had never seen his person; Dr. MILLS concludes,
 it was originally inscrib'd to the LAODICEANS; but Tychicus, soon after
 his arrival at *Laodicea*, going to the Ephesians, they chang'd the origi-
 nal so far only as to substitute ΕΦΕΣΩ in the place of Λαοδικείᾳ. Mar-
 cion, who flourish'd anno 130, and liv'd at Sinope, not far from Lao-
 dicea, said the epistle was inscrib'd to the Laodiceans, as it was in his
 copy, which he had no interest to falsify. what if he had some odd
 notions, he was not so visionary, nor so virulent as Tertullian, who
 charges him with altering the title without any proof. how often does
 he exclaim against him for corrupting the scripture, when Marcion's
 readings were either genuine, or the interpolated *scholia* of the very
 orthodox? so Luke vi. 35. Marcion's copy had, " he is kind to the
 " ungrateful and wicked, " *suavis est adversus ingratos & malos.*"
 upon this the witty father cries out, " Euge, Marcion, satis ingeniose
 " detraxisti illi *pluvias & soles*, ne creator videretur." you have artfully
 robb'd God of his rain and his sun-shine, on purpose to strip him of
 his creatorship. a jest founded upon his own copy, which was abun-
 dantly interpolated, as here with, *qui pluit super bonos & malos, &*
solem oriri facit super justos & injustos, which is not to be found in any
 one MSS or version of St. Luke now extant. with the same veracity
 he says Marcion cras'd out of St. Luke's gospel (Ch. iv. 21.) these
 words, " I came not to destroy the law or the prophets, but to fulfil
 them." this was another of Tertullian's *tromperies*: for, as Dr. MILLS
 observes, this passage never was in Luke, unless in a *Tertullianical* co-
 py, or some other of the same *African stamp*: all the MSS, versions
 and editions having the same reading as Marcion's copy. but what
 can we expect from a writer that could intrepidly say, " quis enim ne-
 " gabit DEUM CORPUS esse, etsi DEUS SPIRITUS est?" *Tertullian pag.*
504. ed. N. Rigalt. Tertullian's authority therefore at least in this case
 must go for nothing. most certainly it can be of no weight in compe-
 tition with that of St. Paul, who says in this epistle, *wherefore having*
heard of your faith, Ch. i. 15. *if you have heard of the charge*, &c.

Ch. iii. 2, 4. things which the Ephesians could not be such strangers to, after having heard St. Paul for three years together. Acts xix. xx. 20, 27, 31. besides it appears from Coloss. iv. 16. the apostle writ a letter to the Laodiceans at the same time, when he writ to the Colossians; this inscrib'd to the Ephesians, was carried by the same messenger Tychicus, as that to the Colossians; there is a great conformity between these Epistles; and there is no mention any where made of St. Paul's having writ to the Ephesians; therefore this epistle was originally inscrib'd to the Laodiceans. however it be, *nihil de Titulis interest*, says TERTULLIAN, *cum ad omnes apostolus scripserit, dum ad quosdam*. See Dr. Mills's curious reasoning at large, Prol. 73—79. 809.

Ver. 3. *Χριστῶ ἐν Χριστῶ*, in all the MSS. of Steph. Alexand. Clar. Lat. (and it seems the Gr.) Borner, Gr. Lat. Magdal. Cantab. 3. Lincoln. N. Col. 2. Hunting. 1. Covell. 2. 4. Vulgate, Syriac, Arabic, Chrysostom, Ambrose, Theodoret, Oecumenius, the Scholiast, and the Complutensian edition. Dr. Mills thinks *ἐν* was added by way of illustration. see Prol. 754.

Ver. 9. *Καὶ αὐτὴν εὐδοκίαν αὐτοῦ*] is not render'd in the Syriac. αὐτοῦ is omitted in Clar. Gr. Lat. Germ. Lat. and it seems the Gr. Borner, Gr. Lat. Tertullian.

Ver. 11. *Εὐαγγελισμὸν ἀληθεύμεν* Alexand. Germ. Gr. Lat. Clar. Gr. Lat. Borner, Gr. Lat.

Ver. 18. *Καρδίας*] so all Stephens's MSS. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. M. Sinah. Cantab. 2, 3. Laud. 2. Covell. 2. 4. Magdal. 1. Lincoln. N. Col. 2. Baroc. Roe. 2. Petav. 1, 2, 3. Colbert. 7. Basil. 2. Velef. lect. Seidel. the Editions of Complut. and Colinaeus, and the Vulgate, Syriac, Arabic, Æthiopic, Tertullian, Chrysostom, Ambrose, Jerom, the Scholiast, Athanasius, Theophylact, Euthalius, Marcionis Canon. Lat. Pelagius, Rufinus. *διανοίας* was substituted by way of illustration. see Prol. 748.

Ver. 22. *ὑπὲρ πάντων τῇ ἐκκλησίᾳ*] *ὑπὲρ πάντων τὴν ἐκ.* the Velef. readings. *super omnem ecclesiam* Vulgate, Germ. Lat. Ambrose in text and commentary, the Scholiast under Jerom's name. but Jerom and some Latin MSS. agree with the Greek.

Ch. II. 1. *Ἀμαρτίαις*] *ἀμ. αὐτῶν* Alexand. *ἀμ. ὑμῶν* Steph. s. 8. 12. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Roe. 2. Petav. 3. Lincoln. Colinaeus, Vulgate, Syriac, Æthiopic, Coptic, Ambrose, Jerom, the Scholiast, Calaritan.

Ver. 5. *Χαρίτι*] *ὁ ἐν τῇ χαρίτι* Clar. Gr. Lat. Germ. Gr. Lat. (ὁ ἐν χαρίτι Borner, Gr. Lat.) Velef. lect. the Vulgate, Ambrose, the Scholiast, Chrysostom takes no notice of *χαρίτι* *ἐδὲ σέσωσμεν*.

Ver. 7. *Ἰησοῦ*] is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Æthiopic, Ambrose.

Ver. 8. *Ἡμῶν*] Clar. Gr. Lat. Germ. Gr. Lat. Petav. 3. Chrysostom in text and commentary, and the Vulgate, as appears from the Latin of the Clermont MSS, says Dr. Mills. see Prol. 884.

Ver. 17. *Καὶ τοῖς ἔσθουσιν καὶ εἰρήνην τοῖς ἔσθουσιν* Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Barbarini 1. Colinaeus, Vulgate, Æthiopic, Cyprian, Ambrose, Jerom, and the Scholiast.

Ch. III. 1. *Ἰησοῦ*] is not in Clar. Gr. Lat. Germ. Lat. and Gr. as it seems. Borner, Gr. Lat. Æthiopic, Ambrose.

Ver.

Ver. 5. Εὐσταθίου] without *av* Steph. 1. 8. 1. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Cantab. 2. Laud. 2. M. Sinah. N. Col. 2. Hunting. 1. Baroc. Roc. 2. Petav. 1, 2. Lincol. Covel. 2. 4. Genev. Colbert. 7. Leicest. Basil. 2. Vienna, Lucian, the Complutensian edition, the two first of Erasmus and Rob. Stephens, the Vulgate, Arabic, Æthiopic, Clemens Alexand. Origen, Cyril, Jerom, *the Scholiast*, Ambrose, Chrysostom, Theophylact, Theodoret, Occumenius. see Prol. 634. Ambrose connects *av* *εὐσταθίου* with what follows, saying, "the Gentiles were Coheirs, not with respect to the ceremonies of the Mosaic law, but to the spirit, that is, the evangelical doctrine." and so *the Scholiast* under Jerom's name.

Ver. 9. Οὐνογονία] all Stephens's MSS. Alexand. Clar. Lat. Germ. Lat. Borner, Gr. Lat. Cantab. 2, 3. Magdal. 1. Velef. lect. Basil. 2. Lucian, Lincol. N. Col. 2. Baroc. Roc. 2. Petav. 1, 2, 3. Hunting. 1. Genev. Covel. 2, 3, 4. the Complutensian and other editions, the Vulgate, Syriac, Coptic, Æthiopic, Chrysostom, in text and commentary. Tertullian, Cyril, Jerom, *the Scholiast*, the author of *Dial. contra Marcion*, Theodoret, Theophylact, Occumenius. see Prol. 731.

Ver. 14. Του Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ] is not in the Alexand. Colbert. 7. Æthiopic, Coptic, Jerom, nor in the Greek MSS. in Jerom's time, who in his commentary upon the place, says, this is an interpolation of the Latin Copies, and we should read *to the father*, without that addition, "that the name of God the father may be applied, not to our Lord Jesus Christ, but to all rational creatures." nor does Chrysostom, Ambrose, or Theophylact, take any notice of those words in their commentaries, however they came into the text, but the very ancient MSS. of Clermont, which is thought to be writ before Jerom's time, and as Dr. Mills vehemently suspects, that of St. Germain, because those two MSS. almost universally correspond, as well as the Latin of both, have those words: and the genuine Vulgate version too, as Jerom confesses, and probably the Greek copy from whence that version was made; for which reason the learned Dr. Mills espouses the common reading, and thinks it suits best with the apostle's reasoning.

Ver. 18. Τῷ καὶ βασιλεῖ] so Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Vulgate, Syriac, Æthiopic, Ambrose, *the Scholiast*.

Ver. 20. Περὶ παντὸς] is not in Theodoret. *παντὸς* without *ὑπερ* Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. and the Vulgate.

Ch. IV. 5. Εἰς Κυρίως, μὴ πιδίως, *av* βασιλευμεν. Epiphanius says this was in the epistle to the Laodiceans. see note on Ch. i. 1.

Ver. 6. *Ev παντι*] so the Alexand. Covel. 2. the Coptic, Æthiopic, Ignatius, Pseudo-Ignatius, Eusebius, Nazianzen, Chrysostom, Cyril, Epiphanius, Athanasius, Victorin, Jerom. ἡμῶν Steph. 1. 4. Clar. Lat. Germ. Lat. Borner, Gr. Lat. Lincol. N. Col. Laud. 2. Roc. 2. Basil. 2. Petav. 1. 3. the Complut. ed. Vulgate, Syriac, Arabic, Irenæus, Ambrose, *the Scholiast*. Dr. Mills thinks the ἡμῶν in some, and the *μῶν* in others, are only explanatory additions. see Prol. 299.

Ver. 9. Καὶ ἐν πρώτῳ] *πρώτῳ* is not in the Alexand. Clar. Gr. Lat. Germ. Lat. and Gr. (as Dr. Mills thinks) Borner, Gr. Lat. Petav. 3. Coptic, Irenæus, Occumenius, Ambrose, Jerom, Calaritan.

Ib. *Μεση* is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. the Syriac, Irenæus, Tertullian, Ambrosè, Jerom, Calaritan. it was added by way of explanation. see Prol. 483.

Ver. 17. *Αυτα*] is not in Steph. α. Alexand. Clar. Gr. Lat. Germ. Lat. (and Greek Dr. Mills thinks) Borner. Gr. Lat. Roe 2. Colbert 7. Wechel. al. Colinaeus, the Vulgate, Æthiopic, Clemens Alexand. Ambrosè, Augustin, *the Scholiast*, Calaritan, Gildas, borrowed from Ch. ii. 3.

Ver. 19. *Απηληκός*] *Απηληκός* Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. the Vulgate, Syriac, Arabic, Irenæus in the old Latin version, and in the Greek fragments in Epiphanius, Augustin, Ambrosè, *the Scholiast*, Jerom, (who prefers however *απηληκός*, which he would have rendred *indolentes* or *indolorii*) Gildas, and others. Dr. Mills thinks the Scribe might easily have mistaken TH. for III. see Prol. 481. and Chap. II. 12.

Ver. 28. *Ταις χερσιν*] *Ταις ιδιαις χερσιν* Steph. β. α. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Laud. 2. Barbarini. 1. Roe 2. Leicest. Velef. lect. Syriac, Arabic, Æthiopic, and the Complutensian edition. see 1 Thess. iv. 11.

Ch. V. 5. *Εἶδ' ἑῷ*] Alexand. Clar. Lat. Germ. Lat. Borner Gr. Lat. Baroc. Barbarinj. 3. Covell. 2, 3. Roe 2. Petav. 1, 2. Lincol. Vienn. Colinaeus, the Vulgate, Arabic, Clem. Alexand. Chrysostom, *Text & Com.* Cyprian, Augustin, *the Scholiast*, Oecumenius, Hesychius, Suidas. see Prol. 634.

Ib. *ὁ εἶν.*] Clar. Lat. Germ. Lat. Borner Gr. Lat. 36 Lat. MSS. of *Lovain*, Velef. lect. the Vulgate, Cyprian, Ambrosè, Augustin, *the Scholiast*, and the Latin Commentators. St. Jerom, *quod est idolis serviens* (*ὁ εἶν. εἰδωλάρης*, as it is in some Greek MSS. mentioned by Beza) *fortasse rectius*, says Dr. Mills, *ὁ εἶν* being the same here as *τοῦ εἶν.* the Syrian interpreter read *ἡ εἰδωλάρης*, the Æthiopic, *καὶ εἰδωλάρης*.

Ver. 9. *Φῶς*] Steph. ε. α. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner. Gr. Lat. Barb. 1. Roe 2. Velef. lect. Colinaeus, Vulgate, Coptic, Syriac, Æthiopic, Ambrosè, *Text and Comment.* Jerom, *Text and Comment.* Greg. Thaum. Augustin, Theophylact, Calaritan. it agrees better with the context, says Grotius. *πνεῦμα* was borrow'd from Galat. Ch. V. 22. says Dr. Mills.

Ver. 14. Syncellus says, this is cited from an Apocryphal writing of Jeremiah. the marginal note of Huntington, and of two MSS. in the King's Library at Paris, assert the same; from one of Elias's prophecies, says Epiphanius. others ascribe it to different authors. upon which St. Jerom makes this excellent remark: "when the apostles quote any testimonies from the prophets, and the Old Testament, which we can't find in our copies, we must not therefore immediately have recourse to the fooleries and whimsies of Apocryphal records; but take it for granted, such citations are justly ascribed to the Old Testament: though the apostles consulting the sense more than the words, have express'd themselves in such a manner, as to make it difficult to any, but the studious, to discover from whence they were borrowed."

Ib. *Επιφανεί σοι ὁ Κύριος*] *ἐπιφανεί σοι τοῦ Χριστοῦ*. Clar. Gr. Lat. Germ. Gr. Lat. Ambrosè, Augustin, in *Psal.* 3. (but *lib. Nat. & Grat. illuminabit te*) Nolanus, Chrysostom, (who yet approves the common read-

reading.) Theodoret, but he observes, that *ἐπιφάσκει σοὶ ὁ Χριστός* is found in some copies. Ruffinus, Paulinus, Ruricius, &c. see Prol. 481.

Ver. 17. Κυρίου] Θεοῦ Alexand. Clar. Lat. Germ. Lat. the Vulgate, Syriac, Æthiopic, Jerom, Augustin, *the Scholiast*, Gildas.

Ver. 19. Τῇ καρδίᾳ] ταῖς καρδίαις Alexand. Clar. Germ. Borner Gr. Lat. Roc. 2. Velef. lect.

Ver. 20. Τῷ Θεῷ καὶ πατρὶ] καὶ πατρὶ Θεῷ Clar. Gr. Lat. Germ. Gr. Lat. Θεῷ πατρὶ Syriac, Arabic, Θεῷ without καὶ πατρὶ Æthiopic, τῷ πατρὶ καὶ Θεῷ Borner. Gr. Lat.

Ver. 21. Χριστοῦ.] Steph. 8. 8. 4. Alexand. Laud. 2. Hunting. 1. Covcl. 2. 4. Roc 2. Lincol. N. Col. Petav. 3. Leicest. the Complutensian edition, and Colinæus, the Vulgate, Syriac, Coptic, Æthiopic, Arabic, Chrysostom, Ambrose, Augustin, *the Scholiast*, Χριστοῦ Ἰησοῦ Clar. Gr. Lat. Germ. Gr. Lat. Genev. Ἰησοῦ Χριστοῦ Borner Gr. Lat. Dr. Mills thinks the change was made of Χριστοῦ into Θεοῦ, because Φεσός Χριστοῦ occurs no where else in scripture. see Prol. 635.

Ver. 23. Αὐτός] without καὶ or εἰς. the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Bo. nei Gr. Lat. Barbar. 1. the Vulgate, Clemens Alexand. Jerom. Ambrose, *the Scholiast*.

Ver. 27. Αὐτὸν] Αὐτός. Steph. 8. 12. Alexand. Clar. Gr. Lat. Germ. Lat. (and Dr. Mills thinks *the Gr.*) Roc 2. Covcl. 2. Velef. lect. the Vulgate, Ambrose, Jerom, *the Scholiast*.

Ver. 29. Κυρίως] Χριστός. Steph. 12. Alexand. Germ. Gr. Lat. Clar. Lat. (and Gr. Dr. Mills thinks) Barb. 2. Roc 1. Lincol. Petav. 3. Covcl. 2. Leicest. Colinæus, the Vulgate, Syriac, Æthiopic, Tertullian, Jerom, Ambrose, *the Scholiast*, Augustin, Theodoret, Theophylact, Chrysostom.

Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ] is not in the Alexand. Colbert. 7. Æthiopic, Coptic. Grotius thinks it may be a marginal scholion. Dr. Mills, thinks it borrowed from Gen. ii. 22. Prol. 729.

Ch. VI. 7. Ὡς τῷ Κυρίῳ.] Steph. 8. 8. 1. Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Laud. 2. Covcl. 2, 4. N. Col. 2. Genev. Leicest. Hunting. 1. the Complutensian edition, Vulgate, Syriac, Æthiopic, Chrysostom, Jerom, *the Scholiast*.

Ver. 10. Ἀδελφοὶ μου] is not in Clar. Gr. Lat. Germ. Gr. Lat. Æthiopic, Ambrose, Jerom. ἀδελφοὶ without μου. Alexand. Borner Gr. Lat. Roc 2. the Vulgate, and *Scholiast*.

Ver. 12. Τοῦ αἰῶνος] is not in the Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Colbert. 7. Velef. lect. Vulgate, Syriac, Coptic, Tertullian, Cyprian, Ignatius *Ep. interpol.* Jerom, Ambrose, Augustin, *the Scholiast*, Calaritanus, Pelagius. 'tis, no doubt, a marginal explication of τοῦ αἰῶνος, says Dr. Mills. Prol. 748.

Ver. 13. Καὶ ἐπιστάμενοι.] Alexand. *Perfelli* Vulgate, Borner Lat.

Ver. 14. Οὐν] is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Cyprian.

Ver. 17. Δεῖξάσθαι] is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Ambrose, Calaritanus.

Ver. 18. Τοῦτο] is not in the Alexand. Clar. Germ. Borner, Colbert. 7. Covcl. 2. Colinæus, Vulgate, Ambrose, Jerom, Augustin, Basil, *the Scholiast*, Calaritanus.

Ver. 18. ἀφ' ἑαυτοῦ καὶ πατρί.] Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Syriac, Basil.

Ver. 19. Δοξ.] Alexand. Clar. Germ. Borner, Cantab. 3. Laud. 2. N. Col. 2. Covel. 2, 3. Petav. 1, 2, 3. Lincoln. Roe 2. Colbert. 7. Genev. Leicest. Lucianus, Basil, Chrysostom, Theodoret, Theophylact, the editions of Complutens. and Colingus.

Ver. 21. Παῖς] is not in Clar. *Gr. Lat.* Germ. *Lat.* (*and Gr.*) Borner *Gr. Lat.* the Syriac, Ambrose, nor the Complutensian edition. Dr. Mill's thinks it borrowed from Col. iv. 7.



- συγκαινωνους μου της χαριτος
 8 παντας υμας οντας. μαρτυς
 γαρ μου εστιν ο Θεος, ως επι-
 ποθω παντας υμας εν σπλαγχ-
 9 νοις Ιησου Χριστου. και του-
 το προσευχομαι, ινα η αγα-
 πη υμων ει μαλλον και μαλ-
 λον περισσευη εν επιγνωσει
 10 και παση αισθησει, εκ το
 δοκιμαζειν υμας τα διαφε-
 ροντα, ινα ητε ειλικρινεις και
 απροσκοποι εις ημεραν Χρισ-
 11 του, πεπληρωμενοι καρπων
 δικαιοσυνης των δια Ιησου
 Χριστου, εις δοξαν και επαι-
 νον Θεου.
 12 Γινωσκειν δε υμας βουλο-
 μαι, αδελφοι, οτι τα κατ'
 εμε μαλλον εκ προκοπην του
 13 ευαγγελιου εληλυθεν. ωστε
 τους δεσμους μου φανερους εν
 Χριστω γενεσθαι εν ολω τω
 πραιτωριω, και τοις λοιποις
 14 πασι. και τους πλειονας των
 αδελφων εν Κυριω, πεποιθο-
 τας τοις δεσμοις μου, περισ-
 σωτερως τολμαν αφοβως του
 15 λογον λαλειν. τινες μεν και
 δια φθονον και εριν, τινες δε
 και δι' ευδοκιαν τον Χριστον
 16 κηρυσσουν. οι μεν εξ ερι-
 θειας τον Χριστον καταγγελ-
 λουσιν ουκ αγνως, οιομενοι
 θληψιν επιφερειν τοις δεσμοις
 17 μου: οι δε εξ αγαπης, ειδο-
 τεσ οτι εκ απολογιαν του
 18 ευαγγελιου κειμαι. τι γαρ?

the defence and confirmation
 of the gospel. for God is my 8
 witness, that I love you with
 a christian tenderness. and 9
 the favour I ask of him is
 this, that your kindness to
 me may be crown'd with far-
 ther improvements in know-
 ledge and all prudence; that 10
 being capable to distinguish
 what is best, you may re-
 main stedfastly sincere until
 the day of Christ, abounding 11
 in good works by Jesus Christ,
 to the glory and praise of
 God.

Now I would have you 12
 know, my brethren, that what
 has happen'd to me, has only
 conduc'd to the progress of the
 gospel; so that the whole court 13
 and publick are well appriz'd
 that I am a prisoner upon the
 account of Jesus Christ. even 14
 many of our brethren, encour-
 rag'd by my bonds, preach
 the word with greater free-
 dom and intrepidity. it is 15
 true, there are some who
 preach Christ out of a spirit of
 envy and contention; but o-
 thers do it out of pure affection.
 those preach the gospel of 16
 Christ, not in sincerity, but
 from a principle of contention,
 with a view to inflame the per-
 1
 secution against me: the others 17
 act from affection, as knowing
 that I suffer for having defen-
 ded the gospel. is it not how- 18

πλὴν παντὶ τροπῇ, εἴτε προ-
 φασεῖ, εἴτε ἀληθείᾳ, Χριστὸς
 κατὰ γὰρ οὗτοιοι μοι ἀπο-
 19 βησέτω εἰς σωτηρίαν διὰ τῆς
 ὑμῶν δεσπεύσεως, καὶ ἐπιχορη-
 20 γίας τοῦ πνεύματος Ἰησοῦ
 Χριστοῦ, κατὰ τὴν ἀποκατα-
 δοκίαν καὶ ἐλπίδα μου, ὅτι ἐν
 οὐδενὶ αἰσχυνθήσομαι, ἀλλ'
 ἐν πάσῃ παρήσσια, ὡς παν-
 τὸς, καὶ νῦν μετὰ λυθῆσθαι
 Χριστὸς ἐν τῷ σώματι μου,
 εἴτε διὰ ζωῆς, εἴτε διὰ θανά-
 21 του. ἐμοὶ γὰρ τὸ ζῆν, Χρισ-
 τὸς, καὶ τὸ ἀποθανεῖν, κερ-
 22 δός. εἰ δὲ τὸ ζῆν ἐν σαρκί,
 τοῦτο μοι καρπὸς ἔργου, καὶ
 τί αἰσπύρομαι οὐ γυνώσκω.
 23 συνεχόμαι γὰρ ἐκ τῶν δύο,
 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀ-
 ναλῦσαι, καὶ συν Χριστῷ εἶ-
 ναι, πολλῷ μᾶλλον κρείσσον.
 24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί,
 25 ἀναγκαστικόν δι' ὑμᾶς. καὶ
 τοῦτο πεποιθὼς οἶδα ὅτι μένω
 καὶ συμπαραμένω πᾶσιν ὑ-
 μῖν, εἰς τὴν ὑμῶν προκοπὴν
 26 καὶ χαρὰν τῆς πίστεως, ἵνα
 τὸ καυχῆμα ὑμῶν περισσεύῃ
 ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ
 τῆς εὐφροσύνης παρουσίας παλιν
 27 πρὸς ὑμᾶς. μόνον ἀξίως τοῦ
 εὐαγγελίου τοῦ Χριστοῦ πολυ-
 τεύεσθε, ἵνα εἴτε ἐλθὼν καὶ
 ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκου-
 σῶ τὰ περὶ ὑμῶν, ὅτι σὺν

ever some advantage? since in
 either way, whether it be oc-
 casionally, or professedly, Christ
 is preach'd; which is now, and
 always will be matter of joy to
 me. for I know that this shall 19
 turn to my deliverance, thro'
 your prayers, by the spirit,
 which Jesus Christ will
 supply me with, agreeably to 20
 that expectation and persua-
 sion I have, that I shall not
 labour in vain; but as I al-
 ways have, so I shall still glo-
 rify Christ in my body, whe-
 ther it be by life or by death:
 for if I live, I live to Christ; 21
 and if I die, I gain. whether it 22
 be an advantage to me or not
 still to lead this mortal life,
 what to chuse I cannot tell. I 23
 am doubly press'd between my
 desire to depart, in order to be
 with Christ, which is by far
 the best for me; and my incli- 24
 nation to abide in this life, as
 being more advantageous for
 you: which consideration 25
 persuades me that I shall a-
 bide, and even continue some
 time with you all, to improve
 your advancement in the faith,
 and to promote your joy: that 26
 by my being present with you
 again, I may be the occasion of
 beighning your christian joy.
 only conduct yourselves in, a 27
 manner becoming the gospel of
 Christ, that whether I come to
 see you, or else am absent, I may
 have

κέε εν ἐνὶ πνευμαλί, μιᾷ ψυ-
 χῇ συναθλουήτες τῇ πίστει
 28 τοῦ ευαγγελίου, καὶ μὴ πτυ-
 ρομενοὶ ἐν μηδενὶ ὑπὸ τῶν ἀν-
 τικειμένων, ἥτις αὐτοῖς μὲν
 ἐστὶν ἐνδεΐξις ἀπωλείας, ὑμῶν
 δὲ σωτηρίας, καὶ τοῦτο ἀπο-
 29 Θεοῦ. ὅτι ὑμῶν ἐχαρίσθη τὸ
 ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς
 αὐτὸν πιστεῦειν, ἀλλὰ καὶ τὸ
 30 ὑπὲρ αὐτοῦ πασχεῖν, τὸν ἀν-
 τὸν ἀγῶνα ἐχούτες ὡς οὐκ ἰδεῖτε
 ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

have this account of you, that
 you are steadfastly of the same
 resolution, and unanimously
 contend for the faith of the go-
 spel, without being under any 28
 the least apprehension from
 your adversaries: this will be
 to them a sign of their ruin,
 and to you of salvation, by the
 divine appointment. for it is a 29
 favour bestowed upon you, that
 you not only believe on Christ,
 but suffer also for his sake, be- 30
 ing engag'd in the same conflict,
 in which you saw I was for-
 merly, and bear that I am
 at present engag'd.

1 Εἰ τις οὖν παρακλησικὸς ἐν
 Χριστῷ, εἰ τι παραμυθιον ἀ-
 γάπης, εἰ τις κοινωνία πνευ-
 ματος, εἰ τίνα σπλάγχνα καὶ
 2 οἰκτῖμοι, πληρώσατε μου τὴν
 χαρὰν, ἵνα τὸ αὐτὸ φρονήτε,
 τὴν αὐτὴν ἀγάπην ἐχούτες,
 συμψυχοὶ, τὸ ἐν φρονούν-
 τε.

If then there be any chris- 1
 tian consolation, any chari-
 table relief, any communion
 of the spirit, if any tenderness
 of compassion, compleat my joy, 2
 by pursuing the same view,
 living in mutual love, by be-
 ing unanimous, and cultivat-
 ing that harmony.

3 Μηδὲν κατὰ ἐριθειαν ἢ κε-
 νοδοξίαν, ἀλλὰ τῇ ταπεινο-
 φροσυνῇ ἀλλήλους ἡσυχάζετε
 4 ὑπερεχούτας ἑαυτῶν. μὴ τὰ
 ἑαυτῶν ἑκάστος σκοπεῖτε, ἀλ-
 λά καὶ τὰ ἑτέρων ἑκάστος.
 5 τοῦτο γὰρ φρονεῖσθω ἐν ὑμῶν
 6 ὁ καὶ ἐν Χριστῷ Ἰησοῦ. ὃς ἐν
 μορφῇ Θεοῦ ὑπαρχων, οὐκ
 ἀρπαγμον ᾗψατο τὸ εἶναι
 7 ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκενώ-

Do nothing out of a spirit of 3
 contention, or for vain-glory,
 but modestly look upon others
 as if they were better than
 yourselves. let no man consult 4
 only his private interest, but
 let every man consult likewise 5
 the interest of others. for the
 same temper of mind ought to
 be in you as was in Christ 6
 Jesus: who tho' he was the
 *image of God, did not affect to
 appear with divine majesty,
 but divested himself thereof, by 7
 as-

σε,

σε, μορφήν δούλου λαβών,
 εν ὁμοιωματί ἀνθρώπων γενο-
 8 μένος, καὶ σχηματί ἐυρέθεις ὡς
 ἄνθρωπος, ἐταπεινώσεν ἑαυ-
 τον, γενόμενος ὑπηκούος μέχρι
 9 θανάτου, θανάτου δὲ σταυροῦ.
 διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερυ-
 ψωσε, καὶ ἐχαρίσατο αὐτῷ
 10 ὄνομα τὸ ὑπὲρ πάντων ὀνομα-
 τῶν, ἵνα ἐν τῷ ὀνοματί Ἰησοῦ πάν-
 11 τῶν γων καμψῇ ἐπουρανίων καὶ
 ἐπιγῶν καὶ καταχθονίων, καὶ
 πάντα γλῶσσα ἐξομολογήσε-
 ται ὅτι Κύριος Ἰησοῦς Χρισ-
 τός, εἰς δόξαν Θεοῦ πατρὸς.

12 Ὡστε, ἀγαπήτοι μου, κα-
 θὼς πάντοτε ὑπηκούσατε, μὴ
 ἐν τῇ παρουσίᾳ μου μόνον,
 ἀλλὰ νῦν πολλῶ μαλλον ἐν
 τῇ ἀπουσίᾳ μου, μᾶλλον φοβου
 καὶ τρόμου τὴν ἑαυτῶν σωτη-
 13 ρίαν κατεργάζεσθε· ὁ Θεὸς γάρ
 ἐστίν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ
 θέλειν καὶ τὸ ἐνεργεῖν, ὑπὲρ
 14 τῆς εὐδοκίας. πάντα ποιεῖτε
 χωρὶς γογγυσμῶν καὶ διαλο-
 15 γισμῶν, ἵνα γενήσθε ἀμεμπτοὶ
 καὶ ἀκερατοὶ, τέκνα Θεοῦ ἀ-
 μώμητα ἐν μέσῳ γενεᾶς σκο-
 τίας καὶ διεστραμμένης, ἐν ᾗ
 φαίνεσθε ὡς φωστῆρες ἐν κοσ-
 16 μῳ, λόγον ζωῆς ἐπεχούτες, εἰς
 καυχῆμα ἐμοὶ εἰς ἡμέραν Χρισ-
 τοῦ, ὅτι οὐκ εἰς κενὸν ἐδρά-
 μον, οὐδὲ εἰς κενὸν ἐκοπίασα,

assuming the form of a servant:
 being made in the likeness of
 men, and his whole exterior 8
 showing nothing more than a
 meek man, he abased himself,
 and carried his submission so
 far as to die, even the death of
 the cross. wherefore God has 9
 highly exalted and given him
 a name, which is above every
 name: that at the name of 10
 Jesus both angels and men, the
 living and the dead, should pay
 their adorations, and that eve- 11
 ry nation should confess that
 Jesus Christ is the Lord, to the
 glory of God the father.

Wherefore, my beloved, as 12
 you have always obey'd the
 gospel, not only when I was
 with you, but much more now
 while I am absent, continue
 the work of your own salvation,
 whatever persecutions you ap- 13
 prehend: for it is God that in-
 fluences your desires and en-
 deavours, out of his benevo-
 lence to you. do every thing 14
 without murmuring and dis-
 putes: that you may be with- 15
 out reproach, the inoffensive
 spotless children of God in the
 midst of a depraved and per-
 verse generation (among whom
 you should shine as stars in the
 world, you, who display the 16
 doctrine of eternal life) that in
 the day of Christ I may have
 the satisfaction of not having
 pursued my laborious course in
 vain.

17 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ
 θυσίᾳ καὶ λειτουργίᾳ τῆς πί-
 τεως ὑμῶν, χαίρω καὶ συγ-
 18 χαίρω πᾶσιν ὑμῖν. τὸ δ' αὖ-
 το καὶ ὑμεῖς χαίρετε, καὶ συγ-
 χαίρετε μοι.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰη-
 σου, Τιμοθέου ταχέως πέμ-
 ψαι ὑμῖν, ἵνα κάρω ἐνψυχῶ,
 20 ὅπως τὰ περὶ ὑμῶν. οὐδὲνα
 γὰρ ἔχω ἰσοψυχόν, ὅστις γνη-
 σίως τὰ περὶ ὑμῶν μεριμνη-
 21 σεί. οἱ πάντες γὰρ τὰ ἑαυ-
 τῶν ζητοῦσιν, οὐ τὰ τοῦ
 22 Χριστοῦ Ἰησοῦ. τὴν δὲ δο-
 κίμην αὐτοῦ γινώσκεις, ὅτι ὡς
 πατρὶ τέκνον, συν ἐμοὶ ἐ-
 δουλεύσεν εἰς τὸ εὐαγγέλιον.
 23 τοῦτον μὲν οὖν ἐλπίζω πέμ-
 ψαι, ὡς ἂν ἀπιδῶ τὰ περὶ
 24 ἐμε, ἐξ αὐτῆς. πεποιθὼς δὲ ἐν
 Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως
 25 ἐλεύσομαι. ἀναγκαιὸν δὲ ἡ-
 γήσαμην, Ἐπαφροδίτου τοῦ
 ἀδελφου καὶ συνεργου καὶ
 συστρατιωτῆν μου, ὑμῶν δὲ
 ἀποστόλον, καὶ λειτουργόν τῆς
 26 χρείας μου, πέμψαι πρὸς ὑ-
 μᾶς, ἐπεὶ δὴ ἐπιποθῶν τὴν παν-
 τὰς ὑμᾶς, καὶ ἀδελφῶν,
 27 καὶ γὰρ πόθεντι παραπλη-
 σίαν θνήσκω. ἀλλ' ὁ Θεὸς
 αὐτοῦ πᾶσι, οὐκ αὐτοῦ δὲ

vain. and if my blood should 17
 serve as a libation to ratify
 your faith, I should rejoice and
 congratulate with you all
 thereupon; and you too should 18
 be glad and congratulate me
 upon that account.

However, I hope by the fa- 19
 vour of the Lord Jesus to send
 Timothy to you very soon, that
 I may have some encourage-
 ment by knowing the state of
 your affairs: for there is no 20
 one that is so dear to me as he,
 and no one will more sincerely
 interest himself in your con-
 cerns. the most consult their 21
 private advantage, and neg-
 lect the dispensation of Jesus
 Christ. you know * he has 22
 stood the test, and has serv'd
 with me in the gospel, as a son
 serves with his father. I hope 23
 therefore to send him to you as
 soon as I find what turn my
 affairs shall take: nay, I trust 24
 in the Lord, that I myself too
 shall visit you very soon. how- 25
 ever I thought it necessary to
 send you Epaphroditus my
 brother, my colleague in the mi-
 nistry, and my fellow-soldier,
 whom you had sent to supply
 my wants: for he long'd to see 26
 you all, and was greatly con-
 cern'd, that you should hear
 he was sick. and indeed he was
 sick almost unto death: but 27
 God had pity on him, and not

μουτον,

ον

* Heb. xiii. 23.

μονον, αλλα και εμε, ινα
μη λυπην επι λυπη σχω.
28 σπουδαιοτερος ουν επεμψα
αυτον, ινα ιδουις αυτον πα-
λιν, χαρητε, καγω αλυπο-
29 τερως ω. προσδεχεσθε ουν
αυτον εν Κυριω μελα πασης
χαρας, και τους τοιουτους εν-
30 τιμους εχετε : οτι δια το εργον
του Χριστου μεκοι θανατου ηγ-
ρισε, παραβολευσαμενος τη
ψυχη, ινα αναπληρωση το
υμων υστερημα της προς με
λειουργιας.

1 Το λοιπον, αδελφοι μου,
χαιρει εν Κυριω, τα αυτα
γραφειν υμιν, εμοι μεν ουκ οκ-
2 νηρον, υμιν δε ασφαλεις. βλε-
πετε τους κυνας, βλεπετε τους
κακους εργατας, βλεπετε την
3 καταλοιπην. τιμεις γαρ εσμεν
η περιλοιπη, οι πνευματι Θεω
λατρευοντες, και καυχωμενοι
εν Χριστω Ιησου, και ουκ εν
4 σαρκι πεποιθοτες : και περ εγω
εχων πεποιθησιν και εν σαρ-
κι : ει τις δοκει αλλος πεποι-
θεναι εν σαρκι, εγω μαλλον :
5 περιλοιπη οκταημερος, εκ γενους
Ισραηλ, φυλης Βενιαμιν, Ε-
βραιος εξ Εβραιων, καλα νο-
6 μων Φαρισαιος, καλα Ίηλου
διδωκων την εκκλησιαν, καλα
δικαιοσυνην την εν νομω γενο-

on him only, but on me like-
wise, lest I should have sorrow
upon sorrow. I sent him there- 28
fore with the greater dispatch,
that I might have the less dis-
quietude, by the satisfaction
you will find in seeing him a-
gain. receive him then in the 29
Lord with all alacrity, and
let such be the objects of your
esteem : for he was upon the 30
brink of death for the service of
Christ, having expos'd his life
to the greatest dangers, to per-
form those kind offices, which
you could not do yourselves.

Finally, my brethren, re- 1
joice in the Lord. it is not un-
easy to me to write what I
have already said, and it is an
advantage to you. be upon your 2
guard against snarlers, against
the contrivances of the crafty,
against the spurious breed ; for 3
we are the genuine sons of A-
braham, who worship God in
the spiritual manner, and va-
lue no other dependance than
that on Jesus Christ, without
confiding in any external ad-
vantages : which I might do 4
more justly than any other man
can pretend to : being circum- 5
cised the eighth day, of the fa-
mily of Israel, of the tribe of
Benjamin, an Hebrew by de-
scent, by sect a Pharisee. if 6
zeal is to be regarded, I perse-
cuted the church ; if the inte-
grity prescrib'd by the law, I

7 μένος ἀμεμπτός. ἀλλ' ἅτινα
 8 διὰ τὸν Χριστὸν ἔζημιον. ἀλ-
 λα μένουσιν καὶ ἡγοῦμαι πάν-
 9 τα ἔζημιον εἶναι διὰ τὸ ὑπε-
 ρεχόν τῆς γνώσεως Χριστοῦ
 10 Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν
 τα πάντα ἐζημιώθην, καὶ ἡ-
 11 γοῦμαι σκυβαλά εἶναι, ἵνα
 12 Χριστὸν κερδήσω, καὶ εὕρεθω
 13 ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαι-
 14 οσύνην τὴν ἐκ νόμου, ἀλλὰ
 τὴν διὰ πίστεως Χριστοῦ, τὴν
 ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ
 15 πίστει, τοῦ γνωαῖ αὐτοῦ, καὶ
 τὴν δύναμιν τῆς ἀναστάσεως
 αὐτοῦ, καὶ τὴν κοινωνίαν τῶν
 παθημάτων αὐτοῦ, συμμορ-
 16 φούμενος τῷ θανάτῳ αὐτοῦ, εἰ-
 17 πως κατὰληψω εἰς τὴν ἐξ-
 18 ἀναστάσιν τὴν ἐκ νεκρῶν. οὐκ
 19 ὅτι πῶς ἔλαβον, ἢ πῶς τε-
 20 τελεῖωμαι. διώκω δὲ εἰ καὶ
 21 κατὰλαβω, ἐφ' ᾧ καὶ κατε-
 22 λήφθην ὑπὸ τοῦ Χριστοῦ Ἰη-
 23 σου. ἀδελφοί, ἐγὼ ἐμαυτὸν
 24 οὐ λογιζομαι κατελῆφεναι, ἐν
 25 δὲ ταῖς μεν ὀπίσω ἐπιλαύδα-
 νομενος, τοῖς δὲ ἐμπροσθεν ἐ-
 πεκτείνωμενος, κατὰ σκοπὸν
 διώκω ἐπὶ τὸ βραβεῖον τῆς
 ἀνω κλησεως τοῦ Θεοῦ ἐν
 Χριστῷ Ἰησοῦ.

26 Ὅσοι οὖν τελεῖοι, τοῦτο
 27 φρονώμεν, καὶ εἰ τι ἕτερος
 28 φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑ-

am without reproach; these 7
 advantages I renounce for
 Christ, nay I think them disad- 8
 vantages when put in competi-
 tion with the excellency of the
 knowledge of Jesus Christ my
 Lord: for whose sake I aban-
 don all these things, and count
 them as straw, that I may
 gain Christ, and be his true 9
 disciple, not professing that jus-
 tification, which is derived
 from the law, but that which
 is from the gospel, the justifi- 10
 cation which God grants to
 those who acknowledge Christ
 and the power of his resurrec-
 tion, who suffer after his ex-
 ample, and die to sin, as he
 died to the world, in order to 11
 obtain the resurrection of the
 just. for I am not yet secure of 12
 the prize, I have not yet fi-
 nish'd my course: but I press
 to obtain the reward, which
 Jesus Christ invited me to. I 13
 don't imagine, my brethren,
 that I am arriv'd at the goal;
 but this I do, unmindful of
 what is pass'd, I stretch to-
 wards that which is in view,
 I press towards the mark for 14
 the prize to which God has
 called me from above by Jesus
 Christ.

Let us therefore, who have 15
 been instructed, have this in
 view: and if you are sollici-
 tous about any thing else, God
 will reveal even that unto you.

16 μιν αποκαλυψει. πλην εις ο
εφθασαμεν, τω αυτω στοιχειν
κανονι, το αυτο φρονειν.
17 συμμιμηται μου γινεσθε, α-
δελφοι, και σκοπειτε τους ου-
τω περιπαλουσας, καθως ε-
18 χετε τυπον ημας. πολλοι γαρ
περιπαλουσιν, ουκ πολλακις
ελεγον υμιν, νυν δε και κλαι-
ων λεγω, τους εχθρους του
19 σταυρου του Χριστου, ων το
τελος απωλεια, ων ο θεος η
κοιλια, και η δοξα εν τη αισ-
χυνη αυτων, α τα επιγεια
20 φρονουσιν. ημων γαρ το πο-
λυτευμα εν ουρανοις υπαρχει,
εξ ου και σωτηρα απεκδεχο-
μεθα Κυριον Ιησουν Χριστον.
21 ος μελασχηματισει το σωμα
της ταπεινωσεως ημων συμ-
μορφον τω σωματι της δοξης
αυτου, κατα την ενεργειαν του
δυνασθαι αυτον και υπολαβει
εαυτω τα παλα.

1 Ωστε, αδελφοι μου αγα-
πητοι και επιποθητοι, χαρα
και στεφανος μου, ουτω σθη-
2 κετε εν Κυριω, αγαπητοι. ευ-
ωδιαν παρακαλω, και Συν-
τυχην παρακαλω το αυτω
3 φρονειν εν Κυριω. ναι ερωτω
και σε συζυγε γρησις, συλ-
λαμβανου αυταις, αιτινες εν
τω ευαγγελιω συνηλθσαν
μοι, μελα και Κλημεντος, και
τιων λοιπων συνεργων μου,
ων τα ονοματα εν βιβλω ζω-
ντι.

in the meanwhile, as we are 16
already advanc'd so far, pur-
sue your course, and keep it
still in view: tread in my steps, 17
my brethren, and fix your eyes
upon those who follow the ex-
ample I give you. for there 18
are many that wander about,
of whom I have frequently told
you, and now repeat it with
tears, that they are enemies to
the cross of Christ: who in the 19
end will be ruin'd, who place
their religion in sensuality,
their glory in that which is
their shame, and fix their
thoughts upon this earth. but 20
we are the denizens of heaven,
from whence we expect the sa-
viour Jesus Christ our Lord. it 21
is he, that will change our vile
body into a like form with his
glorious body, by displaying
that power which is able to sub-
due all things unto himself.

Wherefore, my dearly be- 1
loved brethren, my joy and my
crown, whom I long to see,
continue firm in your christian
profession, my beloved. I con- 2
jure Euodias, and I conjure
Syntyche to be perfectly united
in the Lord. yea, I intreat 3
thee too, my faithful colleague,
to assist them both, for they as-
sisted me in the gospel, as well
as Clement, and my other col-
leagues, whose names are in the
book of life.

4 Χαίρετε ἐν Κυρίῳ πάντοτε :
 5 πάλιν ἔρω, χαίρετε. τὸ ἐπι-
 εκεῖς ὑμῶν γνωσθῆτω πᾶσιν
 ἀνθρώποις. ὁ Κύριος ἔρχεται :
 6 μὴδὲν μεριμνατε, ἀλλ' ἐν παν-
 τι τῇ προσευχῇ καὶ τῇ δέ-
 σῃ μετὰ εὐχαριστίας τὰ αι-
 τηματὰ ὑμῶν γνωρίζεσθω πρὸς
 7 τὸν Θεόν. καὶ ἡ εἰρήνη τοῦ
 Θεοῦ ἡ ὑπερέχουσα πάντα
 νοῦν, φρουρήσῃ τὰς καρδίας
 ὑμῶν καὶ τὰ νοήματα ὑμῶν
 ἐν Χριστῷ Ἰησοῦ.

8 Τὸ λοιπὸν, ἀδελφοί, ὅσα
 ἐστὶν ἀλότης, ὅσα σεμνὰ, ὅ-
 σα δίκαια, ὅσα ἀγνά, ὅσα
 προσφιλῆ, ὅσα εὐφημία, εἰ
 τις ἀρετὴ καὶ εἰ τίς ἐπαινος,
 9 ταῦτα λογίζεσθε. ἃ καὶ ἐμα-
 θέτε, καὶ παρελάβετε, καὶ ἡ-
 κούσατε, καὶ εἶδετε ἐν ἐμοί,
 ταῦτα πράσσετε, καὶ ὁ Θεὸς
 τῆς εἰρήνης ἐσται μεθ' ὑμῶν.

10 Ἐχαρην δὲ ἐν Κυρίῳ μετὰ
 ἁλως, ὅτι πῶς ποτε ἀνεθαλῆτε
 τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ
 καὶ ἐφρονεῖτε, ἡκαίρεισθε δέ.
 11 οὐκ ὅτι καθ' ὑστέρησιν λέγω,
 ἐγὼ γὰρ ἐμαθόν, ἐν οἷς ἐμῇ,
 12 ἀντάρκης εἶναι. οἶδα καὶ τὰ
 πεινούσθαι, οἶδα καὶ περισ-
 σεύειν, ἐν παντί καὶ ἐν πᾶσι
 μεμνημαι καὶ χορταζεσθαι

*Rejoice in the Lord always: 4
 I say it again, rejoice. let 5
 your meekness be known unto 5
 all men. the Lord is coming: 6
 be not in any manner of sollici- 6
 tude, but in all your occasions 7
 lay your requests before God by 7
 prayer and supplication ac- 7
 company'd by thanksgiving. 7
 and the favour of God, which 7
 surpasses all comprehension, 7
 shall keep your hearts and 7
 mind attach'd to Jesus Christ.*

*Finally, my brethren, 8
 whatever has the character of 8
 truth, of dignity, of justice, of 8
 chastity, whatever can pro- 8
 cure you esteem and reputa- 8
 tion, in a word, if there be any 8
 thing virtuous or praise-wor- 8
 thy, let that be the object of 8
 your enquiry. practise what I 9
 have taught, what you have 9
 learnt of me, what you have 9
 heard me preach, and seen me 9
 practise. this do, and the God 9
 of peace will then be with you.*

*Now I joyfully thank the 10
 Lord, that your concern for 10
 me has at length reviv'd. not 10
 that you wanted the disposi- 10
 tion, but only the opportunity. 10
 it is not my indigence that 11
 makes me say this: for I have 11
 learn'd, in whatever state I 11
 am, therewith to be content: 11
 I know how to be in want, I 12
 know how to abound: every 12
 where, and in every circum- 12
 stance, I have been prepar'd 12
 for*

καὶ πεινᾶν, καὶ περισσεύειν
 13 καὶ ὑπηρεῖσθαι. πάντα ἰσ-
 χύω ἐν τῷ ἐνδυναμουήῃ με
 14 (Χριστῷ.) πλὴν καλῶς ἐ-
 ποιησάτε, συγκοινωνήσατέ τις
 15 μου τῇ θλίψει. οἰδατέ δὲ καὶ
 ὑμεῖς, Φιλιππησιοὶ, ὅτι ἐν
 ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 ἐξῆλθον ἀπὸ Μακεδονίας, ου-
 δεὶς μοι ἐκκλησία ἐκοινωνή-
 σεν εἰς λόγον δόσεως καὶ λη-
 16 ψεως, εἰ μὴ ὑμεῖς μόνοι : ὅτι
 καὶ ἐν Θεσσαλονικῇ καὶ Ἀ-
 παζ καὶ δις εἰς τὴν χρεῖαν μοι
 17 ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ
 τὸ δοῦν, ἀλλ' ἐπιζητῶ τὸν
 καρπὸν τοῦ πλεονάζοντός εἰς
 18 λόγον ὑμῶν. ἀπέχω δὲ παν-
 τὰ, καὶ περισσεύω, πεπλη-
 ρωμαι, δεξάμενος παρὰ Ἐπα-
 φροδίτου τὰ παρ' ὑμῶν, ὅσ-
 μιν εὐωδίας, θυσιαν δεκτὴν,
 19 εὐαρεστον τῷ Θεῷ. ὁ δὲ Θεὸς
 μου πληρώσει πᾶσαν χρεῖαν
 ὑμῶν κατὰ τὸν πλοῦτον αὐ-
 τοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰη-
 20 σου. τῷ δὲ Θεῷ καὶ πατρὶ
 ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας
 τῶν αἰώνων. ἀμήν.

21 Ἀσπασασθε πάντας ἁγίους
 ἐν Χριστῷ Ἰησοῦ. ἀσπάζον-
 ται ὑμᾶς ὡς συν ἐμοὶ ἀδελφοί.
 22 ἀσπάζονται ὑμᾶς πάντες ὡς
 ἅγιοι, μαλίστα δὲ οἱ ἐκ τῆς
 Καίσαρος οἰκίας.
 23 Ἡ χάρις τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνευ-
 ματος ὑμῶν.

A M H N.

for fulness or famine, for
 plenty or penury : to these 13
 things I am equal, thro' Christ
 who strengthens me. however, 14
 you acted generously in assisting
 me in my necessity : and you 15
 yourselves know, O Philippi-
 ans, that when I first preach'd
 the gospel, at my departure
 from Macedonia, I receiv'd no
 manner of assistance from any
 other church but yours ; for 16
 you sent more than once to
 Thessalonica to supply my oc-
 casions. not that I desire a 17
 present ; but what I desire is,
 that the fruits of your liberali-
 ty may greatly redound to your
 own account. I have now re- 18
 ceiv'd the whole, and have
 more than sufficient : I am
 loaded with the presents you
 sent by Epaphroditus, which I
 have receiv'd as grateful in-
 cense, as a sacrifice which God
 accepts and approves. for 19
 which may my God crown all
 your desires with glory by
 Christ Jesus. to God our father 20
 be glory for ever. amen.

Salute all the christian con- 21
 verts. the brethren who are
 with me salute you. all the 22
 converts here salute you, par-
 ticularly those of Cesar's
 household.

The grace of our Lord Je- 23
 sus Christ be with your spi-
 rit.

A M E N.

Ch. I. 8. Μου] Μοι. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Barb. 2. Lincol. Vulgate, Syriac, Arabic, Ambrose, *the Scholiast*, Chrysostom.

Ver. 14. Λογον] Λογον του Θεου Steph. 8. 1a. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Lincol. Laud. 2. Roe 2. Covel. 2. Colbert. 7. Leicest. Complutensian edition, Colinxus, Vulgate, Syriac, Æthiopic, Coptic, MS. Chrysostom, Ciemens Alex. Ambrose, *the Scholiast*, Λογον Κυριου Borner Gr. Lat.

Ver. 18. πλην] ετι πλην Alexand. Laud. 2. Baroc. Petav. 2, 3. Covel. 2. Colbert. 7. Theophylact. *non male*, says Grotius.

Ver. 23. Γαρ] δε Ali Steph. MSS. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Cantab. 2, 3. Laud. 2. Sinah. Baroc. Roe 2. Petav. 1. Hunting. 1. N. Col. 2, 4. Genev. Magdal. 1. Lincol. Leicest. Basil. 2. the Complutensian edition, the two first editions of R. Steph. Colinxus, the Vulgate, Ambrose, *the Scholiast*, Occumenius.

Ver. 28. Μεν is not in Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Vulgate, Syriac, Arabic.

Ch. II. 4. Σκοπούας.] Steph. 1a. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Roe 2. Barb. 1. Covel. 2. Colb. 7. Velef. iect. Colinxus, Vulgate, Basil, Ambrose, *the Scholiast*, Athanasius.

Ver. 30. Παραβολ.] Alexand. Clar. Germ. Borner, *Parabolatus de anima sua omnium*, Lat. the Vulgate, Æthiopic, Ambrose, *the Scholiast*, Helychius. *Causabon, Scaliger, Salmasius, Grotius* approve this reading. see Prol. 484. Pliny in his epistles explains the word, *Periculosa, utque Græci melius exponunt παραβολα*. PARABOLANI among the Romans were such as attended the sick with the hazard of their own lives.

Ch. III. 3. Θεου] Θεου Steph. 8. 1a. 1b. Alexand. Borner Gr. Lat. Laud. 2. Cantab. 2, 3. N. Col. 2. Sinah. Roe 2. Lincol. Baroc. Magdal. 1. Petav. 1, 3. Covel. 2, 3, 4. the Complutensian edition, Lucianus, Theodoret, some Latin MSS. *quos perfidii falsaverant*, says Ambrose, *lib. 2. de Sp. sanct.* Augustin *de Trin.* l. 1. c. 6. who says, many Latin, and all, or almost all the Greek MSS. have Θεου, which reading Dr. Mills thinks was occasion'd by their mistaking πνευματος for the Holy Spirit.

Ver. 11. Την εν νεκρω.] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Colb. 7. Covel. 2. Barb. 2. Vulgate, Syriac, Arabic, Irenæus, Tertull. Ambrose, *the Scholiast*, Chrysostom, Calaritan. see Prol. 885.

Ver. 12. Ελαβον] η ηδη εδιδουμαι is added in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Irenæus *lib. 4. c. 22.* Ambrose. *text & com.* Tract. *de singularitate Cleric.* it is an explanation of τελεωμαι, that crept from the margin into the text, says Dr. Mills.

Ver. 12. Ιησου] is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colb. 7. Æthiopic, Clemens Alex. Tertull. Jerom.

Ver. 13. Ουτω.] Steph. 15. Alexand. Clar. Laud. 2. Roe 2. Barbarini 5. Baroc. Petav. 1, 2. Colb. 7. Covel. 2, 4. Aldus, Froben, Colinxus, Æthiopic, Clemens Alexand. Ambrose, Theodoret, Occumenius, Chron. Alexand.

Ver. 21. Ες το γενεσθαι αυτον] is not in the Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Vulgate, Irenæus, Tertull. Ambrose, *the Scholiast*, Cyril Alex. see Prol. 922.

Ch. IV. §. *Nat epistola.*] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Bor-
ner Gr. Lat. Cantab. 2, 3. Roe 2. Lincol. N. Col. 2. Barb. 8. Baroc.
Magdal. 1. Hunting. 1. Covcl. 2, 4. Sinah. edit. Complut. Aldus, Fro-
ben, Colinæus, Vulgate, Arabic, Æthiopic, *the Scholiast*, Facundus,
Theodoret, Oecumenius.

Ver. 23. *Tou πνευματος υμων.*] Steph. s. Alexand. Clar. Gr. Lat. Germ.
Gr. Lat. Roe 2. Colb. 7. Barb. 1. Covcl. 2. Velef. lect. Vulgate, Æ-
thiopic, Coptic, Ambrose, *the Scholiast*.



ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΤΗΣ ΕΠΙΣΤΟΛΗΣ
 ΑΠΟΣΤΟΛΟΥ ΟΥ ΤΗΣ ΕΠΙΣΤΟΛΗΣ
 Η ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ PAUL the Apostle
 ΕΠΙΣΤΟΛΗ ΤΟΙΣ ΚΟΛΟΣΣΙΑΝΟΙΣ To the COLOSSIANS.

1 ΠΑΤΛΟΣ ἀποστόλος
 2 Ἰησοῦ Χριστοῦ, δια
 θελήματος Θεοῦ, καὶ
 3 Τιμοθεοῦ ὁ ἀδελφός, τοῖς ἐν
 4 Κολοσσαῖς ἁγίοις καὶ πιστοῖς
 ἀδελφοῖς ἐν Χριστῷ, χάρις ὑ-
 5 μῖν καὶ εἰρήνη ἀπὸ Θεοῦ πα-
 τρός ἡμῶν (καὶ Κυρίου Ἰησοῦ
 Χριστοῦ.)

3 Εὐχαριστοῦμεν τῷ Θεῷ καὶ
 πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 4 Χριστοῦ, πάντοτε περὶ ὑμῶν
 5 προσευχομένοι, ἀκούσαντες τὴν
 6 πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ,
 καὶ τὴν ἀγάπην τὴν εἰς πάν-
 7 τας τοὺς ἁγίους, διὰ τὴν ἐλ-
 8 πίδα τὴν ἀποκειμένην ὑμῖν ἐν
 τοῖς οὐρανοῖς, ἣν προέκοψα-
 9 τε ἐν τῷ λόγῳ τῆς ἀληθείας
 τοῦ εὐαγγελίου, τοῦ παρόντος
 εἰς ὑμᾶς, καθὼς καὶ ἐν παντί
 τῷ κόσμῳ, καὶ ἐστὶ καρπο-
 10 φοῦμένον, καθὼς καὶ ἐν ὑ-

1 PAUL an apostle of Je-
 2 sus Christ by the divine
 appointment, and Ti-
 3 motby our brother, to our
 4 faithful brethren the christian
 converts at Coloss. favour and
 peace be to you from God our
 father, and from the Lord
 Jesus Christ.

3 In our prayers we continu-
 4 ally give thanks to the God and
 5 father of our Lord Jesus
 6 Christ upon your account, ha-
 ving heard of your faith in
 Christ Jesus, and of the af-
 7 fection you have to all chri-
 8 stians ; for the sake of that
 9 happiness, which you hope for,
 and is reserv'd for you in hea-
 10 ven, of which you have alrea-
 dy been inform'd by the preach-
 ing of the truth, that is, the
 gospel : which is not only come
 to you, but to all the world ;
 where it produces its effects,
 and increases, as it does also

μν,

among

μιν, ἀφ' ἧς ἡμέρας ἡκούσατε
καὶ ἐπεγνώτε τὴν χάριν τοῦ
7 Θεοῦ ἐν ἀληθείᾳ, καθὼς ἐμα-
θεῖτε ἀπὸ Ἐπαφρά τοῦ ἀγα-
πῆλου συνδουλοῦ ἡμῶν, ὃς
8 ἐστὶ πιστὸς ὑπὲρ ὑμῶν διακο-
νος τοῦ Χριστοῦ, ὃ καὶ δηλώ-
σας ἡμῖν τὴν ὑμῶν ἀγάπην
ἐν πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς
ἡμέρας ἡκούσαμεν, οὐ πανο-
μέθα ὑπὲρ ὑμῶν προσευχομέ-
νοι, καὶ αἰλούμενοι ἵνα πλη-
ρωθῇς τὴν ἐπίγνωσιν τοῦ θε-
ληματος αὐτοῦ ἐν πάσῃ σο-
φίᾳ καὶ συνέσει πνευματικῇ·
10 περιπαῖνσαι ὑμᾶς ἀξίως τοῦ
Κυρίου ἐκ πᾶσαν ἀρεσκείαν,
ἐν παντί ἐργῶ ἀγαθῶ καρπο-
φοροῦντες καὶ ἀνέξανόμενοι ἐν
11 τῇ ἐπίγνωσει τοῦ Θεοῦ, ἐν
πάσῃ δυνάμει δυνάμουμενοι
κατὰ τὸ κράτος τῆς δόξης αὐ-
τοῦ, ἐκ πᾶσαν ὑπομονὴν καὶ
12 μακροθυμίαν μετὰ χαρᾶς· εὐ-
χαριστοῦντες τῷ πατρὶ τῷ ἰ-
κανῶσατί ἡμᾶς ἐκ τῆς μερίδα
τοῦ κληροῦ τῶν ἁγίων ἐν τῷ
13 φωτί· ὃς ἐρρύσασθε ἡμᾶς ἐκ τῆς
ἐξουσίας τοῦ σκοτοῦς, καὶ με-
τέστησεν ἐκ τῆς βασιλείαν
τοῦ υἱοῦ τῆς ἀγαπῆς αὐτοῦ.
14 Ἐν ᾧ ἔχομεν τὴν ἀπολυ-
τρωσιν τὴν ἀφεσιν τῶν ἁ-
15 μαρτιῶν. ὃς ἐστὶν εἰκὼν τοῦ
Θεοῦ τοῦ ἀοράτου, πρωτο-
16 τὸκος πάσης κτίσεως. ὅτι ἐν

among you, ever since you sin-
cerely embrac'd the divine fa-
vour, which you heard was 7
offer'd to you, by the instruc-
tions of Epaphras, our dear
fellow-servant, who is to you a
faithful minister of Christ: who 8
also declared to us the love
you bear to us upon a spiri-
tual account.

For this cause, ever since 9
we heard of it, we incessant-
ly pray for you, requesting
that you may be endued with
respect to the knowledge of
his will, with all wisdom
and spiritual discernment:
that your conduct may be 10
worthy of the Lord, in every
respect agreeable to him, be-
ing fruitful in every kind of
virtue, and increasing in di-
vine knowledge: being fortifi- 11
ed* in so effectual a manner,
as to sustain your trials with
constancy and joy: giving 12
thanks to the father, who has
qualified you to share in that
light he affords to his people:
who has deliver'd you from 13
the state of darkness, and has
translated you into the king-
dom of his beloved son.

It is by him; that we have 14
obtain'd the redemption, even
the remission of our sins: he 15
is the image of the invisible
God, the first-born of the
whole creation. for by him 16

αὐτῷ.

A a 2

were

* Rom. i. 4.

αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
γῆς, τὰ ὁράτα καὶ τὰ ἀορά-
τα, εἰς θρόνοι, εἰς κυριότη-
τες, εἰς ἀρχαί, εἰς ἐξουσίαι,
τὰ πάντα δι' αὐτοῦ καὶ ἐκ
17 αὐτοῦ ἐκτίσθαι, καὶ αὐτὸς ἐστὶ
πρὸ πάντων, καὶ τὰ πάντα
18 ἐν αὐτῷ συνεστήκει. καὶ αὐ-
τὸς ἐστὶν ἡ κεφαλὴ τοῦ σω-
ματός τῆς ἐκκλησίας, ὃς ἐστὶν
ἀρχὴ, πρῶτοτοκος ἐκ τῶν νε-
κρῶν, ἵνα γενῇ ἐν πασὶν
19 αὐτὸς πρῶτευων. ὅτι ἐν αὐτῷ
εὐδόκησε πᾶν τὸ πληρῶμα
20 κατοικῆσαι: καὶ δι' αὐτοῦ ἀ-
ποκαταλλάξαι τὰ πάντα ἐκ
αὐτοῦ, εἰρηνοποιήσας διὰ τοῦ
αἵματος τοῦ σταυροῦ αὐτοῦ,
εἰς τὰ ἐπὶ τῆς γῆς, εἰς τὰ ἐν
τοῖς οὐρανοῖς.

21 Καὶ ὑμᾶς ποτε ὄντας ἀ-
πηλλοτριωμένους καὶ ἐχθροὺς
τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς
πονηροῖς, νῦν δὲ ἀποκατήλ-
22 λαξεν, ἐν τῷ σωματί τῆς
σαρκὸς αὐτοῦ, διὰ τοῦ θανά-
του, παραστήσας ὑμᾶς ἁγίους
καὶ ἀμώμους καὶ ἀνεγκλήτους
23 κατενώπιον αὐτοῦ, εἰ γέ ἐπι-
μένετε τῇ πίστει τεθεμελιωμέ-
νοι καὶ ἑδραῖοι, καὶ μὴ μελα-
κινούμενοι ἀπὸ τῆς ἐλπίδος
τοῦ εὐαγγελίου ὃν ἠκούσατε,
τοῦ κηρυχθέντος ἐν πάσῃ τῇ
κτίσει τῇ ὑπὸ τοῦ οὐρανοῦ,

ὅν

were all things created, that
are in heaven, and that are
on earth, both visible and in-
visible, the thrones, and the
sovereignities, the principalities,
and the powers: all were
created by him, and for him:
he is before all things, and 17
by him all things consist. he 18
himself is the head of the
church, which is his body.
he is the prince, the first-
born from the dead, that in
all things he might be chief.
for it seemed good to the fa- 19
ther* to inhabit the whole †
body of the church by Christ:
and having made peace by 20
the blood of his cross, to re-
concile all things to himself,
both those in heaven, and
those upon earth.

You then that formerly 21
were alienated from God, and
were enemies by your imagi-
nations and wicked practices,
even you has Jesus Christ
now reconciled to the body of
his † church, through his 22
own death, to present you
holy, and unblameable, and
unreproveable in his own
sight: provided you continue 23
well-grounded and settled in
the faith, and do not aban-
don that hope which has
been offer'd to you by the
gospel, and is proclaim'd to
all

* See Castellio against Beza, p. 464.

† Eph. v. 23—32.

† Ephes. i. 23.

ὅν ἐγενόμην ἐγὼ Παῦλος δια-
κόνος.

24 Νῦν χαίρω ἐν τοῖς παθη-
μασί ὑπὲρ ὑμῶν, καὶ ἀνα-
ναπληρῶ τὰ ὑστερήματα τῶν
θλιψέων τοῦ Χριστοῦ ἐν τῇ
σαρκί μου, ὑπὲρ τοῦ σώμα-
τος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλη-

25 σία : ἣς ἐγενόμην ἐγὼ διακόνος
κατὰ τὴν οἰκονομίαν τοῦ Θε-
οῦ, τὴν δοθείσαν μοι εἰς ὑ-
μας, πληρῶσαι τὸν λόγον

26 τοῦ Θεοῦ. τὸ μυστήριον τὸ
ἀποκεκρυμμένον ἀπὸ τῶν αἰ-
ώνων καὶ ἀπὸ τῶν γενεῶν,
νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις

27 αὐτοῦ : ὡς ἠβέλησεν ὁ Θεὸς
γνωρίσαι τι τὸ πλῆθος τῆς
δόξης τοῦ μυστηρίου τούτου
ἐν τοῖς ἔθνεσιν, “ ὃς ἐστὶ

“ Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς

28 “ τῆς δόξης,” ὃν ἡμεῖς κα-
ταγγελλομένους, νουθετοῦντες παν-
τὰ ἀνθρώπων, καὶ διδασκον-
τες ἐν πάσῃ σοφίᾳ, ἵνα πα-

29 ραδίστησωμεν παντὶ ἀνθρώπῳ
τέλειον ἐν Χριστῷ Ἰησοῦ. εἰς
ὃ καὶ κοπιῶ, ἀγωνίζομενος
κατὰ τὴν ἐνεργεῖαν αὐτοῦ τὴν
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνά-
μει.

1 Θέλω γάρ ὑμας εἰδέναι ἡ-
λικόν ἀγῶνα ἔχω περὶ ὑμῶν,
καὶ τῶν ἐν Λαοδικείᾳ, καὶ
ὅσοι οὐκ ἑώρακα τὸ πρό-

2 σῶπον μου ἐν σαρκί : ἵνα πα-
ρακληθῶσιν αἱ καρδίαι αὐ-
τῶν, συμβιβασθέντες ἐν ἀγά-
πῃ,

all mankind; of which I
Paul am made a minister.

Now I rejoice in my suf- 24
ferings for you, and am filling
up the measure of those re-
maining afflictions, which in
my turn I am to suffer in this
life, in the cause of Christ,
for the sake of his body, which
is the church: of which I 25
have been established a mini-
ster, according to the charge
which God has given me to
preach his gospel faithfully
among you.—that mystery, 26
which has been hid from ages
and generations, but is now
made* manifest to his saints:
to whom God does disclose 27
the glorious advantages of
this mystery to you Gentiles,
to wit, “that by Christ you
“ may have the expectation
“ of glory.” be it is that we 28
preach, exhorting, and in-
structing men in every part of
divine knowledge, that they
may all be perfectly acquainted
with the doctrine of Christ Je-
sus. this is what I earnestly 29
strive to effect, by virtue of
that power, which effectually
operates in me.

For I wish you knew how 1
great my concern is for you,
and for those of Laodicea, and
for such as have never seen me
in person: that their hearts 2
might be comforted, and that
being firmly united in love,
they

πη, και εις παντα πλουτον
της πληροφιας της συνεσε-
ως, εις επιγνωσιν του μυστη-
ριου του Θεου πατρος και
3 του Χριστου, εν ω εισι παν-
τες οι θησαυροι της σοφιας
και της γνωσεως αποκρυ-
φοι.

4 Τουτο δε λεγω ινα μη τις
υμας παραλογιζηται εν πιθα-
5 νολογια. ει γαρ και τη σαρκι
απειμι, αλλα τω πνευματι
συν υμιν ειμι, χαιρων και
βλεπων υμων την ταξιν, και
το σιμερωμα της εις Χριστον
6 πιστεως υμων. ως ουν παρε-
λαβετε τον Χριστον Ιησουν
τον Κυριον, εν αυτω περιπα-
7 τετε: ερριζωμενοι και εποικο-
δοουμενοι εν αυτω, και βε-
βαιουμενοι εν τη πιστει, κα-
θως εδιδαχθητε, περισσευνον-
τες εν αυτη εν ευχαριστια.
8 βλεπετε μη τις υμας εσται ο
συλαγωγων δια της φιλοσο-
φιας και κενης απατης, κατα
την παραδοσιν των ανθρω-
πων, κατα τα στοιχεια του
κοσμου, και ου κατα Χριστον.
9 οτι εν αυτω κατοικει παν το
πληρωμα της θεοτητος σωμα-
10 τικως. και εστε εν αυτω πε-
πληρωμενοι, ος εστιν η κεφα-
λη πασης αρχης και εξουσιας,
11 εν ω και περιεμνηθη περιτομη
αχειροποιητω, εν τη απεκδυ-
σει του σωματος της σαρκος,
εν τη περιτομη του Χριστου,

συν-

they might possess the highest
and fullest persuasion of the
truth of this doctrine, by
entring into this mystery, even
of God the father, and of
Christ, in whom are reserv'd
all the treasures of wisdom
and knowledge.

I mention this, lest any
one should deceive you by spe-
cious pretences. for tho' I am
absent in person, yet I am
present with you in my mind,
and am glad to perceive the
regularity of your affairs;
and the steadfastness of your
faith in Christ. continue there-
fore to follow the doctrine of
our Lord Jesus Christ, as
you have receiv'd it: being
firmly attach'd to, and found-
ed upon him: establishing
yourselves in the faith you
have been taught, and be-
ing thankful for the improve-
ment you make therein. be-
ware lest any one seduce you
by the vain illusions of philo-
sophy, founded upon human
traditions, and meer shadows,
and not upon Christ: for in
him all divine plenitude does
substantially reside. and ye
are filled by him, who is the
chief of all principality and
power: by whom also ye have
obtain'd the true spiritual
circumcision, not effected by
men, when you were by a
chri-

12 συνλαφεῖς αὐτῷ ἐν τῷ βαπτισματί, ἐν ᾧ καὶ συντηγέθη διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐφείρατος αὐτοῦ ἐκ τῶν νεκρῶν.

christian circumcision divested of all your carnal affections, which were buried (as Christ 12 was) in your baptism, by virtue of which you rise (as he did) to a new life, through a belief of that divine power, which raised him from the dead.

13 Καὶ ὑμᾶς νεκροὺς οὖτας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυσθίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ, χαρίσας ἡμῖν πάντα τὰ

Even you, who were in a 13 dying sinful state, and were uncircumcised Gentiles, has God raised to life, as he did Christ, having pardoned all your sins :

14 παραπτώματα : ἐξαλείψας τὸ καθ' ἡμῶν χειρογραφὸν τοῖς ὅγμασιν, ὃ πν ὑπερνήλιον ἡμῖν, καὶ αὐτοῦ ἤρκεν ἐκ τοῦ μέσου, προσπλῶσας αὐτῷ τῷ

obligation of the ceremonial law, which was disadvantageous to us, removing that which divided us, and nailing it to the cross. and hav- 15 ing

15 σταυρῷ. ἀπεκδύσας ἡμᾶς τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγματίσεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

*ing || divested principalities and powers, he made them an example of obedience, and caus'd them * to triumph in Christ.*

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρωσέει ἢ ἐν ποσέει, ἢ ἐν μερεῖ ἑορτῆς, ἢ νομηνίας, ἢ σαββάτων : ἃ ἐστὶ σκία τῶν μελλούτων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

Let no man therefore con- 16 demn you for meats or drinks, or in respect of feasts, or new moons, or sabbaths : for these 17 were only the shadows of future things, prefiguring Christ, † who is the substance.

18 Μὴδεὶς ὑμᾶς καταβραβεύειω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἔωρακεν ἐμβάτευων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς

Let no man condemn you, 18 from an affectation of humility, in worshipping of † Angels, boldly prying into matters which he knows nothing of, being vainly puffed up with his Jewish conceits : not adhe- 19 ring

19 σαρκὸς αὐτοῦ, καὶ οὐ κραίτων τὴν κεφαλὴν, ἐξ ἧς πάν τὰ

ring

σωμα

|| Dan. x. 13. 20, 21. Heb. i. 6.

* 1 Cor. ii. 14.

† v. 9.

† See the note at the end of this epistle.

σωμα δια των ἀφων και
συνδεσμων επιχορηγουμενον
και συμβιβάζομενον, αυξει
την αυξησιν του Θεου.

ring to the head, from which
all the parts of the body de-
rive its nutrition, and being
firmly united together by its
joints and ligaments, receives
a divine increase.

20 ΕΙ ΑΠΕΘΑΝΕΙ ΣΥΝ ΤΩ ΧΡΙΣ-
ΤΩ ΑΠΟ ΤΩΝ ΣΤΟΙΧΕΙΩΝ ΤΟΥ
ΚΟΣΜΟΥ, ΤΙ ὡς ΖΩΝΤΕΣ ΕΝ ΚΟΣ-
21 ΜΩ ΔΟΞΑΖΕΣΘΕ? “ ΜΗ ΑΨΗ,
22 “ ΜΠΔΕ ΓΕΥΣΗ, ΜΠΔΕ ΘΙΓΗΣ, “ Α
ΕΣΤΙ ΠΑΝΤΑ ΕΙΣ ΦΘΟΡΑΝ ΤΗ Α-
ΠΟΧΡΗΣΕΙ, ΚΑΤΑ ΤΑ ΕΝΤΑΛΜΑ-
ΤΑ ΚΑΙ ΔΙΔΑΣΚΑΛΙΑΣ ΤΩΝ ΑΝ-
23 ΘΡΩΠΩΝ, ΑΤΙΝΑ ΕΣΤΙ ΛΟΓΟΝ ΜΕΝ
ΕΧΟΥΝΤΑ ΣΟΦΙΑΣ ΕΝ ΕΒΕΛΟΘΗ-
ΣΚΕΙΑ ΚΑΙ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ ΚΑΙ
ΑΦΕΙΔΙΑ ΣΩΜΑΤΟΣ, ΟΥΚ ΕΝ ΤΙ-
ΜΗ ΤΙΝΙ ΠΡΟΣ ΠΛΗΣΜΟΝΗ ΤΗΣ
ΣΑΡΚΟΣ.

If then you are dead with 20
Christ, in respect of those
shadows of the Jewish state;
why do ye, as if you were
still in that state, submit to
those ordinances? “ don't 21
“ eat this, don't taste that,
“ nor touch it:” * which yet 22
were all made to be consu-
med for our use, notwithstanding
the injunctions and doc-
trines of men: by which in- 23
deed they make a pretence to
wisdom, || by a worship of their
own devising, by an air of
humility, and self-denial, and
a disregard to the gratifica-
tions of sense.

1 ΕΙ ΟΥΝ ΣΥΝΗΓΕΡΘΗΤΕ ΤΩ
ΧΡΙΣΤΩ, ΤΑ ΑΝΩ ΖΗΤΕΙΤΕ, ΟΥ
Ο ΧΡΙΣΤΟΣ ΕΣΤΙΝ ΕΝ ΔΕΞΙΑ ΤΟΥ
2 ΘΕΟΥ ΚΑΘΗΜΕΝΟΣ. ΤΑ ΑΝΩ
ΦΡΟΝΕΙΤΕ, ΜΗ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ.
3 ΑΠΕΘΑΝΕΙ ΓΑΡ, ΚΑΙ Η ΖΩΗ
ΥΜΩΝ ΚΕΚΡΥΠΤΑΙ ΣΥΝ ΤΩ ΧΡΙΣ-
4 ΤΩ ΕΝ ΤΩ ΘΕΩ. ΟΤΑΝ Ο
ΧΡΙΣΤΟΣ ΦΑΝΕΡΩΘΗ, Η ΖΩΗ Υ-
ΜΩΝ, ΤΟΤΕ ΚΑΙ ΥΜΕΙΣ ΣΥΝ ΑΥ-
ΤΩ ΦΑΝΕΡΩΘΗΣΕΘΕ ΕΝ ΔΟΞΗ.

If then you are risen with 1
Christ, seek the things, that
are above, where Christ sits
at the right hand of God. let 2
the things above, and not
such worldly matters be the
object of your thoughts. for 3
you are dead to them, and
Christ has secured your life
with God. † Christ is your 4
life, and when he shall ap-
pear, then shall you also ap-
pear with him in glory.

5 ΝΕΚΡΩΣΑΤΕ ΟΥΝ ΤΑ ΜΕΛΗ
ΥΜΩΝ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ, ΠΟΡ-
2
ΝΕΙΑΝ,

Mortify therefore your sen- 5
sual appetites, fornication,
im-

- νειαν, ακαθαρσιαν, παθος, *impurity, irregular passions,*
 επιθυμιαν κακην, και την *wicked desires, and that licen-*
 πλεονεξίαν, ήτις εστιν ειδω- *tiousness practised by idolaters.*
 6 λολατρεία. δι' α' ερχεται η *these are vices which draw* 6
 οργη του Θεου επι τους υιους *down the divine vengeance up-*
 7 της απειθειας, εν οις και υ- *on unbelieving nations; among* 7
 μεις περιπατησατε ποτε, οτε *whom you had your conversa-*
 8 ελθε εν αυλοις. νυνι δε απο- *tion, when you followed their*
 θεσθε και υμεις τα παντα, *practices. but now renounce* 8
 οργην, θυμον, κακιαν, βλασ- *them all, as well as anger, a-*
 φημιαν, αισχρολογιαν εκ του *nimosity, malice: let calumny*
 9 στοματος υμων. μη ψευδεσ- *and obscene discourse be ba-*
 θε εις αλληλους, απεκδυσα- *nish'd from your lips. let there* 9
 μενοι τον παλαιον ανθρωπον *be no fraud among you, since*
 10 συν ταϊς πραξεσιν αυτου, και *you have discarded your*
 ενδυσαμενοι τον νεον, τον α- *former habits and practices,*
 νακαινουμενον εις επιγνωσιν *and are become new men, im-* 10
 κατ' εικονα του κτισαντος αυ- *prov'd by knowledge into a re-*
 11 του, οπου ουκ ενι Ελλην και *semblance of him, who made*
 Ιουδαίος: περιλοιη και ακρο- *this change: by which there is* 11
 βυστια: Βαρβαρος, και Σκυ- *now neither Greek, or Jew;*
 θης: δουλος, και ελευθερος, *circumcised, or uncircumcised;*
 αλλα τα παντα και εν πασι *Barbarian, or Scythian; slave,*
 12 Χριστος. ενδυσασθε ουν, ως *or freeman; but Christ is all,*
 εκλεκτοι του Θεου αγιοι και *and in all. be you therefore* 12
 ηγαπημενοι, σπλαγχνα οικ- *adorn'd with a compassionate*
 τирμου, χρησioτητα, ταπει- *temper, with benevolence, hu-*
 νοφροσυνην, πραοτητα, μα- *mility, meekness, patience as*
 13 κροθυμιαν: ανεχομενοι αλλη- *becometh saints and chosen fa-*
 λων, και χαριζομενοι εαυτοις, *vourites of God: bearing with* 13
 εαν τις προς τινα εκη μομ- *one another, and forgiving one*
 φην, καθως και ο Χριστος ε- *another, when one has any*
 χαρισατο υμιν, ουτω και υ- *cause of complaint against ano-*
 14 μεις. επι πασι δε τουτοις την *ther: as the Lord forgave*
 αγαπην, ήτις εστι συνδεσμος *you, do you likewise forgive. to* 14
 15 της τελειοτης, και η ειρηνη *all this add love, which is the*
 του Χριστου βραβευειω εν *band of perfect union: may the* 15
 ταϊς καρδιαϊς υμων, εις ην *peace of Christ, to which you*
are called to be but one body,

και εκληθητε εν ἐνι σωματι,
και ευχαριστοι γινεσθε.

16 Ο λογος του Χριστου ενοικειω εν υμιν πλουσιως. εν παση σοφια διδασκουτες και νουθετουτες εαυτους, ψαλμοις, και υμνοις, και ωδαις πνευμαλικαις εν χαριτι αδοντες ενταις καρδιαις υμων τω Θεω.

17 παν ο, τι αν ποιητε, εν λογω, η εν εργω, παντα εν ονοματι Κυριου Ιησου Χριστου, ευχαριστουτες τω Θεω πατρι δι' αυτου.

18 Αι γυναικες, υποτασσεσθε τοις ανδρασιν, ως ανηκεν εν

19 Κυριω. οι ανδρες, αγαπατε τας γυναικας, και μη πικραι-

20 νεσθε προς αυτας. τα τεκνα, υπακουετε τοιςγονεσι καλα

παντα, τουτο γαρ εστιν ευα-

21 ρεστον εν τω Κυριω. οι πατερες, μη ερεθιζετε τα τεκνα

22 υμων, ινα μη αθυμωσιν. οι δουλοι, υπακουετε καλα παντα τοις καλα σαρκα κυριοις,

μη εν οφθαλμοδουλεια ως ανθρωπαρεσκοι, αλλ' εν απλοτητι καρδιας, φοβουμενοι τον

23 Θεον. ο εαν ποιητε, εκ ψυχης εργαζεσθε, ως τω Κυριω

24 και ουκ ανθρωποις: ειδοτες οτι απο Κυριου αποληψεσθε την αλαποδοσιν της κληρονομιας του Κυριου Χριστου ω

25 δουλευετε. ο γαρ αδικων κομειται ο ποδικσει, και ουκ

influence your hearts, to be benevolent.

Let the christian doctrine 16 be the familiar subject of your entertainment: in all wisdom instructing and exhorting one another, in psalms and hymns and spiritual songs, melodiously tuning your grateful praises to God. let your discourse and your actions be all in the name of the Lord Jesus, giving thanks to God the father by him. 17

Dames, be submissive to 18 your husbands, as becomes christians. husbands, love your 19 wives, and do not exasperate them. children, obey your parents upon all occasions, for that is graceful in a christian. fathers, don't treat your children with severity, lest they be discourag'd. servants, be 22 entirely obedient to those, whom the law has made your masters, and not meerly out of regard to their observation, as designing only to please men, but from a principle of integrity, as fearing God: and whatever 23 ever you do, do it heartily, as serving the Lord, and not men: knowing that as you are the servants of Christ our Lord, you shall receive from him the inheritance for your reward. but 25 he that does wrong shall be punish'd for his injustice: for no regard will be shown to the ex-

1 ἐστὶ προσωποληψία. οἱ κυ-
ριοι, τῷ δικαίῳ καὶ τὴν ἰ-
σοψίᾳ τοῖς δούλοις παρέχεσ-
θε, εἰδότες ὅτι καὶ ὑμεῖς ἐχετε
Κυρίον ἐν οὐρανοῖς.

2 Τῇ προσευχῇ προσκαλε-
ρεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν
3 ευχαριστίᾳ, προσευχομενοὶ ἅ-
μα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς
ανοίξῃ ἡμῖν θύραν τοῦ λόγου,
λαλῆσαι τὸ μυστήριον τοῦ
Χριστοῦ, δι' ὃ καὶ δεδεμαι,
4 ἵνα φανερώσω αὐτο, ὡς δεῖ με
λαλῆσαι.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
τοὺς ἔξω, τὸν καιρὸν ἐξαγο-
6 ραζόμενοι. ὁ λόγος ὑμῶν παν-
τοτε ἐν χαρδίᾳ, ἀληθὶ πρῆμ-
νος, εἰδέναι πῶς δεῖ ὑμᾶς ἐν
ἐκάστῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνω-
ρίσει ὑμῖν Τυχικὸς ὁ ἀγαπῆ-
τος ἀδελφός, καὶ πιστὸς δια-
κόνος, καὶ συνδούλος ἐν Κυ-
8 ρίῳ. ὃν ἐπέμψα πρὸς ὑμᾶς εἰς
αὐτοῦ τοῦτο, ἵνα γνῶ τὰ περὶ
ὑμῶν, καὶ παρακαλεσθῇ τὰς
9 καρδίας ὑμῶν: συν Ὀντισίμῳ
τῷ πιστῷ καὶ ἀγαπῇῳ ἀ-
δελφῷ, ὃς ἐστὶν ἐξ ὑμῶν,
πάντα ὑμῖν γνωρίουσι τὰ ὡ-
δε.

10 Ἀσπάζεται ὑμᾶς Ἀριστάρ-
χος συναιχμαλωτὸς μου, καὶ
Μάρκος

external characters of men. as 1
for you, masters, give to your
servants what is just and sui-
table: considering that you
also have a master in heaven.

Persevere and be vigilant 2
in prayer and in thanksgiving:
put up your requests likewise 3
for me, that God would give
me an opportunity to declare
the mystery of Christ (for
which I am even in bonds:)
that I may publish it in the 4
manner, it should necessarily
be done.

Be prudent in your conduct 5
to those, who are not chris-
tians: and make the best of
of every opportunity. let an 6
air of modesty appear in all
your discourse; and let it be
*scaioned with discretion, * in*
making a proper reply, when
you are call'd into question.

As to what relates to me, 7
you will be inform'd of it by
Tychicus my dear brother,
who is a faithful minister of the
Lord, and serves him with
me. I sent him on purpose to 8
acquaint you with my circum-
stances, and give you matter
of comfort. I have sent him 9
with Onesimus a faithful and
beloved brother, who is of
your city: they will inform
you of what passes here.

Aristarchus my companion 10
in bonds salutes you, and so does

B b 2 Mark,

- Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ, περὶ οὗ ἐλάβετε εὐλογίας, εἰς τὴν ἐλθὲν πρὸς ὑμᾶς, δεξασθε αὐ-
 11 ΤΟΝ, καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς· οἱ οὐκ ἐκ περιτομῆς, οὗτοι μόνοι συνερῶσι εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησαν μοι παρηγορία.
 12 ἀσπάζεται ὑμᾶς Ἐπαφρας ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σὴντε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ
 13 Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἐκεῖ ἔχον πολλὴν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν
 14 ἐν Ἱερραπολίδι· ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπῆτος, καὶ Δημάς.
 15 Ἀσπασασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφάν, καὶ τὴν κατ' οἶκον αὐ-
 16 τοῦ ἐκκλησιαίου. καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιησάτε ἵνα καὶ ἐν τῇ Λαοδικεῶν ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώ-
 17 τε. καὶ εἰπάτε Ἀρχιππῷ, βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐ-
 18 τὴν πληροῖς. ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου, μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μετ' ὑμῶν.

A M H N.

Mark, nephew to Barnabas, for whom you have receiv'd recommendations, if he come to you, give him a kind reception. 11 Jesus, who is called Justus, salutes you: these are the only Jews who by assisting me in preaching the gospel, have cor- 12 dially reliev'd me. Epaphras a servant of Christ, and your countryman, salutes you, who is always very earnest in his prayers, that you may be perfectly acquainted with, and constantly observe, the whole 13 will of God. for I can witness for him, that he is ardently concern'd for you, and the christians of Laodicea, and 14 Hierapolis. our dear brother Luke the Physician, and De- 15 mas salute you.

Salute our brethren of Laodicea, and Nymphas, and the church which uses to meet in 16 his house. when this epistle has been read among you, take care that it be read likewise in the church of the Laodiceans, and that you read † the epistle from 17 Laodicea. give Archippus this instruction from me, take care to discharge the function, you have received from the Lord. 18 I Paul salute you, and this salutation I write with my own hand. remember my bonds. grace be with you.

A M E N.

† See note on Ephes. i. 1.

Chap. I. 2. Καὶ Κυρίου ἡμεῶν Χριστοῦ] this is not in Clar. Gr. Lat. Germ. Gr. Lat. Petav. 3. Colbert. 7. the Syriac, Æthiopic, Ambrose, the Scholiast, Chrysostom, Theodoret, Theophylact. no doubt 'tis an interpolation, says Erasmus.

Ver. 3. Καὶ παῖσι] without καὶ Clar. Gr. Lat. Germ. Lat. (Gr.) Syriac. Æthiopic, Ambrose, Chrysostom. τῶ παῖσι Borner.

Ver. 6. Καταφρονησάντων καὶ ἀνταρνεσάντων is added in Steph. 2. 12. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Laud. 2. Roc. 2. Petav. 1. Lincol. Covel. 2. Leicest. Velef. lect. Vien. the edit. of Complut. and Colinaeus, the Vulgate, Syriac, Æthiopic, Chrysostom text and com. Theodoret, Theophylact, Ambrose, the Scholiast, Hilary. Some think it taken from ver. 10.

Ver. 10. Ἐν τῇ ἐπιστάσει] Steph. 2. 12. Clar. Lat. Germ. Lat. Borner, Lat. Covel. 2. Roc. 2. Barb. 5. Velef. lect. Colinaeus's edition, the Vulgate, Syriac, Arabic, Æthiopic, Ambrose, the Scholiast, Chrysostom. τῇ ἐπιστάσει Alexand. Clar. Germ. Borner, Colbert. 7. Clemens Alexandrin.

Ver. 14. Διὰ τοῦ ἡμαθὸς αὐτοῦ] is not in Steph. 2. 6. 8. 15. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Cantab. 3. Magdal. 1. Lincol. Roc. 2. Hunting. 1. Petav. 3. Covel. 2. 4. Genev. N. Col. 2. Sinah. Velef. lect. Leicest. Basil. 2. Scidel. the Vulgate, Syriac, Æthiopic, Ambrose, Athanasius, Chrysostom, the Scholiast, Theophylact, nor the Complutensian edition.

Ver. 20. Δι' αὐτοῦ] is not in Steph. 8. 12. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Gr. Lat. Roc. 2. Covel. 2. the Vulgate, Æthiopic, Ambrose, the Scholiast, Chrysostom, Theophylact. see Prol. 885.

Ver. 24. Νῦν ἐς νῦν Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Velef. lect. Wechel. aliq; the Vulgate, Ambrose, the Scholiast.

Ib. Παῖσι μου] μου is not in the Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Gr. Lat. Cantab. 3. Baroc. Petav. 3. Colbert. 7. Covel. 2. Sinah. N. Col. 2. Basil. 2. Leicest. Lucian, Vulgate, Syriac, Arabic, Ambrose, Theodoret.

Ver. 27. Τὸ το πλοῦτος] Alexand. Ger. Cantab. 3. Magdal. 1. Hunting. 1. Lincol. Colbert. 7. Petav. 3. Covel. 3. Sinah, Leicest. Lucianus, Clemens Alex. το πλοῦτος Borner. τον πλοῦτον Clar. Gr. Lat. Germ. Gr. Lat. τὸ το πλοῦτος Cantab. 2. Baroc. Petav. 2.

Ib. ὁ εἰς] Alexand. Clar. Lat. Germ. Lat. Velef. lect. the Vulgate, Syriac, the Scholiast, Ambrose.

Ver. 28. Διδασκούς] πάντα ἀνθρώπων is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Laud. 2. N. Col. 2. Lincol. Colbert. 7. Velef. lect. Scidel. the Complut. ed. Arabic, Æthiopic, Ambrose.

Ch. II. 2. Συμβιβασθέντες] Steph. 2. 8. 12. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Covel. 3. Barb. 1. Colb. 7. Velef. lect. Basil. 2. Hetychius, Vulgate, Syriac, Clemens Alex. Ambrose, the Scholiast, Cyril, Hilary, Pelagius. it was chang'd for the sake of the syntax, says Dr. Mill, Prol. 635.

Ver. 11. Σμαῖος—της] without ἀμαψίων Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Barb. 1. Velef. lect. the Vulgate, Æthiopic, Coptic, Ambrose, Clemens Alex. the Scholiast, Terrul. Cyprian, Hilary, Augustin, Fulgentius. ἀμαψίων was a magical *Schellium*. see Prol. 636.

Ch. II. 18. The learned Dr. Aldrich, in a note upon *Josephus of the war of the Jews*, lib. 11. c. 17. Hudson edit. says, "it is not easy to determine, why the *ESSENS* took care to preserve the names of the *ANGELS*. was it that they us'd them as charms to cure diseases? or, did they pay them any such worship, as the apostle condemns, Col. ii. 18? the other things there condemn'd were certainly practis'd by the *ESSENS*, and peculiarly agree to their character." the *ESSENS* having been so remarkable a sect of the Jews, the learned are at a loss to account for their not being mentioned throughout the whole *New Testament*. Dr. Pridcaux thinks the most probable reason was, "that being a very honest and sincere sort of people, without guile or hypocrisy, they gave no reason for that reproof and censure, which the others very justly deserv'd." Philo and Josephus having given a particular account of them, for the sake of those who have not the opportunity of consulting them, it may not be amiss to give the following extract.

There are three sects of philosophers among the Jews, the *PHARISEES*, the *SADDUCEES*, and *ESSENS*, who are the most rigorous of the three. They are *Jews* by nation, and a society cemented by stricter ties of friendship, than any other people: they avoid pleasure as prejudicial: to be temperate, and bear up against the passions, they count the top of virtue. the most rigid prefer the state of Celibacy, without disapproving the different conduct of others; and breed up the children of strangers, as if they were their own, in the institutions of their sect. wealth they look upon with contempt, and what is wonderful, a *COMMUNITY OF GOODS*, *TO KOINONHTIKON*, is their *POLITICAL CONSTITUTION*; so that no body possesses more than his neighbour. it is a fundamental *LAW*, that whoever lists into their sect, must transfer all his goods and chattels into the *publick Stock*, to prevent the dejectedness of poverty, and the insolence of fortune. thus the *property* of every individual is sunk for a *fund*, which becomes the patrimony of the whole fraternity. the use of oils or essences is with them effeminacy: thinking it sufficient *NEATNESS* to be drest in a white garment.

They chuse officers to have the management of the *common Stock*, who provide for every one according to his real exigence. they have no particular *Corporation*, but have their *Sodalities* or *Lodges* in every city, where all travellers of their sect, though never so great strangers, are as free and as welcome, as if they were at home; so that on journeys they carry nothing but arms for their defence against murderers. they never change their clothes or shoes till quite worn out: nor do they buy or sell to one another, but mutually give and take as they have occasion, without retribution.

They are singularly religious: never talk of civil affairs till the rising of the *SUN*, whom they invoke in their traditionary *forms*, to dart his *Rays*: then they are dismiss'd by their superiors to their respective trades till eleven in the morning, when they again assemble, wash in cold water, and retire by themselves into a dining-room, with the same solemnity as if to the temple: where seated in silence, the baker and cook distribute to every man his loaf and mess, all alike. both before and after dinner the *PATER* always says grace, all joining in their praises

praises to God, for giving them food. after this they quit the habit they then had, and return to their work till evening, when they go to the same room to supper, which is perform'd with the same solemnity, such guests as happen to arrive being admitted to table: but noise and hurry here find no reception. not more than one is allowed to speak at a time, and that in his turn: so that people without, admire the awful silence within. all this is the effect of their constant sobriety in eating and drinking only to suffice nature.

They never do any thing without leave from their superiors, excepting in the offices of lending their assistance, or giving food to those that deserve it; in which cases they have full liberty to act at discretion: but they are not permitted to give any thing to their relations without orders from their governors. their resentment is regulated by justice, they master their passions, are guardians of fidelity, and defenders of the publick peace. their AFFIRMATION is more sacred with them, than an Oath with other people. they avoid all manner of swearing, and think an oath worse than perjury: "Sentence" has already pass'd, *say they*, upon that man, who can't be believ'd, "without he calls God to witness for him." they are wonderfully studious of the *writings* of the *antients*: chiefly selecting what conduces to the improvement of the mind, or the preservation of health: hence they are very industrious to find out *specific* plants, or drugs for diseases.

The *Novices* having given sufficient proof of their temperance by a year's probation, are admitted to a greater familiarity with their superiors, and partake of the same sacred *ablutions* with them; but are excluded from their *table*, till they have fully prov'd their *temper* by two years further *discipline*, and then they are receiv'd as *fellows*. however, before they are allowed to eat at the *common table*, they bind themselves by the most awful Vows, first, "to worship the DIVINE BEING: then, to act justly with regard to men: not to wrong any man, either from their *own motion*, or from the awe of any authority: *ever* to detest the vicious, and exert themselves in behalf of the virtuous: *ever* to keep *inviolable faith* with all men, but especially with those, who are our RULERS; since no one could obtain *civil Jurisdiction*, but by God's own appointment: that in case they are call'd to any post of government, they will not be injurious in the exercise of their power: nor affect to be distinguished by their *dress* or *equipage*: that they will passionately espouse the cause of *truth*, and resolutely prosecute all *false evidence*: that they will keep their *hands* from actual *stealing*, and their *minds* from *desiring* unlawful gain: that they will not conceal *the secrets* of the sect from any of the fraternity, nor divulge them to any, who are not such, even tho' they should be tortur'd to the utmost extremity. besides, they vow, they will not deliver their *decrees* to any of the brethren, otherwise than they had received them: that they will avoid all *faction*, and be equally careful to preserve the BOOKS of their sect, and the NAMES of the ANGELS."

Such as are found guilty of any enormous crime, are expelled the society, and many under that sentence have frequently pined away by the most deplorable *destiny*; for they are so bound by the *rules* of the society,

society, and the vows they have taken, that they can't receive any food, but from such as are of their sect; so that being reduc'd to bare *herbage*, they languish and die with *famine*: unless they find compassion, as they often do; when it has been thought they had suffer'd sufficient *penance*. however, their *deffions* are made with the utmost exactness and justice: they never pronounce sentence, unless an hundred at least are present, and then the *decree* is irrevocable. next to the *Divine Being*, they pay the greatest reverence to their *Legislator*: whoever speaks evil of him, is punish'd with death.

Above all other Jews they are most strict observers of the *sabbath*, not allowing themselves to make a fire, or to remove any utensil out of its place on that day; for which reason, they prepare their meals the evening before. in a word, by the plainness of their diet, and the regularity of their lives, they many of them reach to an hundred years. they are unconcern'd at adversity, and by their fortitude triumph over torments; thinking *DEATH*, when it comes upon honourable terms, to be preferable to *IMMORTALITY*. of this the Romans in their wars had sufficient proof, when by the application of fire, and all the instruments of torture, they could not be forc'd to renounce their *Legislator*, or to eat what he had disallowed. no, it was impossible to extort a tear, or a relenting expression; on the contrary, they *smil'd* in their agonies, they *rally'd* their executioners, and cheerfully surrender'd up their souls to him, who they knew would hereafter restore them.

For it was a prevailing opinion among them, that tho' their *bodies* were *mortal*, and the substance of them perishable, their *souls* remain for ever *immortal*: that as they came originally from the finest *Æther*, drawn by some secret attraction of nature into the prison of the body; so when once the chain of its confinement is broke, enlarg'd from her tedious servitude, the soul will mount with transport to her native skies.

THIS is the *DIVINE PHILOSOPHY*, which the *ESSENS* deliver concerning the *SOUL*, thereby throwing out an alluring *bait*, that cannot be resisted by such as have but once had the least *taste* of their wisdom. *Josephus's War of the Jews*, Lib. II. c. $\frac{9}{12}$. §. 2. Ed. Hud.

Ver. 20. Οὐ] is not in Steph. 3. 1. 12. 17. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Roc 2. Petav. 3. Covell. 2, 4. Genev. Æthiopic, Cyprian, Theophylact.

Ch. III. 11. Καὶ εὐθὺς.] Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Petav. 3. the Vulgate, Syriac, Arabic, Æthiopic, Ambrose, the Scholiast.

12. Καὶ αὐθιγος] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. the Vulgate, Syriac, Arabic, Æthiopic, Ambrose, the Scholiast.

Ver. 15. Χριστῷ.] Steph. 12. Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Roc 2. Barb. 1. Leicest. Vulgate, Coptic, Æthiopic, Clemens Alexand. the Scholiast.

Ver. 16. Ταῖς καρδίαις.] Alexand. Clar. Germ. Borner, and many other MSS.

Ver. 17. Κυρ. 120. Χριστῷ.] Alexand. Clar. Gr. Lat. Germ. (Gr.) Lat. Borner Gr. Lat. the Vulgate, and Coptic.

Ver. 18. Ταῖς—αὐδ.] without ὀδύς. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. N. Col. 2. Laud. 2. Roc 2. Liacol. Seidel.

Genev. Covel. 2. 4. Hunting. 1. Vulgate, Syriac, Arabic, Æthiopic, Clemens Alex. Ambrose, *the Scholiast*, and the Complutensian edition.

Ib. Ἀνδρασιῶν ἡμῶν is added in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Syriac, Æthiopic, *the Scholiast*.

Ver. 20. Ἐν τῷ Κυρίῳ.] Steph. s. i. s. s. Alexand. Clar. Germ. Borner. Hunting. Petav. 1, 2, 3. Colbert. 7. N. Col. 2. Covel. 2, 3. Laud. 2. Magdal. 1. Cantab. 2, 3. Sinab. Leicest. Basil. 2. Lucian. Vulgate, Chrysostom, Ambrose, *the Scholiast*, Theodoret, Theophylact, Euthalius. see Prol. 931.

Ver. 21. Ἐρεθίζε[ι] Παροψίζε[ι] Steph. s. i. Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Covel. 2. Barb. 1. Colbert. 7. Lincol. Leicest.

Ver. 22. Θεοῦ] Κυρίου Alexand. Clar. Germ. Borner Gr. Lat. Roe 2. Lincol. Coptic, Clemens Alex. Ambrose, *the Scholiast*.

Ver. 24. Τῆς κληρονομίας τῇ [ᾧ] Κυρίῳ, &c.] τῆς κληρονομίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ δουλεύετε, Borner, Gr. Lat. *hereditatis Domini Christi, cui servitis*. Clar. Lat. Germ. Lat. Ambrose, Hillary. [ᾧ] is not in Alexand. Clar. Germ. Roe. 2. Vulgate, Æthiopic, nor *the Scholiast*.

Ver. 25. Ὁ δὲ] ὁ [ᾧ] Alexand. Clar. Gr. Lat. Germ. (Gr.) Lat. Borner, Gr. Lat. Colbert. 7. Covel. 2. Colinaus, Vulgate, Clemens Alex. Ambrose, Augustin, *the Scholiast*.

Ch. IV. 12. Πεπληροφορημ.] Steph. s. i. Alexand. Clar. Borner, Barb. 1. Colbert. 7. Covel. 2. see Prol. 1292, 1354.



Π Α Τ Λ Ο Τ Τ Η Ε
 Τ Ο Τ F I R S T E P I S T L E
 Α Π Ο Σ Τ Ο Λ Ο Τ Ο Ρ
 Η Π Ρ Ο Σ Θ Ε Σ Σ Α Λ Ο Ν Ι Κ Ε Ι Σ P A U L the Apostle
 Ε Π Ι Σ Τ Ο Λ Η Π Ρ Ω Τ Η T o t h e T H E S S A L O N I A N S .

1 Π Α Τ Λ Ο Σ και Σι-
 λουανος και Τιμοθεος
 τη εκκλησια Θεσσα-
 λονικων, εν Θεω πατρι, και
 Κυριω Ιησου Χριστω, χαρις
 υμιν και ειρηνη (απο Θεου
 πατρος ημων, και Κυριου Ιη-
 σου Χριστου.)

2 Ευχαριστούμεν τω Θεω
 παντοτε περι παντων υμων,
 μνησιν υμων ποιουμενοι επι
 3 των προσευχων ημων, αδια-
 λειπτως μνημονευοντες υμων
 του εργου της πιστεως, και
 του κοπου της αγαπης, και
 της υπομονης της ελπιδος του
 Κυριου ημων Ιησου Χριστου
 εμπροσθεν του Θεου και πα-
 4 τρος ημων. ειδότες, αδελφοι
 ηγαπημενοι, υπο Θεου την
 5 εκλογην υμων, οτι το ευαγ-
 γελιον ημων ουκ εγενθη εις
 υμας εν λογω μόνον, αλλα
 και εν δυναμει, και εν πνευ-
 ματι αγιω, και εν πληροφορια
 πολλη

P A U L, Silvanus, and 1
 Timothy to the church
 of the Thessalonians,
 who believe in God the father,
 and in our Lord Jesus Christ.
 grace and peace be with you
 from God our father, and from
 Jesus Christ our Lord.

We always mention you in 2
 our prayers, and give thanks
 to God for you all : never 3
 forgetting the effects of your
 faith, your charitable offices,
 and the constancy of your
 hope in our Lord Jesus
 Christ ; * of which God is
 our witness. for we are per- 4
 suaded, my brethren, that
 you are the peculiar objects
 of divine favour ; since the 5
 gospel we preach'd, did not
 consist only of words, but
 was † fully confirm'd by mi-
 racles and gifts of the holy
 spirit, you yourselves being wit-

πολλῇ, καθὼς οἰδατε οἱοι ἐ-
 γενηθημεν ἐν ὑμῖν δι' ὑμᾶς.
 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγεν-
 ηθε καὶ τοῦ Κυρίου δεξαμένοι
 τὸν λόγον ἐν θαύσει πολλῇ,
 7 ὥστε γενεσθαι ὑμᾶς τυποὺς
 πασι τοῖς πιστεύουσιν ἐν τῇ
 Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ.
 8 ἀφ' ὑμῶν γὰρ ἐξηκῆται ὁ λό-
 γος τοῦ Κυρίου οὐ μόνον ἐν
 τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ,
 ἀλλὰ καὶ ἐν παντὶ τόπῳ ἢ
 πιστὸς ὑμῶν ἢ πρὸς τὸν Θεὸν
 ἐξεληλυθεν, ὥστε μὴ χρειᾶν
 9 ἡμᾶς εἶναι λαλεῖν τι. αὐτοὶ
 γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν
 ὅποιαν εἰσοδὸν ἐσχομεν πρὸς
 ὑμᾶς, καὶ πῶς ἐπεστρέψατε
 πρὸς τὸν Θεὸν ἀπο τῶν εἰδω-
 λῶν, δουλεύειν Θεῷ ζῳῇ καὶ
 10 ἀληθινῷ, καὶ ἀναμένειν τὸν
 υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν,
 ὃν ᾗρειν ἐκ νεκρῶν, Ἰησοῦν
 τὸν βυόμενον ἡμᾶς ἀπο τῆς
 ὀργῆς τῆς ἐρχομένης.
 1 Αὐτοὶ γὰρ οἰδατε, ἀδελφοί,
 τὴν εἰσοδὸν ἡμῶν τὴν πρὸς
 ὑμᾶς, ὅτι οὐ κενὴ γέγονεν,
 2 ἀλλὰ προπαθούντες καὶ ὕβρισ-
 θεύτες, καθὼς οἰδατε, ἐν Φι-
 λιπποῖς, ἐπαρρησιασάμεθα
 ἐν τῷ Θεῷ ἡμῶν λαλῆσαι
 πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
 3 Θεοῦ ἐν πολλῇ ἀγῶνι. ἡ
 γὰρ παρακλῆσις ἡμῶν οὐκ ἐκ
 πλαντῆς, οὐδὲ ἐξ ἀκαθαρσίας,
 4 οὔτε ἐν δόλῳ, ἀλλὰ καθὼς δε-
 ῶκεμασμεθα ὑπὸ τοῦ Θεοῦ
 πισ-

witnessees, what we did a-
 mong you and for you. and 6
 you imitated us, and were
 imitators of the Lord, having
 receiv'd the word, notwith-
 standing all your afflictions,
 with that alacrity, which the
 holy spirit inspires. so that you 7
 became examples to all the be-
 lievers in Macedonia and in A-
 chaia. for the gospel has made 8
 so favourable a progress not on-
 ly in Macedonia and Achaia,
 but in every other place, where
 the reputation of your divine
 faith has spread, that 'tis need-
 less to mention any thing of it :
 since they all relate of us, how 9
 successful our arrival was a-
 mong you, and how you re-
 nounc'd your idols to serve the
 living and true God, and to 10
 expect his son from heaven,
 whom he raised from the dead,
 even Jesus, who delivers us
 from * impending ruin.

And you are satisfied, my 1
 brethren, that our address to
 you was not fallacious : on the 2
 contrary, notwithstanding the
 outrages, you know we suffer'd
 at Philippi, we had still the
 resolution, by the divine assis-
 tance, to preach the gospel of
 God to you without reserve a-
 gainst all opposition. for our 3
 doctrine was free from all im-
 posture, avarice, and fraud. we 4
 preach the gospel just as God
 C c 2 thought

- πιστευθῆναι το εὐαγγέλιον, οὐ-
 τω λαλουμεν, οὐκ ὡς ἀνθρώ-
 ποις ἀρεσκοῦντες, ἀλλὰ τῷ
 Θεῷ τῷ δοκιμαζούντι τὰς καρ-
 5 διὰς ἡμῶν. οὐτε γὰρ ποτε ἐν
 λογῷ κολακείας ἐφενθήμεν,
 καθὼς οἰδαίτε, οὐτε ἐν προφά-
 σει πλεονεξίας, Θεὸς μαρτυρῶν,
 6 οὐτε ἑπαιτούμεν ἐξ ἀνθρώπων
 δόξαν, οὐτε ἀφ' ὑμῶν, οὐτε
 ἀπ' ἀλλῶν, δύναμενοι ἐν βαρ-
 ρεί εἶναι, ὡς Χριστοῦ ἀποσ-
 7 τολοι· ἀλλ' ἐφενθήμεν ἡπιοὶ
 ἐν μεσῷ ὑμῶν, ὡς αὐτὸς τροφὸς
 θάληται τὰ ἑαυτοῦ τέκνα.
- 8 Οὕτως ὁμειρομενοὶ ὑμῶν, εὐ-
 δοκούμεν μετὰδόναι ὑμῖν οὐ
 μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ,
 ἀλλὰ καὶ τὰς ἑαυτῶν ψυ-
 χας, διότι ἀγαπῆτοι ἡμῶν ῥε-
 9 γισθε. μνημονεύετε γὰρ, ἀ-
 δελφοί, τὸν κόπον ἡμῶν καὶ
 τὸν μόχθον, νυκτὸς γὰρ καὶ
 ἡμέρας ἐργαζόμενοι, πρὸς τὸ
 μὴ ἐπιβαρῆσαι τίνα ὑμῶν,
 ἐκφύξαμεν εἰς ὑμᾶς τὸ εὐαγ-
 10 γέλιον τοῦ Θεοῦ. ὑμεῖς μαρ-
 τυρεῖς καὶ ὁ Θεός, ὡς ὅστις
 καὶ δικαίως καὶ ἀμεμπῶς ὑ-
 μῖν τοὺς πιστεύουσιν ἐφενθη-
 11 μεν. καθάπερ οἰδαίτε ὡς ἕνα
 ἕκαστον ὑμῶν, ὡς πατήρ τεκ-
 να ἑαυτοῦ, παρακαλοῦντες
 ὑμᾶς καὶ παραμυθούμενοι,
 12 καὶ μαρτυροῦμενοι, εἰς τὸ πε-
 रिπαῖησαι ὑμᾶς ἀξίως τοῦ
 Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς
 τὴν ἑαυτοῦ βασιλείαν καὶ
 13 δοξάν. διὰ τοῦτο καὶ ἡμεῖς
 εὐ-
- thought fit to intrust it with us,
 not being studious to please men,
 but God, who approves our sin-
 cerity. our address to you was
 without any flattery, as you
 yourselves can witness, and God
 is witness that we had no ava-
 rice to disguise. we never court-
 ed you nor any others, from
 an affectation of human ap-
 plause. instead of making our a-
 postolical character any ways
 expensive to you, as we might;
 we behav'd to you with a tender
 regard, even as a mother, who
 nurses her own children.*
- Our affection therefore to
 you being so great, we were as
 ready to give our lives for you,
 as we were to communicate
 the divine gospel to you, so
 much did you engage our love.
 for you remember, my bre-
 thren, our labour and toil:
 how we worked day and night,
 that in preaching the gospel of
 God, we might not be charge-
 able to any of you. you are
 witnesses, and God is so too,
 how holy, how just and irre-
 proachable our behaviour was
 to you, who believe. you like-
 wise know, that we exhorted
 and encouraged every one of
 you, as a father doth his chil-
 dren, conjuring you to live
 suitably to the favour of God,
 who has called you to his king-
 dom and glory. nor do we
 fail of giving thanks to God

- εὐχαριστοῦμεν τῷ Θεῷ ἀδια-
λειπῶς, ὅτι παραλαβούτες
λογον ἀκοῆς παρ' ἡμῶν, τοῦ
Θεοῦ, ἐδέξασθε οὐ λογον ἀν-
θρώπων, ἀλλὰ καθὼς ἐστὶν
ἀληθῶς λογον Θεοῦ, ὃς καὶ
ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-
14 οῦσιν. ὑμεῖς γὰρ μιμηταὶ ἐ-
γενήθητε, ἀδελφοί, τῶν ἐκ-
κλησιῶν τοῦ Θεοῦ τῶν ου-
σῶν ἐν τῇ Ἰουδαίᾳ, ἐν Χρισ-
τῷ Ἰησοῦ, ὅτι ταῦτα ἐπα-
θεῖτε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
συμφυλιῶν, καθὼς καὶ αὐ-
15 τοὶ ὑπὸ τῶν Ἰουδαίων, τῶν
καὶ τοῦ Κυρίου ἀποκτείναντων
Ἰησοῦν καὶ τοὺς προφῆτας,
καὶ ὑμᾶς ἐκδιώξαντων, καὶ πα-
16 σιν ἀνθρώποις ἐναντίων, κω-
λυόντων ἡμᾶς τοῖς ἐθνέσι λα-
λῆσαι ἵνα σωθῶσιν, εἰς τὸ
ἀναπληρῶσαι αὐτῶν τὰς ἀ-
μαρτίας παντοῖς: ἐφθασε δὲ
ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τε-
λος.
- 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορ-
φανισθέντες ἀφ' ὑμῶν πρὸς
καιρὸν ὥρας, προσώπῳ, οὐ
καρδίᾳ, περισσώτερος ἐσπου-
δάσαμεν τὸ προσώπον ὑμῶν
18 ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. διό
ἠβηλάσαμεν ελθεῖν πρὸς ὑμᾶς
ἐγὼ μὲν Παῦλος καὶ ἀπαξ
καὶ δις, καὶ ἐνεκοψεν ἡμᾶς ὁ
19 σάταν. τίς γὰρ ἡμῶν ἐλ-
πίς, ἡ χαρὰ, ἡ Στεφάνος
καυχήσεως, ἡ οὐκ καὶ ὑ-
μεῖς ἐμπροσθεν τοῦ Κυρίου τῶν
- continually, that, when you
received the word of God,
which we preach, you did not
receive it as the doctrine of
men, but as a doctrine that
appears to be truly divine,
by the influences it displays
in you, who believe. for, 14
my brethren, you have fol-
lowed the example of the
christian churches in Judea;
by having suffer'd the same
persecutions from your own
nation, as the churches have
suffer'd from the Jews, the 15
very men who have persecuted
the Lord Jesus, and the pro-
phets even to death; who have
persecuted us; they who are
regardless of pleasing the deity,
and are enemies to all man-
kind; who by obstructing our 16
endeavours to save the Gen-
tiles, continue to fill up the
measure of their enormities;
for which consummate ven-
geance is falling upon them.*
- As for me, my brethren, 17
having been so abruptly sepa-
rated from you, in person, tho'
not in affection, I have the
more ardently endeavour'd to
see you again. this I Paul 18
have frequently attempted,
but Satan has been my obsta-
cle. for what can be our 19
hope, or joy, what can
crown our pretensions, unless
it be you, when we shall ap-*
- pear

μῶν Ἰησοῦ (Χριστοῦ) ἐν τῇ
20 αὐτοῦ παρουσίᾳ? ὑμεῖς γάρ
ἐστέ ἡ δόξα ἡμῶν καὶ ἡ χαρά.

1 Διὸ μὴ κέλι σιγεῖντες, εὐδο-
κῆσαμεν καὶ ἀλειφθῆναι ἐν Ἀ-
2 θήναις μόνοι, καὶ ἐπεμψάμεν
Τιμοθεὸν τοῦ ἀδελφοῦ ἡμῶν
καὶ διακονοῦ τοῦ Θεοῦ (καὶ
συνεργοῦ ἡμῶν) ἐν τῷ ευαγ-
γελίῳ τοῦ Χριστοῦ, εἰς τὸ
στήριξαι ὑμᾶς καὶ παρακαλε-
σαι ὑμᾶς περὶ τῆς πίστεως
3 ὑμῶν, τῷ μηδεὶν σαίνεσθαι
ἐν ταῖς θλίψεσι ταύταις, αὐ-
τοὶ γὰρ οἶδάτε ὅτι εἰς τοῦτο
4 κείμεθα. καὶ γὰρ ὅτε πρὸς
ὑμᾶς ἦμεν, προελεγόμεν ὑμῖν
ὅτι μέλλομεν θλιβεσθαι, κα-
θὼς καὶ ἐγένετο, καὶ οἶδάτε.
5 διὰ τοῦτο καὶ γὰρ μὴ κέλι σιγῶν,
ἐπεμψα εἰς τὸ γινῶναι τὴν
πίσιν ὑμῶν, μὴ πως ἐπειρά-
σεν ὑμᾶς ὁ πειράζων, καὶ εἰς
κενὸν γενῆναι ὁ κόπος ἡμῶν.
6 ἀλλ' ἰδοὺ ἔλθωντος Τιμοθεοῦ
πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ ευ-
αγγελισσαμένου ἡμῖν τὴν πίσ-
τιν καὶ τὴν ἀγαπὴν ὑμῶν,
καὶ ὅτι ἐχέτε μνησίαν ἡμῶν ἀ-
γαθὴν παντοῖς, ἐπιποθοῦντες
ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡ-
μεῖς ὑμᾶς.

7 Διὰ τοῦτο παρεκλήθημεν,
ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ
τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν,
8 διὰ τῆς ὑμῶν πίστεως, ὅτι
νυν ὤωμεν, εἰ ὑμεῖς στήκετε
9 ἐν Κυρίῳ. τίνα γὰρ εὐχα-
ριστήαν δύναμεθα τῷ Θεῷ ἀν-
ταποδοῦναι

pear before the Lord Jesus
Christ at his coming? for 20
ye are our glory and our joy.

Being therefore impatient to 1
hear of you, we judg'd it pro-
per to stay at Athens alone, 2
and send you our brother Ti-
mothy, a minister of God, and our colleague in preaching
the gospel of Christ, that by
establishing you in the faith, and by his exhortations, none 3
of you might be stagger'd by
these persecutions: for you know that we are destin'd to
suffer. and even when we 4
were with you, we foretold
you, that we should be persecu-
ted, as you know it hap-
pen'd, not being able therefore 5
to wait any longer, I sent Ti-
mothy to know the state of your
faith, for fear the tempter
should have seduc'd you, and
all our labour have prov'd a-
bortive. but Timothy, upon his 6
arrival here from you, brings
us the agreeable news of the
perseverance of your faith and
charity, that you always make
honourable mention of us, and
that you desire to see us as
ardently as we do to see you.

Thus, my breibren, your 7
conduct has given us great con-
solation, under all our persecu-
tions and distress. for now I am 8
reviv'd, since you continue
stedfast in the christian pro-
fession. how can I be suffi- 9
ciently

1 *ταποδουναι περι υμων, επι
 παση τη χαρα η χαιρομεν
 δι' υμας εμπροσθεν του Θεου*
 10 *ημων, νυκλος και ημερας υπερ
 εκπερισσου δεομενοι εις το
 ιδειν υμων το προσωπον, και
 καταρτισαι τα υστερηματα*
 11 *της πιστεως υμων? αυτος δε
 ο Θεος και πατηρ ημων, και
 ο Κυριος ημων Ιησους Χριστος
 κατευθυναι την οδον ημων*
 12 *προς υμας. υμας δε ο Κυριος
 πλεονασαι και περισσευσαι
 τη αγαπη εις αλληλους και
 εις παντας, καθαπερ και η-*
 13 *μεεις εις υμας: εις το στηριξαι
 υμων τας καρδιας αμεμπτους
 εν αγιωσυνη, εμπροσθεν του
 Θεου και πατρος ημων, εν τη
 παρουσια του Κυριου ημων
 Ιησου (Χριστου) μελα παν-
 των των αγιων αυτου.*

1 *Το λοιπον ουν, αδελφοι,
 ερωτωμεν υμας και παρακα-
 λουμεν εν Κυριω Ιησου, κα-
 θως παρελαβετε παρ' ημων
 το πως δει υμας περιπατειν
 και αρεσκειν Θεω, ινα περισ-*
 2 *σευητε μαλλον. οιδατε γαρ
 τινας παραγγελιας εδωκαμεν
 υμιν δια του Κυριου Ιησου.*
 3 *τουτο γαρ εστι θελημα του
 Θεου, ο αγιασμος υμων απε-
 χεισθαι υμας απο της πορ-*
 4 *νειας: ειδεναι εκαστον υμων
 το εαυτου σκευος κατασθαι εν*
 5 *αγιασμω και τιμη, μη εν πα-
 θει επιθυμιας, καθαπερ και*
 τα

*ciently thankful to God upon
 your account, for all the joy,
 which by your means we have
 been affected with, whilst* 10
*night and day we make our
 ardent requests to him, that
 we may once more be present
 with you, that nothing maybe
 wanting* to the perfection of
 your faith? now may God our* 11
*father, and our Lord Jesus
 Christ remove all the obstruc-
 tions of our journey to you. may* 12
*the Lord make you increase
 and abound in mutual love, in
 love towards all men, as we
 do towards you: that by the* 13
*sanctity of your affections, you
 may stand unreprou'd in the
 presence of God our father,
 when our Lord Jesus Christ
 shall come with all his holy
 angels.*

Finally, my brethren, we 1
*intreat and conjure you by the
 Lord Jesus Christ, to observe
 the instructions we gave you
 about your religious conduct,
 and to make continual pro-*
 2 *gress therein. for you know
 the precepts we gave you in
 the name of the Lord Jesus.*
 and such is the will of God, 3
*that you should be holy, and
 avoid licentiousness; that eve-* 4
*ry one of you should take care
 to preserve the dignity of his
 person unsullied by the vi-* 5
ces of the Gentiles, who know
 not

- τὰ ἐθνη τὰ μὴ εἰδὼς τὸν
 6 Θεόν· τὸ μὴ ὑπερβαίνειν
 καὶ πλεονεκτεῖν ἐν τῷ πραγ-
 ματί τὸν ἀδελφὸν αὐτοῦ·
 διὰ τὸ ἐκδικῆσαι ὁ Κύριος περὶ
 πάντων τούτων, καθὼς καὶ
 προειπαμέν ὑμῖν, καὶ διημαρ-
 7 τυραμεθα. σὺ γὰρ ἐκαλεσεν
 ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ,
 8 ἀλλ' ἐν ἁγιασμῷ. τοιγαρὺν
 ὁ ἀθελῶν, οὐκ ἀνθρώπου ἀ-
 θελεῖ, ἀλλὰ τοῦ Θεοῦ τὸν καὶ
 δούνα το πνεῦμα αὐτοῦ τὸ
 ἅγιον εἰς ἡμᾶς.
 9 Περὶ δὲ τῆς φιλαδελφίας
 οὐ χρεῖαν ἔχομεν γραφεῖν ὑμῖν,
 αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι
 ἐστέ εἰς τὸ ἀγαπᾶν ἀλλη-
 10 λους. καὶ γὰρ ποιεῖτε αὐτο
 εἰς πάντας τοὺς ἀδελφούς
 τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ·
 παρακαλοῦμεν δὲ ὑμᾶς, ἀ-
 δελφοί, περισσεύειν μᾶλλον·
 11 καὶ φιλοτιμῆσθαι ἡσυχάζειν,
 καὶ πράσσειν τὰ ἴδια, καὶ
 ἐργάζεσθαι ταῖς χερσὶν ὑμῶν,
 12 καθὼς ὑμῖν παρηγγεῖλαμεν·
 ἵνα περιπατῇτε εὐσχημονως
 πρὸς τοὺς ἔξω, καὶ μηδενὸς
 χρεῖαν ἔχητε.
 13 Οὐ θελομέν δὲ ὑμᾶς ἀγ-
 νοεῖν, ἀδελφοί, περὶ τῶν κε-
 κοιμημένων, ἵνα μὴ λυπησθε,
 καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἐ-
 14 χούτες ἐλπίδα. εἰ γὰρ πισ-
 τεύομεν ὅτι Ἰησοῦς ἀπέθανε
 καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς
 τοὺς κοιμηθέντας διὰ τοῦ Ἰη-
 σοῦ
 not God: that no man should 6
 be exorbitant, and behave
 contumeliously to his brother:
 because the Lord is the aven-
 ger of all such crimes, as we
 have formerly remonstrated
 to you. for God has not cal- 7
 led us to impurity, but to
 holiness. be therefore that 8
 violates these precepts, does
 not despise man, but God,
 who has endued me with
 his holy spirit.
 As to brotherly love, I have 9
 no occasion to write about
 it, God himself having in-
 structed you to love one an-
 other. this indeed you prac- 10
 tise towards all our brethren
 in Macedonia; and we only
 exhort you to advance more
 and more therein: to study 11
 your own quiet, to mind your
 own affairs, and follow some
 handicraft trade, as we re-
 commended it to you: so that 12
 your way of life may stand
 fair to the world, and pre-
 vent your being dependent up-
 on any man.
 Now I would not have you, 13
 my brethren, be mistaken a-
 bout the state of the dead, lest
 you should be as greatly af-
 flicted as those, who have no
 hope. for if we believe that 14
 Jesus died and rose again,
 we must believe that God
 by Jesus will raise the dead,
 and

15 σου, ἀξί συν αὐτῷ. τοῦτο
 γὰρ ὑμῖν λεγόμεν ἐν λόγῳ
 Κυρίου, ὅτι ἡμεῖς οἱ ζῶν-
 τες οἱ περιλειπομένοι εἰς τὴν
 παρουσίαν τοῦ Κυρίου, οὐ
 μὴ φθασώμεν τοὺς κοιμηθέν-
 16 τας. ὅτι αὐτὸς ὁ Κύριος ἐν
 κελυσματί, ἐν φωτὶ ἀρχαγ-
 γελου, καὶ ἐν σαλπικτὶ Θεοῦ
 καταβησέαι ἀπ' οὐρανοῦ,
 καὶ οἱ νεκροὶ ἐν Χριστῷ, α-
 17 ναστήσουσι πρῶτον, ἐπεὶ αὖ
 ἡμεῖς οἱ ζῶντες οἱ περιλειπο-
 μένοι, ἅμα συν αὐτοῖς ἀρπα-
 γησόμεθα ἐν νεφέλαις εἰς ἀ-
 πανήσιν τοῦ Κυρίου εἰς αἴ-
 ρα, καὶ οὕτως παντοῖς συν Κυ-
 18 ρίῳ ἐσομεθα. ὥστε παρακα-
 λεῖτε ἀλλήλους ἐν τοῖς λόγοις
 τούτοις.

1 Περὶ δὲ τῶν χρόνων καὶ
 τῶν καιρῶν, ἀδελφοί, οὐ
 χρειᾶν ἐχέτε ὑμῖν γραφεσθαι :
 2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅ-
 τι ἡ ἡμέρα Κυρίου ὡς κλεπ-
 τῆς ἐν νυκτί, οὕτως ἐρχέται.
 3 ὅταν γὰρ λεγώσιν, εἰρήνῃ καὶ
 ἀσφάλειᾳ, τότε αἰφνιδίως αὐ-
 τοῖς ἐφίσταται ὁλεθρὸς, ὥσ-
 περ ἡ ὥδιν τῇ ἐν γαστρὶ ἐ-
 χούσῃ, καὶ οὐ μὴ ἐκφυγώ-
 4 σιν. ὑμεῖς δὲ ἀδελφοί, οὐκ
 ἐστέ ἐν σκοτει, ἵνα ἡ ἡμέρα
 ὑμᾶς ὡς κλεπτῆς καταλάβῃ.
 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστέ,
 καὶ υἱοὶ ἡμέρας, οὐκ ἐσμεν
 6 νυκτός, οὐδὲ σκολούς. ἀρα
 οὐ μὴ καθευδῶμεν ὡς καὶ οἱ

VOL. II.

ΛΟΙ-

and assemble them with him.
 for one thing I have in
 charge to tell you from the
 Lord, that we, who shall be
 found still alive at the com-
 ing of the Lord, shall not
 get the * advance of those
 that are dead: for the Lord
 himself will descend from hea-
 ven, and by the voice of the
 archangel, with the trumpet
 of God, resound the summons:
 they who died christians shall
 rise first: then we, who
 shall be still alive, shall be
 convey'd together with them
 in the clouds, to meet the
 Lord in the air, and so we
 shall ever be with the Lord.
 therefore comfort one another
 with this information.

It is not necessary, my
 brethren, to specify the exact
 time: for you very well
 know, that the day of the
 Lord steals on like a thief in
 the night. whilst they flatter
 themselves with peace and
 safety, destruction shall fall
 upon them, like the pangs of
 a woman in travail, and they
 shall not escape. but you,
 my brethren, are too well in-
 form'd to be surpriz'd by that
 day, as by a thief. you inherit
 the advantages of meridian
 light: we are not involv'd in
 the obscurity of night. therefore
 let us not sleep away our time

Do

like

* Heb. xi. 40.

λοιποί, ἀλλὰ γρηγορώμεν καὶ
 7 ὑπνώμεν. ὁ γὰρ καθευδὼν, καὶ ὁ με-
 θυσκομενός, καὶ ὁ μεθυνοῦσιν.
 8 ἡμεῖς δὲ ἡμέρας οὐκ ἐσθ' ὑπνώ-
 μεν, ἐνδύσαμενοι θώρακα πισ-
 τεως καὶ ἀγάπης, καὶ περι-
 κεφαλαιαν, ἐλπίδα σωτηρίας
 9 ὅτι οὐκ ἐθέλει ἡμᾶς ὁ Θεὸς εἰς
 ὀργήν, ἀλλ' εἰς περιποίησιν
 σωτηρίας διὰ τοῦ Κυρίου ἡ-
 10 μων Ἰησοῦ Χριστοῦ, τοῦ ἀ-
 ποθανόντος ὑπὲρ ἡμῶν, ἵνα
 εἴη γρηγορώμεν, εἴη καθευδῶ-
 μεν, ἀμὰ συν αὐτῷ ζήσω-
 11 μεν. διὸ παρακαλεῖτε ἀλλή-
 λους, καὶ οικοδομεῖτε ἓς τὸν
 ἕνα, καθὼς καὶ ποιεῖτε.

12 Εὐλόγωμεν δὲ ὑμᾶς, ἀδελ-
 φοί, εἰδέναι τοὺς κοπιῶντας
 ἐν ὑμῖν, καὶ προϊστάμενους
 ὑμῶν ἐν Κυρίῳ, καὶ νουθε-
 13 τοῦντας ὑμᾶς, καὶ ἡγεῖσθαι
 αὐτοὺς ὑπὲρ ἐκπερισσῆς ἐν ἀ-
 γάπῃ, διὰ τὸ ἔργον αὐτῶν.
 14 εἰρηνεύετε ἐν ἑαυτοῖς. παρα-
 καλούμεν δὲ ὑμᾶς, ἀδελφοί,
 νουθεῖτε τοὺς ἀτακτοὺς, πα-
 ραμυθεῖσθε τοὺς ὀλιγοψυχούς,
 ἀνέκεσθε τῶν ἀσθενῶν, μα-
 κροθυμεῖτε πρὸς πάντας.

15 Ὁρᾶτε μὴ τις κακὸν ἀν-
 τι κακοῦ τινὶ ἀποδῇ, ἀλ-
 λά πάντοτε τὸ ἀγαθὸν διω-
 κέτε καὶ εἰς ἀλλήλους καὶ
 16 εἰς πάντας. πάντοτε χαίρε-
 17 τε. ἀδιάλειπτως προσεύχεσθε.
 18 ἐν παντί· εὐχαριστεῖτε, τοῦτο
 γὰρ

like others, but be vigilant and
 temperate. they that are so- 7
 ber take their rest in the night,
 whilst they that are sots, are
 drunk in the night: but let us, 8
 who enjoy the light, be tem-
 perate; let us be arm'd with
 the breast-plate of faith and
 charity, and for an helmet,
 with the hope of salvation:
 for God did not design to 9
 make us the objects of his dis-
 pleasure, but to effect our se-
 licity by the Lord Jesus Christ,
 who died for us, that we be- 10
 ther we happen to be alive or
 dead, we may be secure of
 living with him. wherefore 11
 comfort and edify one another,
 as you have hitherto done.

We entreat you, brethren, 12
 to respect those, who labour
 in the ministry, who by di-
 vine appointment preside over
 you, and instruct you. maintain 13
 an intire affection for them,
 upon account of their office,
 and don't form any brigues
 against them. and we exhort 14
 you, brethren, reprove the
 disorderly, comfort the pusil-
 lanimous, support the weak,
 and be patient toward all men.

Don't allow any one to re- 15
 turn evil for evil, but strive
 to do all the good you can to
 one another, and to all the
 world. be always chearful. 16
 pray upon all occasions. 17
 be thankful to God for every 18
 thing,

ἵνα ἡμεῖς ὡς θεοὶ ἐν Χριστῷ
 19 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα
 20 μὴ σφενδύλῃ. προφητείας μὴ
 21 ἐξουθενεῖτε. πάντα δοκιμάζε-
 22 τε, τὸ καλὸν κατέχευτε. ἀπο-
 παντὸς εἰδὸς ποτηρίου ἀπε-
 χεσθε.

23 Αὐτὸς δὲ ὁ Θεὸς τῆς ει-
 ρηνῆς ἀγιασάτω ὑμᾶς ὁλοκληρῶς,
 καὶ ὁλοκληρὸν ὑμῶν τὸ πνευ-
 μα, καὶ ἡ ψυχὴ, καὶ τὸ
 σῶμα ἀμεμπῶς ἐν τῇ πα-
 ρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰη-
 24 σου Χριστοῦ τηρηθῇ. πισ-
 τος ὁ καλῶν ὑμᾶς, ὃς καὶ
 ποιήσει.

25 Ἀδελφοί, προσευχεσθε πε-
 26 ρὴ ἡμῶν. ἀσπασασθε τοὺς
 ἀδελφούς πάντας ἐν φιληματί
 27 ἀίῳ. ὀρκίζω ὑμᾶς τὸν Κυ-
 ριον, ἀναγνώσθηναι τὴν ἐ-
 πιστολὴν πασι τοῖς ἀγίοις ἀ-
 28 δελφοῖς. ἡ χάρις τοῦ Κυ-
 ρίου ἡμῶν Ἰησοῦ Χριστοῦ μετ'
 ὑμῶν.

A M H N.

A M E N.

† Rom. xvi. 16.

Ch. I. 3. ὅτι τὸν τῶν ἐξου τῆς πίστεως] τοῦ ἐξου τῆς ὑμῶν. Clar. Gr. Lat. Germ. Gr. Lat. Vulgate, Syriac, Arabic, Æthiopic, Ambrose, τοῦ ἐξου τῆς πίστεως ὑμῶν, Borner Gr. Lat.

Ver. 9. Ἐρχομεν.] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Laud. 2. N. Col. 2. Roe 2. Lincoln. Covel. 2, 3. Magdal. 1. Petav. 1, 2, 3. Cantab. 2, 3. Hunting. 1. Leicest. Seidel. the Complutensian edit. Vulgate, Ambrose, the Scholiast, Chrysostom, Theodoret.

Ch. II. 8. Ὁμοιωμένοι.] Alexand. Germ. Borner. Cantab. 3. Baroc. Petav. 2, 3. Covel. 3. Roe 2. Magdal. 1. Lincoln. Hunting. 1. Leicest. Lucian. Erasmus. ed. 1^{ma}. Aldus, Hesychius, Euthalius, Theophylact. see Prol. 990.

Ver. 15. Ἰδού.] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colbert. 7. Vulgate, Æthiopic, Origen, Dial. contra Marcion. Ambrose, the Scholiast. Tertullian says, it was added by Marcion.

thing, for so christians are oblig'd to be. don't abuse the 19 gifts of the spirit. don't despise 20 the prophetic gift. bring every 21 thing to the test: if it be proof, abide by that: if it has the 22 least appearance of evil, reject it.

Now may the God of peace 23 make you intirely holy: may every part of you, * your spirit, soul, and body be preserved irreprovable at the coming of our Lord Jesus Christ. be that has called you, is 24 faithful, and this he will effect.

My brethren, pray for us. 25 salute all the brethren with 26 an † holy kiss. I conjure you 27 by the Lord, that this epistle may be read to all our christian brethren. the favour 28 of our Lord Jesus Christ be with you.

Ver. 19. Χριστοῦ] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Magdal. 1. N. Col. 2. Petav. 1. Sinah. Hünring. 1. Cantab. 3. Colbert. 7. Covell. 3, 4. the Syriac, Theodoret.

Ch. III. 2. Καὶ συναρξήσαν ἡμῶν] is not in the Alexand. Velef. lect. Coptic, Vulgate, Æthiopic. Dr. Mills thinks it borrowed from Rom. xvi. 21.

Ib. Παρ' ὑμῶν Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Colbert. 7. Covell. 2. Roe 2. Chrysostom, Vulgate, Ambrose.

Ch. IV. 1. Θεὸν καθὼς καὶ περπατεῖς is added in the Alexand. Clarom. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colbert. 7. Lincoln. Leicest. Velef. lect. Vulgate, Æthiopic, Coptic, Ambrose, the Scholiast, Euthalius; Estius and Dr. Mills think it a *Scholium*. see Prol. 966.

Ver. 8. Ἡμεῖς ὑμεῖς all Steph. MSS. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Baroc. Roe 2. Magdal. 1. Hunting. 1. Lincoln. Covell. 4. Laud. 2. Leicest. N. Col. 2. Basil. 2. Aldus, Froben, Colinaeus, Syriac, Arabic, Ambrose, and the Complutensian edition.

Ver. 9. Ἐρχομεν.] Steph. 4. Clar. Gr. Lat. Germ. Lat. (Gr.) Barb. 1. Roe 2. Covell. 2. Velef. lect. Vulgate, Chrysostom, Text. and Com. it was chang'd to ἐρχεσθαι upon account of the following εἰς, &c. see Prol. 885.

Ver. 13. Θελω] θέλωμεν Steph. 2. 4. 1. 10. Alexand. Clar. Gr. Lat. Germ. Lat. Magdal. 1. Lincoln. Cantab. 2, 3. Laud. 2. Petav. 1. N. Col. 2. Colbert. 7. Covell. 2, 3, 4. Leicest. Basil. 2. Velef. lect. Complutensian edition, Colinaeus, Vulgate, Arabic, Æthiopic, Hippolytus, Origen, Cyprian, Ambrose, the Scholiast, Chrysostom, Theodoret, Theophylact, Cyril Hieros. Pelagius. Prol. 683.

Ch. V. 27. Ἀσιεῖ] is not in Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. N. Col. 2. nor the Æthiopic version.

* This doctrine of a *Trinity* of principles in human Nature is agreeable to the most ancient Philosophy. *δύο (ἄρ' ἔχει ψυχὰς, ὡς ταῦτα φασι τα βραμμάς, ὁ ἀνθρώπος: καὶ ἡ μὲν εἶναι ἀπο τοῦ προῦ νοήτου, μέγχευσα καὶ τῆς τοῦ δημιουργοῦ δυνάμεως; ἡ δὲ ἐνδιδόμενη ἐκ τῆς τῶν οὐρανίων περιφορας, εἰς ἣν ἐκείσπερ: ἡ θεοτική ψυχή, &c.* "the writings of MEK-
CURIOUS inform us, that man has two souls; the *one* proceeds from "the original intelligence, and is endued with active power; the *other* "derived from the celestial spheres, into which the soul that had contemplated the DEITY intinuates itself." see JAMBLICUS p. 162. Ed. Gale. Origen's *Philocalia*. Porphyry ap. Jo. Phillipon. de mund. creat. lib. iv. c. 20.. Euseb. Præpar. Ev. lib. vi. c. 1, 2, 3.

This opinion is founded too upon the most incontestible principles of REASON: every *sensation* of the soul, and every *motion* of the body being a proof of a SPIRIT superior to both. the *mind* that does not perceive what is previously necessary to muscular motion, cannot possibly be the *efficient cause* of muscular motion. for where there is no *intelligence*, there can be no *active power*. see Ecclef. xii. 7. Ecclef. iii. 21. and the learned author of *the procedure, extent, and limits of the understanding*. p. 373. of spirit, and soul, and Body. Ch. x. "so that man "is an *amphibious creature*, of a middle order and nature between ANGELS "and BRUTES: with *these* he partakes of a corporeal soul, vital blood, "and a mass of animal spirits; with *the former* he partakes of an intelligent, immaterial, immortal SPIRIT. pag. 375."

* Ver. 23.

II A T-

- 6 *χέλε. εἰπερ δίκαιον παρὰ τῷ* *for which you suffer ; since* 6
Θεῷ ἀνταποδοῦναι τοῖς θλι- *it is agreeable to his justice*
7 *βουσιν ὑμᾶς θλιψιν :* *to afflict those in their turn,* 7
καὶ ὑ- *who afflict you : and that you,*
μιν τοῖς θλιβομένοις ἀνεσθῇ *who are distress'd, should ob-*
μεθ' ἡμῶν, ἐν τῇ ἀποκα- *tain your repose, together with*
λῶσει τοῦ Κυρίου Ἰησοῦ ἀπ' *us, when the Lord Jesus,*
8 *οὐρανοῦ μετ' ἀγγελῶν δύνα-* *with his angels, the ministers*
μιως αὐτοῦ, ἐν φλογὶ πυρὸς *of his power, shall descend*
διδόντος ἐκδίκησιν τοῖς μὴ εἰ- *from heaven, in flaming fire,* 8
δοσι Θεοῦ, καὶ τοῖς μὴ ὑ- *to take vengeance on those,*
πακούουσι τῷ εὐαγγελίῳ τοῦ *who know not God, and do*
9 *Κυρίου ἡμῶν Ἰησοῦ (Χρισ-* *not obey the gospel of our* 9
του,) *Lord Jesus Christ : the Lord*
οὓς τινες δικήν τισοῦσιν, *shall punish them with ever-*
ολεθρὸν αἰωνίον, ἀπὸ προ- *lasting destruction, when he*
σωπτοῦ τοῦ Κυρίου, καὶ ἀ- *shall appear in the glory of*
10 *πο τῆς δόξης τῆς ἰσχύος* *his power, and come to be* 10
αὐτοῦ, ὅταν ἐλθῇ ἐνδοξασ- *glorified by his saints, and*
θῆναι ἐν τοῖς ἁγίοις αὐτοῦ, *to be the object of admiration*
καὶ θαυμάσθῃναι ἐν πασὶ τοῖς *to all who believed, that the*
πιστεύουσιν, ὅτι ἐπιστεῦθη *testimony we gave you, would*
τὸ μαρτυρίον ἡμῶν ἐφ' ὑμᾶς, *be justified in that day.*
ἐν τῇ ἡμέρᾳ ἐκείνῃ.
- 11 *Εἰς ὃ καὶ προσευχομεθα* *Wherefore we continually* 11
παντοτε περὶ ὑμῶν, ἵνα ὑμᾶς *pray, that our God would by*
ἀξιώσῃ τῆς κλησεως ὁ Θεὸς *his power effect all the gra-*
ἡμῶν, καὶ πληρῶσῃ πᾶσαν *cious designs of his goodness,*
εὐδοκίαν ἀγαθωσύνης, καὶ ἐρ- *and accomplish the work of*
12 *γον πιστεως ἐν δυνάμει :* *faith in you ; that the name* 12
ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυ- *of our Lord Jesus Christ*
ρίου ἡμῶν Ἰησοῦ (Χριστοῦ) *may be glorified by you, and*
ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, *you by him, by the favour*
κατὰ τὴν χάριν τοῦ Θεοῦ ἡ- *of our God, and of our Lord*
μῶν, καὶ Κυρίου Ἰησοῦ Χρισ- *Jesus Christ.*
του.
- 1 *Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελ-* *Now we conjure you, bre-* 1
φοι, ὑπὲρ τῆς παρουσίας τοῦ *thren, that with respect to*
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *the coming of our Lord Je-*
καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' *sus Christ, and our being as-*
2 *αὐτοῦ, εἰς τὸ μὴ ταχέως σα-* *sembled with him, you would* 2
λευθῆναι *not*

- λευθηναι ὑμας ἀπο τοῦ νοός, μήτε θροεῖσθαι μήτε δια πνευ-
 μάτος, μήτε δια λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,
 ὡς ὅτι ἐνεστίηκεν ἡ ἡμέρα
 3 τοῦ Κυρίου. μήτις ὑμας ἐξα-
 παύση κατὰ μηδέναν τροπὴν,
 ὅτι εἰ μὴ ἐλθῇ ἡ ἀποστα-
 σία πρῶτον, καὶ ἀποκαλυφ-
 θῇ ὁ ἀνθρώπος τῆς ἀμαρτίας,
 4 ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντι-
 κείμενος καὶ υπεραίρομενος ἐ-
 πι παντὶ λεγόμενον Θεὸν ἢ
 σεβασμῶν, ὥστε αὐτὸν εἰς τοῦ
 ναοῦ τοῦ Θεοῦ καθίσαι, ἀ-
 ποδεικνύοντα ἑαυτὸν ὅτι ἐστὶ
 5 Θεός. οὐ μνημονεύετε ὅτι ἐλι-
 ῶν πρὸς ὑμᾶς, ταῦτα ἐλεγον
 6 ὑμῖν; καὶ νῦν το κατέχον
 οἰδαίτε, εἰς τὸ ἀποκαλυφθῆναι
 7 αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. τὸ
 γὰρ μυστήριον νῦν ἐνεργεῖται
 τῆς ἀνομίας, μόνον ὁ κατε-
 χων ἀρτὴ ἕως ἐκ μέσου γενή-
 8 ται, καὶ τότε ἀποκαλυφθή-
 σεται ὁ ἀνομός, ὃν ὁ Κύριος
 ἀνελίξει τῷ πνεύματι τοῦ σλο-
 μάτος αὐτοῦ, καὶ καταργήσει
 τὴν ἐπιφάνειαν τῆς παρουσίας
 9 αὐτοῦ, ἣν ἐστὶν ἡ παρουσία
 κατ' ἐνεργεῖαν τοῦ Σατάνᾳ ἐν
 πάσῃ δυνάμει, καὶ σημείοις, καὶ
 τέρασιν

not by any pretended revela-
 tion, by any discourse or epi-
 stle ascrib'd to us, be imme-
 diately perplex'd in your
 minds, or under any concern
 for the approach of the day
 of the Lord. don't be led
 into any mistake, because the
 previous * rebellion does not
 yet appear, nor the † man
 of sin throw off the disguise,
 that ‡ offspring of perdition :
 that adversary that exalts it
 self above ¶ the divine autho-
 rity of majesty : that is seat-
 ed in the temple of God, pre-
 tending to be it self divinē.
 don't you remember, I told you
 this, when I was with you ?
 and you know what binders
 his throwing off the disguise at
 a time which he enjoys for
 the present. for the secret
 spirit of misrule is ready to
 break out as soon as the ob-
 stacle is taken away : and
 then the lawless will be dis-
 cover'd, whom the Lord will
 extirpate by the ** spirit of
 his mouth, and at his glori-
 ous †† advent, will intirely
 abolish him, who by the in-
 stigation of satan will make
 his

* Josephus's wars of the Jews, l. 2. c. 23. the impostors prevail'd with many to rebel. Γοῖς πολλοὺς εἰς ἀποστασὶν ἀναγόν.

† Esa. xi. 4. he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked one. Esa. v. 7. the man of Judah.

‡ 1 Thel. v. 9. Phil. iii. 19.

** Esa. x. 4.

¶ Psal. lxxxii. 6. John. x. 34, 35.

†† Luke xvii. 24.

10 ΤΕΡΑΣΙ ΨΕΥΔΟΥΣ, ΚΑΙ ΕΝ ΠΑ-
 ΣΗ ΑΠΑΓΓΕΛΙΑ ΤΗΣ ΑΔΙΚΙΑΣ ΤΟΙΣ
 ΑΠΟΛΛΥΜΕΝΟΙΣ, ΑΥΘ' ΩΝ ΤΗΝ
 ΑΓΑΠΗΝ ΤΗΣ ΑΛΗΘΕΙΑΣ ΟΥΚ Ε-
 ΔΞΑΝΤΟ ΕΙΣ ΤΟ ΣΩΘΗΝΑΙ ΑΥ-
 11 ΤΟΥΣ. ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΠΕΙΝΩΕΙ
 ΑΥΤΟΙΣ Ο ΘΕΟΣ ΕΝΕΡΓΕΙΑΝ ΠΛΑ-
 ΝΗΣ, ΕΙΣ ΤΟ ΠΙΣΤΕΥΣΑΙ ΑΥΤΟΥΣ
 12 ΤΩ ΨΕΥΔΕΙ : ΙΝΑ ΚΡΙΘΩΣΙ ΠΑΝ-
 ΤΕΣ ΟΙ ΜΗ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΗ Α-
 ΛΗΘΕΙΑ, ΑΛΛ' ΕΥΔΟΚΗΣΑΝΤΕΣ ΕΝ
 ΤΗ ΑΔΙΚΙΑ.

13 ΗΜΕΙΣ ΔΕ ΟΦΕΙΛΟΜΕΝ ΕΥΧΑ-
 ΡΙΣΤΕΙΝ ΤΩ ΘΕΩ ΠΑΝΤΟΤΕ ΠΕΡΙ
 ΨΗΜΩΝ, ΑΔΕΛΦΟΙ ΗΓΑΠΗΜΕΝΟΙ
 ΥΠΟ ΚΥΡΙΟΥ, ΟΤΙ ΕΙΛΕΛΟ ΥΜΑΣ
 Ο ΘΕΟΣ ΑΠ' ΑΡΧΗΣ ΕΙΣ ΣΩΤΗ-
 ΡΙΑΝ ΕΝ ΑΓΙΑΣΜΩ ΠΝΕΥΜΑΤΟΣ,
 14 ΚΑΙ ΠΙΣΤΕΙ ΑΛΗΘΕΙΑΣ. ΕΙΣ Ο Ε-
 ΚΑΛΗΣΕΝ ΥΜΑΣ ΔΙΑ ΤΟΥ ΕΥΑΓ-
 ΓΕΛΙΟΥ ΨΗΜΩΝ, ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ
 ΔΟΞΗΣ ΤΟΥ ΚΥΡΙΟΥ ΨΗΜΩΝ ΙΗ-
 15 ΣΟΥ ΧΡΙΣΤΟΥ. ΑΡΑ ΟΥΝ, Α-
 ΔΕΛΦΟΙ, ΣΤΗΚΕΤΕ, ΚΑΙ ΚΡΑ-
 ΤΕΙΤΕ ΤΑΣ ΠΑΡΑΔΟΣΕΙΣ ΑΣ ΕΔΙ-
 ΔΑΧΘΗΤΕ ΕΙΤΕ ΔΙΑ ΛΟΓΟΥ, ΕΙΤΕ
 ΔΙ' ΕΠΙΣΤΟΛΗΣ ΨΗΜΩΝ.

16 ΑΥΤΟΣ ΔΕ Ο ΚΥΡΙΟΣ ΨΗΜΩΝ ΙΗ-
 ΣΟΥΣ ΧΡΙΣΤΟΣ, ΚΑΙ Ο ΘΕΟΣ ΚΑΙ
 ΠΑΤΗΡ ΨΗΜΩΝ Ο ΑΓΑΠΗΣΑΣ ΨΗ-
 ΜΑΣ, ΚΑΙ ΔΟΥΣ ΠΑΡΑΚΛΗΣΙΝ
 ΑΙΩΝΙΑΝ ΚΑΙ ΕΛΠΙΔΑ ΑΓΑΘΗΝ ΕΝ
 17 ΧΑΡΙΤΙ, ΠΑΡΑΚΑΛΗΣΑΙ ΨΗΜΩΝ
 ΤΑΣ ΚΑΡΔΙΑΣ, ΚΑΙ ΣΤΗΡΙΞΑΙ (ΨΗ-
 ΜΑΣ) ΕΝ ΠΑΝΤΙ ΛΟΓΩ ΚΑΙ ΕΡΓΩ
 ΑΓΑΘΩ.

his parade with various arts,
 with fallacious signs and pro-
 digies, and with all the vile 10
 methods of imposture, to the
 ruin of those, who are averse
 to the truth, by which they
 might be saved. wherefore 11
 God will suffer a spirit of
 delusion to work them into
 the belief of a lye : to the 12
 condemnation of all those,
 who instead of embracing the
 gospel, had pleasure in iniquity.

As for you, my brethren, 13
 the favourites of the Lord,
 we are oblig'd to render per-
 petual thanks to God, for
 having chosen you from the
 beginning, in purifying you
 by his spirit, upon your be-
 lieving the gospel. to this he 14
 has called you, to a * life
 of glory with our Lord Je-
 sus Christ. be stedfast there- 15
 fore, and firmly maintain the
 doctrine I have delivered to
 you, either by word of mouth,
 or by my letter.

Now may our Lord Jesus 16
 Christ, and God our father,
 who has loved us, and by his
 favour given us the advanta-
 geous hopes of eternal joys,
 console your souls, and esta- 17
 blish you in all sound doctrine
 and virtue.

To

To

* 2 Chron. xiv. 13. επεσον Αιθιοπες ὡς ἡ μὴ εἶναι ἐν αὐτοῖς περιποιήσιν.
 LXX. the Ethiopians fell down, so that there was no life in them.

1 Το λοιπον προσευχεσθε, α-
δελφοι, περι ημων, ινα ο λο-
γος του Κυριου τρεχη, και
δοξαζηται καθως και προς υ-
2 μας : και ινα ρυσθωμεν απο
των αλοπων και πονηρων αν-
θρωπων, ου γαρ παντων η
3 πισις. πιστος δε εστιν ο Κυ-
ριος, ος σπριζει υμας και φυ-
4 λαει απο του πονηρου. πε-
ποιθαμεν δε εν Κυριω εφ' υ-
μας, οτι α παραγγελιομεν
υμιν, και ποιειτε και ποιη-
5 σετε. ο δε Κυριος κατευθυναι
υμων τας καρδιας εις την α-
γαπην του Θεου, και εις υ-
πομονην του Χριστου.

6 Παραγγελιομεν δε υμιν, α-
δελφοι, εν ονοματι του Κυ-
ριου ημων Ιησου Χριστου,
στελλεσθαι υμας απο παντος
αδελφου αλακτως περιπαλουν-
τος, και μη κατα την πα-
ραδοσιν ην παρελαβον παρ'
7 ημων. αυτοι γαρ οιδατε πως
δει μιμεισθαι ημας, οτι ουκ η-
8 τακτισαμεν εν υμιν : ουδε δω-
ρεαν αρτον εφαρμεν παρα τι-
νος, αλλ' εν κοπω και μοχ-
θω, νυκτα και ημεραν εργα-
ζομενοι, προς το μη επιβα-
9 ρησαι τινα υμων. ουκ οτι
ουκ εχομεν εξουσιαν, αλλ'
ινα εαυτους τυπον δωμεν υ-
μιν εις το μιμεισθαι ημας.
10 και γαρ οτε ημεν προς υμας,
τουτο παρηγγελλομεν υμιν,
“ οτι ει τις ου θελει εργα-
Vol. II. “ ζεσθαι,

To conclude, pray for us, 1
my brethren, that the doc-
trine of the Lord may make
its progress, and be respected
every where as it is among
you : and that we may be 2
delivered from vexatious wic-
ked men ; for all have not
the faith. but as for you, the 3
Lord, who is faithful, will
establish you, and protect you
from the malicious one. and 4
we have this hope in the
Lord, that you will still con-
tinue to observe the directions
we give you. may the Lord 5
qualify your hearts with di-
vins affection, and a patient
expectation of Jesus Christ.

We direct you, brethren, 6
in the name of our Lord Je-
sus Christ, to withdraw from
all those of your brethren,
whose conduct is irregular,
and not agreeable to the in-
structions they received from
us. for you know what an ex- 7
ample we have given for your
imitation : that our conduct a-
mong you was regular : that 8
we did not eat any man's bread
for nothing : but with toil and
fatigue work'd night and day
to avoid being chargeable to a-
ny of you : not, that we had no 9
just claim, but to present our-
selves as a pattern, which you
should imitate, pursuant to the 10
maxim, which we laid down,
when among you, “ be that
Ee “ re-

“ ζεσθαι, μηδε εσθιειν.”

- 11 ακουομεν γαρ τινας περιπα-
τουντας εν υμιν αλακτως, μη-
δεν εργαζομενους, αλλα περι-
12 εργαζομενους. τοις δε τοιου-
τοις παραρτελλομεν, και πα-
ρακαλουμεν εν Κυριω Ιησου
Χριστω, ινα μετα πσυχιας ερ-
γαζομενοι, τον εαυτων αρθρον
εσθιωσιν.

- 13 Τμεις δε, αδελφοι, μη εκ-
14 κακησιντε καλοποιουντες. ει
δε τις ουκ υπακουει τω λογω
ημων δια της επιστολης, του-
τον σημειουσθε, και μη συν-
αναμιγνυσθε αυτω, ινα εντρα-
15 πη. και μη ως εκθρονησει-
θε, αλλα νουθεσειτε ως αδελ-
φον.

- 16 Αυτος δε ο Κυριος της ει-
ρηνης δωη υμιν την ειρηνην
δια παντος εν παντι τροπω.
ο Κυριος μετα παντων υμων.
17 ο ασπασμος τη εμη χειρι
Παυλου, ο εστι σημειον εν
παση επιστολη, ουτω γρα-
18 φω. η χαρις του Κυριου η-
μων Ιησου Χριστου μετα παν-
των υμων.

A M H N.

“ refuses to work should be de-
“ ny'd food.” now being in- 11
form'd, that there are among
you people of an irregular con-
duct, who neglect their own
business, and busy themselves
with the affairs of others: we 12
command these persons, and
exhort them by the Lord Je-
sus Christ, to stay at home,
and earn their bread by labour.

As for you, my brethren, be 13
not weary of your commenda-
ble industry: and if any one 14
should disregard what we have
prescrib'd, signify it to us by
letter, and don't converse with
him, that he may be put to
shame. however, don't treat 15
him as an enemy, but reprove
him as a brother.

Now the Lord of peace 16
grant you continual peace in
all respects. the Lord be with
you all. I Paul salute you, 17
this salutation being my own
hand writing, which is the
distinguishing mark of all my
letters, so I write. the sa- 18
mour of our Lord Jesus Christ
be with you all.

A M E N.

Ch. I. 8. φλοσι πυρος] Clar. Germ. Borner, Gr. Lat. Roe 2. Barb. 1. Velef. left. Vulgate, Coptic, Irenæus, Tertullian.

Ib. Χριστων] is not in Clar. Germ. Gr. Cantab. 3. Roe 2. Sinah, Magdal. 1. Petav. 3. Hunting. 1. Colbert. 7. Covel. 3, 4. Arabic, Æthiopic, Coptic, Theophylact, Oecumenius.

Ver. 10. Πιστευουσιν] Steph. & ζ. α. ιβ. Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Sinah, Genév. Cantab. 2, 3. Magdal. 1. Hunting. 1. Petav. 1, 2, 3. Lincol. Roe 2. Covel. 2, 3, 4. Leicest. Basil. 2. Velef. left.

lect. Lucianus, the Complut. edit. Vulgate, Irenæus, Ambrose, *the Scholiast*, Chrysostom, Theodoret, Theophylact, Oecumenius.

Ver. 12. Χριστοῦ] is not in Clar. Gr. Lat. Germ. Lat. (Gr.) Cantab. 2, 3. N. Col. 2. Hunting. 1. Covel. 3, 4. Roe 2. Magdal. 1. Petav. 2. Leicest. Lucian. Æthiopic, Oecumenius.

Ch. II. 2. Νεοῖ] νέων is added in Clar. Gr. Lat. Germ. Gr. Lat. N. Col. 2. Vulgate, Syriac, Æthiopic, Ambrose, *the Scholiast*.

Ib. Χριστοῦ] Κυρίου Alexand. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Roe 2. Covel. 2. Barb. 2. Leicest. Colinæus, Vulgate, Syriac, Origen, Hippolytus, Tertullian, Ambrose, Epiphanius, Augustin, *the Scholiast*, Theodoret.

Ver. 4. Ως Θεοῦ is not in Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Steph. 5. Barb. 3. Colbert. 7. Covel. 2. Vulgate, Syriac, Æthiopic, Coptic, Hippolytus, Irenæus, Origen, Tertullian, Ambrose, Cyprian, Cyril Hieros. Theodoret, *Com. in Dan.* but elsewhere he has it. Dr. Mills makes no doubt it is an interpolation.

Ver. 8. Κυριος Ιησους αμαρτι] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Roe 2. Colbert. 7. Covel. 2. Vulgate, Syriac, Æthiopic, Origen, Hippolytus, Irenæus, Tertullian, Cyprian, Ambrose, Rufinus, *constitut. apostol. the Scholiast*, Chrysostom, Theodoret, *but sometimes αναλαβει*. Κυρ. Ιησ. ανελοι Borner. *Dominus Jesus interficiet* Lat.

Ver. 10. Εν τοις] εν is not in Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Gr. Lat. Vulgate, Æthiopic, Irenæus, Tertullian, Origen, Ambrose, *the Scholiast*.

Ver. 11. Πιμψει] πιμψει Alexand. Clar. Borner, Gr. (*misset* Lat.) Irenæus, Origen, Cyril Hieros. Ambrose, and the Vulgate, Prol. 683.

Ver. 17. Τιμας] is not in Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Gr. Lat. Roe 2. Colbert. 7. Covel. 2. Vulgate, Syriac, Chrysostom, *the Scholiast*.

Ch. III. 6. Παρελαβον] Steph. 1. 2. 8. 1. 15. Cantab. 2, 3. Lincol. Roe 2. Petav. 1, 2, 3. Laud. 2. Covel. 2, 3, 4. Genev. Sinah, Basil. 2. Lucian. Vels. lect. the editions of Complut. Aldus, Erasmus's 1st, Colinæus, the Vulgate, Æthiopic, Chrysostom, Theodoret, Basil, Oecumenius, Theophylact, Calaritan, Cyprian, Pelagius, Ambrose, *the Scholiast*. παρελαβσαν Alex. Germ. ελαβσαν Clar. παρελαβε's N. Col. 2. Borner, Gr. Lat. παρελαβον was chang'd into παρελαβεν by reason of the preceding αδελφον. see Prol. 807.

Ver. 12. Εν Κυριω Ιησου Χριστω] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Colbert. 7. Covel. 2. Vulgate, Æthiopic, Ambrose, *the Scholiast*.

Ver. 16. Τροπω] τροπω Clar. Gr. Lat. Germ. Lat. (Gr.) Borner, Gr. Lat. several of Wechel's MSS. the Vulgate, Ambrose, *the Scholiast*. Chrysostom explains it by παλαχθεν. GROTIUS is for this reading.

Π Α Τ Λ Ο Τ Τ Η Ε
 Τ Ο Τ F I R S T E P I S T L E
 Α Π Ο Σ Τ Ο Λ Ο Τ Ο Ρ
 Η Π Ρ Ο Σ Τ Ι Μ Ο Θ Ε Ο Ν P A U L the Apostle
 Ε Π Ι Σ Τ Ο Λ Η Π Ρ Ω Τ Η . T o T I M O T H Y .

- 1 **Π**ΑΤΛΟΣ ἀποστό- **P**AUL an apostle of 1
 λος Ἰησοῦ Χριστοῦ, *Jesus Christ by the ap-*
 κατ' ἐπιλασιν Θεοῦ *pointment of God our*
 σωτήρος ἡμῶν καὶ Κυρίου Ἰη- *saviour, and of Jesus Christ*
 σου Χριστοῦ, τῆς ἐλπίδος ἡ- *our hope, to Timothy my sin-* 2
 2 μων, Τιμοθεῷ γυναικὶ τέκνῳ *cere convert, favour, mercy*
 ἐν πίστει χάρις, εὐεξοία, εἰρήνη *and peace from God our fa-*
 ἀπο Θεοῦ πατρὸς ἡμῶν καὶ *ther, and Jesus Christ our*
 Χριστοῦ Ἰησοῦ τοῦ Κυρίου *Lord.*
 ἡμῶν.
- 3 Καθὼς παρεκάλεσα σε *At my departure from Ma-* 3
 προσμεῖναι ἐν Ἐφεσῶ, πο- *cedonia, I advised you to stay*
 ρευόμενος εἰς Μακεδονίαν, ἵνα *at Ephesus in order to charge*
 παραγγείλῃς τισὶ μὴ ἑτερο- *certain persons not to teach*
 4 δασκαλεῖν, μηδὲ προσεχειν *any different doctrine, or* 4
 μύθοις, καὶ γενεαλογίαις ἀπε- *trouble their heads with fables*
 ρατοῖς, αἵτινες ζήτησεις πα- *and endless* genealogies, which*
 ρεχουσι μᾶλλον ἢ οἰκονομίαν *rather promote disputes than*
 5 Θεοῦ τὴν ἐν πίστει. τὸ δὲ *the gospel-dispensation: such a* 5
 τέλος τῆς παραγγελίας ἐστὶν *charge will produce that cha-*
 ἀγάπη ἐκ καθαρᾶς καρδίας, *rity, which arises from purity,*
 καὶ συνειδήσεως ἀγαθῆς, καὶ *from a good conscience, and a*
 6 πίστεως ἀνυπόκριτου. ὧν τι- *sincere belief: for want of* 6
 7 σάν εἰς μάταιον λόγον, θελου- *which, some have lost them-*
 τες, *selves in frivolous disputes, pre-* 7
tending

* See the note at the end of this epistle.

7 ΤΕΣ ΕΙΝΑΙ νομοδιδασκαλοι, μη
 νοουντες μητε α λεγουσι, μη-
 8 ΤΕ ΠΕΡΙ ΤΙΝΩΝ διαβεβαιουν-
 9 ΤΑΙ. οιδαμεν δε οτι κα-
 λος ο νομος, εαν τις αυτω
 νομιμως χρηται, ειδως τουτο,
 οτι δικαιω νομος ου κεilai,
 ανομοις δε και ανυποτακτοις,
 ασεβεσι και αμαρτωλοις, α-
 νοστοις και βεβηλοις, πατρα-
 10 λωαίς και μετρωαίς, αν-
 δροφονοις, πορνοις, αρσε-
 νοκοιταις, ανδραποδισταίς,
 ψευδαις, επιορκοις, και ει τι
 11 ΕΤΕΡΟΝ ΤΗ υψαινουση διδασ-
 καλια ανικειλαι, κατα το
 ευαγγελιον της δοξης του μα-
 καριου Θεου, ο επιστευθην
 εγω.

12 Και χαριν εχω τω ενδυ-
 ναμωσαντι με Χριστω Ιησου
 τω Κυριω ημων, οτι πιστον
 με ηγησατο, θεμενος εις δια-
 13 κομιαν, του προτερον ουλα
 βλασφημον και διωκτην και
 υβριστην, αλλ' πλησθην, ο-
 14 τι αγνων εποικσα εν α-
 πιστια. υπερεπλεονασε δε η
 15 χαρις του Κυριου ημων μελα
 πιστεως και αγαπης της εν
 Χριστω Ιησου. πιστος ο λο-
 γος, και πασης αποδοχης
 16 αξιος, οτι Χριστος Ιησους πλ-
 θεν εις τον κοσμον αμαρτω-
 λους σωσαι, ων πρωτος ειμι
 δεηται Ιησους Χριστος την
 πασαν

tending to be doctors of the law,
 tho' they neither understand
 what they advance, nor upon
 what it is founded. I own that 8
 the law is good, if a man make
 a right use of it: it being plain, 9
 that the law was not design'd
 against the just, but against the
 lawless and refractory, against
 irreligion and vice, impiety
 and propbaneness, parricide
 and man-slaughter, against li- 10
 centiousness and unnatural pas-
 sion, against * men-stealers,
 lyars, perjured persons, and e-
 very thing that is inconsistent
 with the salutary doctrine of 11
 the gospel of immortality,
 which the blessed God com-
 mitted to my trust.

I offer thanks to Jesus 12
 Christ our Lord, who quali-
 fied me for the ministry he has
 plac'd me in, for having ap-
 pointed me to such a trust; who 13
 was before a blasphemer, and
 a violent persecutor; but I ob-
 tained mercy, because I acted
 thro' ignorance in incrudelity.
 but the favour of our Lord dis- 14
 play'd itself by that faith and
 charity, which was wrought in
 me by Jesus Christ. it is a pro- 15
 position worthy to be believ'd,
 and be embrac'd by all, that
 Jesus Christ is come into the
 world to save sinners, of whom
 I am the greatest. however I 16
 obtained mercy, that Jesus
 Christ

πασαν μακροθυμian, προς
υποδυπωσιν των μελλοντων
πιστευειν επ' αυτω εις ζωην
17 αιωνιον. τω δε βασιλει των
αιωνων αφαρτω, αορατω,
μονω θεω τιμη (και δοξα) εις
τους αιωνας των αιωνων.
αμην.

18 Ταυτην την παραγγελιαν
παρathειμαι σοι, τεκνον Τι-
μοθεε, κατa τας προαγουσας
επι σε προφητειας, ινα σιρα-
τευη εν αυταις την καλην
19 σιρατειαν, εχων πιστην και
αγαθην συνειδησιν, ην τινες
απωσαμενοι, περι την πιστην
20 εναυαγησαν. ων εστιν Τμε-
ναιος και Αλεξανδρος, ους
παρεδωκα τω σατανα, ι-
να παιδευθωσι μη βλασφη-
μειν.

1 Παρακαλω ουν πρωτον
παντων ποιεισθαι δεησεις,
προσευχας, ενευξεις, ευχα-
ριστιας υπερ παντων ανθρω-
2 πων: υπερ βασιλεων, και
παντων των εν υπεροχη ον-
των, ινα ημεμον και ησυχιον
βιον διαγωμεν εν παση ευ-
3 σεβεια και σεμνοτητι. τουτο
γαρ καλον και αποδεκτον ε-
νωπιον του σωτηρος ημων
4 Θεου, ος παντας ανθρωπους
θελει σωθηναι, και εις επι-
5 γνωσιν αληθειας ελθειν. εις
γαρ Θεος, εις και μεσιτης
Θεου και ανθρωπων, ανθρω-
πος

Christ might demonstrate the
greatness of his clemency, by
making me an eminent instance
of it to those who should here-
after believe in him, in order to
eternal life. to the king of the 17
world, the immortal, invisible,
and the only God be honour and
glory to endless ages. amen.

This charge, my son Timo- 18
thy, I recommend to you, a-
greeably to the prophetic gifts
heretofore conferr'd on you, by
virtue of which you might car-
ry on a successful warfare, as- 19
sisted by faith and a good con-
science: for some having dis-
carded the one, have entirely
lost the other. Hymeneus and 20
Alexander are of that num-
ber, whom I have * deliver'd
to Satan, that they may learn
not to blaspheme.

I exhort you therefore, a- 1
bove all things, to present sup-
plications, prayers, interces-
sions and thanksgiving for all
men: for kings, and for all that 2
are in authority, that we may
lead a quiet and peaceable life
in the practice of all piety and
virtue; for such offices are 3
commendable, and agreeable
to God our saviour, who 4
wills that all men be saved,
by embracing the truth. for 5
there is but one God, and but
one mediator between God and
men, the man Christ Jesus,
who

6 πος Χριστος Ιησους, ο δους
 7 εαυτον ανθρωπον υπερ παν-
 των, το μαρτυριον καιροis ι-
 διοικ. εις ο ελεθην εγω κηρυξ
 και αποστολος, αληθειαν λε-
 γω, ου ψευδομαι, διδασκα-
 λος εθνων εν πιστει και αλη-
 θεια.

8 Βουλομαι ουν προσευχεσ-
 θαι τους ανδρας εν παντι το-
 πω, επαιρουσας οσιους χειρας
 χωρις οργης και διαλογισμου.

9 ωσαντως και τας γυναικας εν
 10 κατ'απολη κοσμω, μελα αι-
 δους και σωφροσυνης κοσ-
 μειν εαυτας, μη εν πλεγμα-
 σιν, η χρυση, η μαργαρι-
 ταις, η ιματισμω πολυτελει,
 10 αλλ' ο προπει γυναιξιν επαγ-
 γελλομεναις θεοσεβειαν δι' ερ-
 γων αγαθων.

11 Γυνη εν ησυχια μαθησθε-
 12 τω εν παση υποταγη. γυ-
 ναικι δε διδασκειν ουκ επι-
 τρεπω, ουδε αυθεντειν ανδρος,

13 αλλ' ειναι εν ησυχια. Α-
 δαμ γαρ πρωτος επλασθη,

14 ειτα Ευα. και Αδαμ ουκ η-
 πατηθη, η δε γυνη απα-
 τηθεισα, εν παραβασει γε-
 15 ρονε. σωθησεται δε δια της

τεκνογονιας, εαν μεινωσιν εν
 πιστει και αγαπη και αγιασ-
 μω μελα σωφροσυνης. πιστος
 ο λογος.

1 Ει τις επισκοπης ορεγεται,
 2 καλου εργου επιθυμει. δει ουν

who gave himself for the re- 6
 demption of all mankind: this
 is what was to be promulg'd in
 due time: for this I was esta- 7
 blish'd a herald and an apostle,
 I speak the truth without dis-
 guise, a doct'or to instruct the
 Gentiles in the true faith.

I direct therefore that the 8
 men pray in publick and pri-
 vate, lifting up their hands to
 heaven with innocence, chari-
 ty, and composure. and that the 9
 women be decent in their appa-
 rel, adorned with modesty and
 reserve, not with broider'd
 hair, or gold, or pearls, or
 costly array; but, as becomes 10
 women, who make a profes-
 sion of religion, to be adorn'd
 with virtue.

Let the women with sub- 11
 missive silence attend to instruc-
 tion. for I don't allow a wo- 12
 man to be a teacher, nor to dic-
 tate to her husband; but let
 her be silent. for Adam was 13
 the first that was form'd, then
 Eve. Adam was not seduc'd, 14
 but the woman, who was the
 cause of his transgression. how- 15
 ever the women may be saved
 by educating their children,
 and persevering themselves in
 faith, in charity, in holiness
 and chastity. this may be de-
 pended upon as true.

He that aspires to be a bi- 1
 shop, desires an office that is
 honourable. a bishop therefore 2
 ought

τον επισκοπον ανεπιληπτον
 ειναι μιας γυναικος ανδρα, η-
 φαλεον, σωφρονα, κοσμιον,
 3 φιλοξενον, διδακτικον, μη πα-
 ροιον, μη πλικτην, αλλ' ε-
 πεικτη, αμαχον, αφιλαργυ-
 4 ρον, του ιδιου οικου καλως
 προϊσταμενον, τεκνα εκουλα
 εν υποταγη μελα πασης σεμ-
 5 νωτης. ει δε τις του ιδιου οι-
 κου προστηναι ουκ οιδε, πως
 εκκλησιας Θεου επιμελησε-
 6 ται? μη νεοφυλον, ινα μη
 τυφωθείς εις κριμα εμπεση του
 7 διαβολου. δει δε αυτου και
 μαρτυριαν καλην εχειν απο
 των εξωθεν, ινα μη εις ουει-
 δισμον εμπεση και παριδα
 του διαβολου.

8 Διακονους ωσαυτως σεμ-
 νους, μη διλογους, μη οινω
 πολλω προσεκουλας, μη αισ-
 9 χροκερδεις, εκουλας το μυσ-
 τηριον της πιστεως εν κα-
 10 θαρα συνειδησει. και ουτοι δε
 δοκιμαζεσθωσαν πρωτον, ει-
 τα διακονειωσαν, ανεγκλη-
 11 τοι ουτες. γυναικας ωσαυ-
 τως σεμνας, μη διαβολους,
 ηφαλεους, πιστας εν πασι.
 12 διακονοι εστωσαν μιας γυναι-
 κος ανδρες, τεκνων καλως
 προϊσταμενοι, και των ιδιων
 13 οικων. οι γαρ καλως δια-
 κονησαντες, βαθμον εαυτοις
 καλον περιποιουνται, και πολ-

ought to be of an unspotted cha-
 racter, * to have but one wife,
 to be sober, prudent, grave,
 hospitable, and qualified for
 teaching: not given to wine or 3
 violence, but of a gentle temper,
 averse to contention and avarice: a master of economy, 4
 obliging his children to behave
 with decorum. for if a man is 5
 incapable of governing his own
 family, how can he take care
 of the church of God? nor must 6
 he be a new convert: for fear
 he should be elated with pride,
 and so involve himself in the
 same ruin as the devil. besides, 7
 he ought to stand fair in the o-
 pinion of unbelievers, lest he
 fall into disgrace, and the
 ambushes of the accuser.

The deacons too must be 8
 grave, not double tongued, not
 addicted to drinking, or sordid
 gain, but by their integrity 9
 maintain the reverence due to
 the gospel. let them be first exa- 10
 min'd, and if they are without
 reproach, let them enter upon
 their office. their wives must 11
 be likewise grave, free from
 scandal, sober, and always
 faithful. a deacon must have 12
 but one wife, and govern his
 children, and the rest of the fa-
 mily in a proper manner. for 13
 they who duly discharge that
 office, prepare their way to a
 higher degree, and may pro-

λιν

mote

* See the note at the end of this epistle.

την παρρησίαν ἐν πίστει τῇ ἐν
Χριστῷ Ἰησοῦ.

14 Ταῦτα σοὶ γράφω, ἐλπι-
ζὼν ελθεῖν πρὸς σὲ ταχίον.

15 εἰ ἂν δὲ βραδύνω, ἵνα εἴδῃς
πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνασ-
τρέφεσθαι, ἥτις ἐστὶν ἐκκλη-
σία Θεοῦ ζώντος. στήλος καὶ

16 ἐδραῖωμα τῆς ἀληθείας, καὶ
ὁμολογουμένως μερὰ ἐστὶ τὸ
τῆς εὐσεβείας μυστήριον, † Θεὸς
ἐφανερώθη ἐν σαρκί, ἐδικαι-
ώθη ἐν πνεύματι, ὡφθη ἀγγε-
λοις, ἐκηρυκθῆ ἐν ἔθνεσιν, ἐ-
πίστευθη ἐν κόσμῳ, ἀνελήφ-
θη ἐν δόξῃ.

1 Τοῦ δὲ πνεύματος ῥῆτως λε-
γεῖ, ὅτι ἐν ὑστέροις καιροῖς ἀ-
ποστήσουσιν τινες τῆς πισ-
τεως, προσεχούτες πνεύμασι
πλανοῖς, καὶ διδασκαλίαις

2 δαιμονίων, ἐν ὑποκρίσει ψευ-
δόλογων, κεκαυτηριασμένων

3 τὴν ἰδίαν συνειδήσιν, κολυ-
ούτων γαμεῖν, ἀπεχεσθαι βρω-
μάτων ἃ ὁ Θεὸς ἐκτίσεν εἰς
μὴ ἀλλήψιν μετὰ εὐχαριστίας
τοῖς πιστοῖς καὶ ἐπεγνωκοῖς

4 τὴν ἀλήθειαν. ὅτι παν κτίσ-
μα Θεοῦ καλόν, καὶ οὐδὲν ἀ-
ποβλητόν, μετὰ εὐχαριστίας

5 λαμβανόμενον: ἀγαθὸν γὰρ
διὰ λόγου Θεοῦ καὶ εὐευ-
ξίως.

6 Ταῦτα ὑποτίθεμενος τοῖς
ἀδελφοῖς, καλὸς ἐσὶ διακο-
νὸς Ἰησοῦ Χριστοῦ, ἐντρέφο-
μενος τοῖς λόγοις τῆς πισ-
τεως.

more. the christian faith with
the greater freedom.

This I write, tho' I hope to 14
make you a visit in a little time,
that in case I am retarded, you 15
may know how to conduct your-
self in the house of God, that is,
in the church of the true God.

* the mystery of piety is the pil- 16
lar and basis of truth, and cer-
tainly most extraordinary.
God has appear'd in the flesh;
been justified by the spirit, seen
by angels, proclaim'd to the
Gentiles, believ'd by the world,
and assum'd into glory.

Now the spirit says expressly, 1
that in the latter times some
shall abandon the faith, by gi-
ving credit to seducing spirits,
and the doctrine concerning †
demons, broach'd by hypocriti- 2
tical impostors, whose conscien-
ces are cauteriz'd, interdicting 3
marriage, and the use of animal
food, which God created for the
repast of the faithful, who em-
brace the truth with thankful-
ness. for all that God has cre- 4
ated is good, and nothing is to
be rejected, provided it be re-
ceiv'd with thanksgiving: since 5
it is sanctified by the divine
permission, and by prayer.

If you represent these things 6
to the brethren, you will ap-
pear to be a true minister of
Jesus Christ, brought up in the
in-

* The gospel-dispensation.

† See the notes to this epistle.

ΤΕΩΣ, ΚΑΙ ΤΗΣ ΚΑΛΗΣ ΔΙΔΑΣ-
 ΚΑΛΙΑΣ, ἢ ΠΑΡΗΚΟΛΟΥΘΗΚΑΣ.
 7 ΤΟΥΣ ΔΕ ΒΕΒΗΛΟΥΣ ΚΑΙ ΓΡΑ-
 ΔΕΙΣ ΜΥΘΟΥΣ ΠΑΡΑΙΤΟΥ, ΓΥΜΝΑ-
 ΖΕ ΔΕ ΣΕΑΥΤΟΥ ΠΡΟΣ ΕΥΣΕΒΕΙΑΝ.
 8 ἢ ΓΑΡ ΣΩΜΑΤΙΚΗ ΓΥΜΝΑΣΙΑ
 ΠΡΟΣ ΟΛΙΓΟΝ ΕΣΤΙΝ ΩΦΕΛΙΜΟΣ,
 ἢ ΔΕ ΕΥΣΕΒΕΙΑ ΠΡΟΣ ΠΑΝΤΑ Ω-
 ΦΕΛΙΜΟΣ ΕΣΤΙΝ, ΕΠΑΓΓΕΛΙΑΝ Ε-
 ΧΟΥΣΑ ΖΩΗΣ ΤΗΣ ΝΥΝ ΚΑΙ ΤΗΣ
 9 ΜΕΛΛΟΥΣΗΣ. ΠΙΣΤΟΣ Ο ΛΟΓΟΣ
 ΚΑΙ ΠΑΣΗΣ ΑΠΟΔΟΧΗΣ ΑΞΙΟΣ.
 10 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΚΟΠΙΩΜΕΝ
 ΚΑΙ ΟΝΕΙΔΙΖΟΜΕΘΑ, ΟΤΙ ΠΛΗΤ-
 ΚΑΜΕΝ ΕΠΙ ΘΕΩ ΖΩΝΙ, ΟΣ ΕΣ-
 ΤΙ ΣΩΤΗΡ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ,
 ΜΑΧΙΣΤΑ ΠΙΣΤΩΝ.
 11 ΠΑΡΑΓΓΕΛΛΕ ΤΑΥΤΑ ΚΑΙ ΔΙ-
 12 ΔΑΣΚΕ. ΜΗΔΕΙΣ ΣΟΥ ΤΗΣ ΝΕΟ-
 ΤΗΤΟΣ ΚΑΤΑΦΡΟΝΕΙΩ, ΑΛΛΑ ΤΥ-
 ΠΟΣ ΓΙΝΟΥ ΤΩΝ ΠΙΣΤΩΝ ΕΝ ΛΟ-
 ΓΩ, ΕΝ ΑΝΑΣΤΡΟΦΗ, ΕΝ ΑΓΑΠΗ,
 13 ΕΝ ΠΙΣΤΕΙ, ΕΝ ΑΓΝΕΙΑ. ΕΩΣ ΕΡ-
 ΧΟΜΑΙ ΠΡΟΣΕΧΕ ΤΗ ΑΝΑΓΝΩ-
 ΣΕΙ, ΤΗ ΠΑΡΑΚΛΗΣΕΙ, ΤΗ ΔΙ-
 14 ΔΑΣΚΑΛΙΑ. ΜΗ ΑΜΕΛΕΙ ΤΟΥ ΕΝ
 ΣΟΙ ΧΑΡΙΣΜΑΤΟΣ, Ο ΕΔΟΘΗ ΣΟΙ
 ΔΙΑ ΠΡΟΦΗΤΕΙΑΣ, ΜΕΤΑ ΕΠΙΘΕ-
 ΣΕΩΣ ΤΩΝ ΧΕΙΡΩΝ ΤΟΥ ΠΡΕΣ-
 15 ΒΥΤΕΡΙΟΥ. ΤΑΥΤΑ ΜΕΛΕΙ, ΕΝ
 ΤΟΥΤΟΙΣ ΙΣΘΙ, ΙΝΑ ΣΟΥ ἢ ΠΡΟ-
 16 ΚΟΠΗ ΦΑΝΕΡΑ ἢ ΠΑΣΙΝ. Ε-
 ΠΕΧΕ ΣΕΑΥΤΩ, ΚΑΙ ΤΗ ΔΙΔΑΣ-
 ΚΑΛΙΑ. ΕΠΙΜΕΝΣ ΑΥΤΟΙΣ: ΤΟΥ-
 ΤΟ ΓΑΡ ΠΟΙΩΝ, ΚΑΙ ΣΕΑΥΤΟΥΝ
 ΣΩΣΕΙΣ ΚΑΙ ΤΟΥΣ ΑΚΟΥΝΤΑΣ
 ΣΟΥ.

institutions of faith, and the
 true doctrine to which you were
 attach'd. as for prophane and 7
 groundless fables, reject them.
 exercise yourself in piety: for 8
 those exercises which relate only
 to the body are of little conse-
 quence, but piety is of absolute
 use, having the promises both of
 the present life, and of the life
 that is to come. what I tell you 9
 is certain, and deserves entire
 credit. for to that end we ex- 10
 pose ourselves to trouble and re-
 proach, because we hope in the
 living God, who is the saviour
 of all men, especially of be-
 lievers.

These things recommend and 11
 teach. don't give occasion to 12
 any to despise your youth: but
 be a pattern to believers in your
 discourse, in your behaviour, by
 your charity, faith and chastity.
 while I am absent apply 13
 yourself to reading, to exhorta-
 tion, and instruction. don't 14
 neglect the gift you have, which
 was given you with the minis-
 terial charge, when you re-
 ceiv'd imposition of hands from
 the presbytery. meditate upon 15
 these things, be wholly em-
 ploy'd about them, that your
 proficiency may appear to all.
 take care how you behave, and 16
 what you teach. persevere in
 these duties: for by the prac-
 tice of them, you will save both
 yourself, and those who bear
 you.

1 Πρεσβυτέρω μη επιπληξῆς
 2 ἀλλὰ παρακαλεῖ ὡς πατέρα,
 3 νεώτερους, ὡς ἀδελφούς: πρεσ-
 4 βυτέρας, ὡς μητέρας; νεώτε-
 5 ρας, ὡς ἀδελφάς, ἐν πασῇ
 6 ἀγνείᾳ. χήρας τιμὰ τὰς οὐ-
 7 τως χήρας. εἰ δὲ τις χήρα
 8 τέκνα ἢ ἐκγόνα ἔχει, μαν-
 9 θανείτωσαν πρῶτον τὸν ἰδίον
 10 οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς
 11 ἀποδίδουαι τοῖς προγόνοις,
 12 τοῦτο γὰρ ἐστὶ ἀποδεκτὸν ἐ-
 13 νωπιον τοῦ Θεοῦ, ἢ δὲ οὐ-
 14 τως χήρα καὶ μεμονωμένη ἡλ-
 15 πικεν ἐπὶ τοῦ Θεοῦ, καὶ
 16 προσμένει ταῖς δέησεσι καὶ
 17 ταῖς προσευχαῖς νύκτος καὶ
 18 ἡμέρας. ἢ δὲ σπατάλωσα,
 19 ὥσα τεθνήκε· καὶ ταῦτα
 20 παραγγέλλε, ἵνα ἀνεπιληπτοί
 21 ὦσιν. εἰ δὲ τις τῶν ἰδίων
 22 καὶ μαλίστα τῶν οἰκείων οὐ
 23 πρόνοει, τὴν πίσιν ἠρηνίαι,
 24 καὶ ἐστὶν ἀπίστου χειρῶν.

9 Χήρα καταλεγέσθω μὴ ἐ-
 10 λαττον ἔτων ἑξήκοντα, γεγο-
 11 νηία ἑνὸς ἀνδρός συνῆ, ἐν ἐρ-
 12 ροῖς καλοῖς μαρτυρούμενη, εἰ
 13 ἐλεγκτοβόρησεν, εἰ ἐξενδοχή-
 14 σεν, εἰ ἀγίων ποδας ἐνίψεν,
 15 εἰ θλιβομένοις ἐπήρκεσεν, εἰ
 16 παλὴ ἐρῶ ἀγαθῶ ἐπηκολού-
 17 ησεν. νεώτερας δὲ χήρας πα-
 18 ραίτου, ὅταν γὰρ κατὰ σὺν-
 19 ησῶσι τοῦ Χριστοῦ, γαμεῖν.

Don't treat a senior with
 harsh reproof, but exhort him
 as a father, and the young men,
 as brethren: the elder women
 as mothers; the younger, as
 sisters, with all purity. show
 regard to widows that are re-
 ally such. if a widow has chil-
 dren or grand-children, let
 them above all things instruct
 their own family to be religious,
 and let them be grateful to their
 parents, for this is acceptable to
 God. as for the widow, who is
 really such, and without any
 assistance, let her place all her
 hopes in God, and be assiduous
 in supplication and prayer. the
 widow of pleasure is dead tho'
 she lives. these things recom-
 mend to them, that they may be
 without reproach. be that
 takes no care of his relations, es-
 pecially those of his own family,
 has renounc'd the faith and is
 worse than an infidel.

Let none be put upon the
 list of widows, but such as are
 at least threescore years of age,
 and have been married but
 once: such as have been re-
 commended by their good ac-
 tions, by the education of their
 children, by their hospitality,
 by their officiousness to the
 faithful, by relieving the af-
 flicted, and by the practice of
 every virtue. as for young wi-
 dows, don't admit them: for
 being impatient of religious re-

- 12 θελουσιν, εχουσαι κριμα, ο-
τι την πρωτην πιστην ηβλη-
13 σαν. αμα δε και αρται μαν-
θανουσι περιερχομεναι τας
οικιας, ου μονον δε αρται,
αλλα και φλυαρσοι και περι-
14 εργοι, λαλουσαι τα μη δε-
οντα. βουλομαι ουν νεωτε-
ρας γαμειν, τεκνογονειν, οικο-
δεσποτειν, μηδεσιν αφορμην
διδουσαι τω ανηλικειμενω λοι-
15 ποριας χαριν. ηδη γαρ τινες
εξεραπησαν οπισω του Σα-
τανα.
- 16 Ει τις πιστη εχει χηρας,
επαρκειω αυταις, και μη
βαρεισθω η εκκλησια, ινα
ταις οντως χηραις επαρκε-
ση.
- 17 Οι καλως προεστωτες πρεσ-
βυτεροι διπλης τιμης αξιουσ-
θωσαν, μαλιστα οι κοπιων-
τες εν λογω και διδασκαλια.
- 18 λεγει γαρ η γραφη, "βουν
αλωνια ου φιμωσεις." και,
"αξιος ο εργατης του μισ-
19 θου αυτου. κατα πρεσβυτε-
ρου κατηγοριαν μη παραδε-
χου, εκτος ει μη επι δυο η
τριων μαρτυρων.
- 20 Τους αμαρτανωντας, ενω-
πιον παυλων ελεγε, ινα και
21 οι λοιποι φοβον εχωσι. δια-
μαρτυρομαι ενωπιον του Θε-
ου, και Κυριου Ιησου Χρισ-
του,
- strait, they will be marry'd :
for which they are much to be
condemn'd, because they vio-
late the engagements they had
before enter'd into : besides, 13
having nothing to do, they get
the habit of rambling from one
house to another, and are not
only idling, but prattle and in-
termeddle, and utter what is
not decent. I enjoin therefore 14
the young women to marry, to
detest abortion, to govern their
families, and give our enemies
no handle for reproach. for 15
some have already revolted
to paganism.*
- If any convert has widow- 16
relations, let such relieve them,
that the church may not be
charged, but with the relief of
such as are entirely destitute.*
- Let the presbyters that go- 17
vern well receive a double
salary, especially those who
are employ'd in preaching and
instructing. for the scripture 18
says, "thou shalt not muzzle
the ox; when he treads the
"corn." and, "the labourer
"is worthy of his reward." 19
don't receive any accusation a-
gainst a pastor, but upon the
deposition of two or three wit-
nesses.*
- Those that transgress re- 20
prove in publick, to strike a
terror in the rest. I conjure 21
you before God; before our
Lord Jesus Christ, and his
chosen*

του, και των εκλεκτων αγ-
γελων, ινα ταυτα φυλαξης
χωρις προκριματος, μηδεν
ποιων κατὰ προσκλισιν.

*chosen angels, to observe these
rules without prepossession and
partiality.*

22 Χειρας ταχεως μηδενι ε-
πιθιθει, μηδε κοινωνει αμαρ-
τιαις αλλοτριαις. σεαυτον αγ-
νον τηρει.

*Don't be hasty to ordain a- 22
ny man: and be not accessory
to the faults of others: pre-
serve your own integrity.*

23 Μηκει υδροπολει, αλλ' οι-
νω ολιγω χρω δια του στο-
μαχου σου, και τας πυκνας
σου ασθενειας.

*Discontinue the drinking of 23
bare water, take a little wine
out of regard to your weak
stomach, and your frequent
indispositions.*

24 Τινων ανθρωπων αι αμαρ-
τιαι προδηλοι εισι, προα-
ρουσαι εις κρισιν, τισι δε

*The vices of some men are so 24
notorious, they prevent any in-
quisition: others don't disco-
ver themselves till they have
been ordain'd. virtue wears 25
no disguise, and vice cannot be
long conceal'd.*

25 και επακολουθουσιν. ωσαν-
τως και τα καλα εργα προ-
δηλα εστι, και τα αλλως
εχοντα κρυβηναι ου δυναται.

*Let those who are in a state 1
of servitude, consider the en-
tire respect due to their mas-
ters, that the name of God, and
the doctrine of the gospel may
not be blasphemed. let them not 2
treat their christian masters,
on pretence of being their bre-
thren, with less respect: but
be the more obsequious, be-
cause they are believers, and
deserve to be belov'd, for the
kind provision they make for
them. let this be the subject of
your instructions, and exhor-
tation.*

1 Οσοι εισιν υπο ζυγου δου-
λοι, τους ιδιους δεσποτας πα-
σης τιμης αξιος ηγεισθωσαν,
ινα μη το ονομα του Θεου
και η διδασκαλια βλασφη-
μηται. 2 οι δε πιστους εχοντες
δεσποτας, μη καταφρονειω-
σαν, οτι αδελφοι εισιν, αλ-
λα μαλλον δουλευειωσαν, ο-
τι πιστοι εισι και αγαπητοι,
οι της ευεργεσιας ανιλαμβα-
νομενοι. ταυτα διδασκε, και
παρακαλει.

3 Ει τις ετεροδιδασκαλει,
και μη προσερχεται υμνιου-
σι λογοις του Κυριου
ημων Ιησου Χριστου, και τη
κατ'

*If any one deviate from 3
this doctrine, not adhering to
the wholesome instructions of
our Lord Jesus Christ, the
true*

κατ' ευσεβειαν διδασκαλια,
 4 τειυφῶλαι, μηδεν επισημενος,
 αλλα νοσων περι ζηησεις
 και λογομαχιας, εξ ὧν γινε-
 5 ται φθονος, ερις, βλασφη-
 μαι, ὑπονοιαι πονηραι, δια-
 παρειβαι διεφθαρμενων αν-
 θρωπων του νουν, και απεσ-
 τερημενων της αληθειας, νο-
 μιζουτων πορισμον ειναι την
 ευσεβειαν.

6 Εστι δε πορισμος μεγας ἡ
 7 ευσεβεια μελα αυταρκειας. ου-
 δεν γαρ εισηνεγκαμεν εις τον
 κοσμον, δηλον οτι ουδε εξε-
 8 νεγκειν τι δυναμεθα. εχον-
 τες δε διατροφας και σκεπασ-
 ματα, τουτοις αρκεσθησομε-
 9 θα. οι δε βουλομενοι πλου-
 τειν, εμπιπτουσιν εις πειρασ-
 μων και παγιδα, και επιθυ-
 μιας πολλας ανοητους και
 βλαβεραι, αιτινες βυθιζουσιν
 τους ανθρωπους εις ολεθρον
 10 και απωλειαν, ριζα γαρ παν-
 των των κακων εστιν ἡ φι-
 λαργυρια, ης τινες ορεγομενοι
 απεπλανηθησαν απο της
 πιστεως, και εαυτους περιε-
 πειραν οδυнайς πολλαις.

11 Συ δε ω ανθρωπε του
 Θεου, ταυτα φευγε, διωκε δε
 δικαιοσυνην, ευσεβειαν, πισ-
 τιν, αγαπην, ὑπομονην, πρα-
 12 οτητα. αγωνιζου τον καλον
 αγωνα της πιστεως, επιλα-
 βου της αιωνιου ζωης, εις την
 εκκλησιαν, και ὁμολογησας την
 καλην ὁμολογιαν ενωπιον
 πολλων

true doctrine of piety, he is 4
 full of pride and ignorance,
 touch'd with a spirit of chi- 4
 canery and wrangling, pro-
 ducive of envy, contention,
 calumny, mischievous opinions, 5
 and a familiarity with per-
 nicious ignorant impostors,
 who consider religion only as
 it makes for their gain.

Religion indeed with con-
 tentment leads to great gain. as 6
 we brought nothing into the 7
 world, certain it is, we can
 carry nothing away. having 8
 therefore food and raiment, we
 ought to think that sufficient. 8
 but they who will be rich, ex-
 pose themselves to temptations 9
 and snares, and to many foolish
 noxious passions, which plunge 9
 men into ruin and perdition.
 for the love of money is the
 root of all evil: which some 10
 having obtain'd, have re-
 volted from the faith, and
 brought upon themselves va-
 riety of piercing pains.

As for you the minister of 11
 God, avoid those things: ad-
 here to justice, piety, faith,
 charity, patience, and benigni-
 ty of temper. exert yourself in 12
 the glorious cause of faith, and
 secure the prize of eternal life,
 to which you were called, when
 you made that excellent pro-
 fession

13 πολλῶν μαρτύρων. παραγ-
 γελῶ σοι ἐνώπιον τοῦ Θεοῦ
 τοῦ ζῶσποιοντός τα πάντα,
 καὶ Χριστοῦ Ἰησοῦ τοῦ μαρ-
 τυρησάντος ἐπὶ Ποντίου Πι-
 λαίου τὴν καλὴν ὁμολογίαν,
 14 τηρῆσαι σε τὴν ἐντολὴν ἀσ-
 πύλον, ἀνεπίληπτον, μέχρι
 τῆς ἐπιφανείας τοῦ Κυρίου
 15 ἡμῶν Ἰησοῦ Χριστοῦ, ἣν και-
 ροῖς ἰδιοῖς δείξει ὁ μακάριος
 καὶ μόνος δυναστὴς, ὁ βασι-
 λεὺς τῶν βασιλευσάντων, καὶ
 16 Κύριος τῶν κυριευσάντων, ὁ μόνος
 ἐκὼν ἀθανάσιον, φῶς οὐ-
 κῶν ἀπρόσιτον, ὃν εἶδεν οὐ-
 δεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δυ-
 νάται, ὃ τιμὴ καὶ κράτος αἰ-
 ῶνιον. ἀμήν.

17 Τοῖς πλουσίοις ἐν τῷ ἵνυ
 αἰῶνι, παραγγέλλε μὴ ὑψη-
 λοφρονεῖν, μηδὲ πληρικεῖν ἐ-
 πὶ πλοῦτος ἀδηλόγητι, ἀλλ'
 ἐν τῷ Θεῷ τῷ ζῶντι τῷ πα-
 ρεχόντι ἡμῖν πλουσιῶς πᾶν-
 18 τα εἰς ἀπολαυσιν; ἀγαθοερ-
 γεῖν, πλουτεῖν ἐν ἐργοῖς καλοῖς,
 εὐμεταδότους εἶναι, κοινω-
 19 κούς, ἀποθησαυρίζοντας ἐαυ-
 τοῖς θεμέλιον καλὸν εἰς τὸ
 μέλλον, ἵνα ἐπιλάβωται τῆς
 οὐλῆς ζωῆς.

20 Ὡ Τίμοθεε, τὴν παραθη-
 κὴν φυλάξον, ἐκτρέψμενος τὰς
 βεβήλους κενόφωνίας, καὶ ἀν-
 τιθέσεις τῆς ψευδωνύμου γνῶ-
 21 σεως, ἣν τινες ἐπαγγελλόμε-
 νοι, περὶ τὴν πίστιν πόλοχη-
 σαν. ἡ χάρις μετὰ σου.

A M H N.

2

session of faith before so many
 witnesses. I enjoin you, before 13
 God, who gives life to all, and
 before Christ Jesus, who made
 a glorious confession before Pon-
 tius Pilate; to observe these 14
 precepts, to lead an unspotted
 life without reproof until the
 appearance of our Lord Jesus
 Christ, whose advent he will 15
 in his own time display, who is
 † perfectly happy, who alone is
 omnipotent, the king of kings,
 and the lord of all that bear
 rule; who alone is essentially 16
 immortal, dwelling in that in-
 accessible light, which no mor-
 tal ever saw, or can see: to
 whom belongs everlasting ho-
 nour and empire. amen.

Charge those that are rich in 17
 this world, not to be elated,
 not to depend upon their pe-
 rishable wealth, but upon the
 God of life, who furnishes us
 with every thing in plenty for
 our enjoyment; to be beneficent, 18
 to be rich in good works, to be li-
 beral to the common fund, se- 19
 curing to themselves a well-
 grounded expectation of ob-
 taining hereafter an immortal
 life.

O Timothy, keep what is de- 20
 posited in your care, avoiding
 the prophane empty declama-
 tions and objections of a spurious
 science, which some have pro-
 fess'd, and thereby deviated 21
 from the true principles of faith.
 grace be with you. A M E N.

† Ch. i. 11.

Ch.

Ch. I. 4. *Fables and genealogies*] The Platonists and cabalistical Jews amus'd themselves in combining a great number of abstract ideas, or rather artificial terms without any ideas, and form'd them into a genealogical table, which a wild imagination might lengthen out to infinity. Herodotus was the first that follow'd this witty pastime, as appears from his *theogony*: the philosophers were pleas'd with the fancy, and the Valentinians improv'd the speculation. they had their *profund* and *science*; the *intellect* and *truth*; the *word* and *life*; the *man* and the *church*; and so on to numberless couples, which they call'd their *Æons*, all deriv'd from *Abrachas*, which *Severinus* the physician, a follower of *Basilides*, lengthen'd out to ABRACHADABRA, his grand specific for the *ague*. see Irenæus, lib. 1. c. 1. and Epiphanius *Hæres.* xxxi.

Ib. Οικοδομῶν] οἰκοδομῶν Irenæus in *Græcis* Epiphanius. *edificationem* ver. interpr. Borner, *Lat.* Clar. *Lat.* the Vulgate, Syriac, Ambrosè, the Scholiast, Hilary, Froben, Aldus, Colinaeus, perhaps some MSS. mention'd by Estius, but all the other MSS. reclaim.

Ver. 17. Ἀφθαλμῶν] ἀβάλας Clar. *Gr. Lat.* Borner, *Gr. Lat.* Vulgate, Æthiopic, Ambrosè, the Scholiast.

Ib. Σεφφ is not in the Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Velès. lect. Vulgate, Syriac, Æthiopic, Coptic. Tertullian, Novatian, Ambrosè, Augustin, the Scholiast, Cyril, Alex. Chrysostom, Theodoret, Oecumenius. Estius and Dr. Mills think it borrow'd from Rom. xvi. 27.

Ib. Καὶ δοξα] καὶ is not in N. Col. 2. Laud. 2. Magdal. 1. Hunting. 1. Cantab. 2. 3. Lucian. lect. Vienna, Covell. 3. nor in the Complutensian edit. Froben's, Colinaeus, nor the first of Rob. Stephens. Dr. Mills thinks καὶ δοξα a marginal Scholium. τιμῇ, δοξα, Hesychius.

Ch. II. 7. Εὐ Χριστῷ] is not in Steph. 8. 9. 15. Alexand. Clar. *Gr. Lat.* Borner. *Gr. Lat.* Cantab. 3. Magdal. 1. Roe 2. Baroc. Petav. 2. Covell. 2. Gonvil. Vulgate, Syriac, Æthiopic, Coptic, Ambrosè, Chrysostom, the Scholiast, Theophylact. 'tis thought to be borrowed from Rom. ix. 1.

Ch. III. 3. Μὴ ἀπεχθονεσθῇ] is not in Steph. 8. 9. 15. Alexand. Clar. *Gr. Lat.* Borner, *Gr. Lat.* Cantab. 3. Petav. 3. Colbert. 7. Covell. 2. 4. Genev. Sinah, Magdal. 1. the Vulgate, Syriac, Æthiopic, Arabic, Jerom, Ambrosè, the Scholiast, Chrysostom, Pelagius, Antiochus, Euthalius, Theodoret, nor in any of the Greek or Latin interpreters. it was borrowed from the epistle to Titus, c. 1. v. 7. see Prol. 932.

Ver. 16. Θεός] the Greek of the Clermont MS. has O, but Morinus, *Exercitat.* p. 59. says part of the O is scrap'd away, to make it a C, which was the *Sigma* of the antients; and a Θ is prefix'd by another hand in different ink, so that the imposture is very conspicuous, in making it ΘC, which was the usual contraction of ΘEOC. the Velician readings have O, the Latin of the Clermont MS. *quod.* and so it was read by the Vulgate, Syriac, Æthiopic and Armenian translators: Ambrosè, the Scholiast under Jerom's name, Fulgentius, Hilary, l. 11. *ut Trin.* and other Latin writers have *quod.* **

The Colbertin MS. mark'd 7. and the Greek of Borner have OC, (but the Latin of Borner, *quod.*) and so has Cyril, c. 12. *Scholiar.* cited

** N.B. There is an HIATUS in the MSS. of St. Germain from Chap. i. ver. 1. to Chap. vi. ver. 16, but the Latin has been supply'd by a modern hand from the modern Vulgate.

ted by Photius in a *MS. comment. upon the epistles.* and so had some Greek MSS. mention'd by Liberatus, who, *cap. 19. Breviar.* says, that *Macedonius* Bp of Constantinople was banish'd the realm, for changing OC into ΩC; but Hincmarus, *Opusc. 33. c. 18. 22.* says, he was expell'd for changing OC into ΘC, the contraction of Θεος.

But all the other MSS. have Θεος, even the Alexandrian MS. probably the most antient of all: which has ΘC, for that some orthodox hand has been tampering with the Θ, by aggravating the dash in the body of the Θ, the sagacious Dr. Mills at last fancy'd he had some glimpse of the antient ink under the modern varnish.

As for the fathers, excepting perhaps Justin and Arhanasius, *lib de incarn. verb.* Dr. Mills thinks it very marvellous, that not one of the fathers, either Greek or Latin, in all their warm attacks upon the heterodox, ever took it into his head to produce this passage: till *Gregory Nyssen*, ANNO 380. arm'd himself with this text, and bravely brandish'd it against *Eunomius.* see *Prol. 489. 1034. 1035.*

Ch. IV. Της πίστεως] a very old MS. mention'd by J. nius. in *ed. Wechel. Bib.* has this addition, *σοφίας [αυ νεκροίς λατρουύς, ως και εν τη Ισραηλ σεβασθησαν,* "for they will worship the dead, as they were worshipped in Israel." and *Epiphanius's* copy had the same reading, for he quotes them as the very words of the apostle, *Hebr. 78.* see *Prol. 754. 794.*

Ib. Πλανοίς] *πλανης* Steph. 2. 2. 1. 12. Baroc. Covell. 2. Petav. 1. the Complutentian edition, Origen, the Vulgate, tho' *Clar. Lat.* Ambrose, Augustin, Hilary, Novatian favour the common reading; Chrysostom, Theodoret and Theophylact have both readings.

Ver. 10. Ονειδιζόμεθα] *αφενχομεθα* Alexand. Borner, *Gr. Lat.* Lincol. Covell. 2. *non male,* says Grotius.

Ver. 12. Εν πνεύματι] is not in Alexand. *Clar. Gr. Lat.* Borner, *Gr. Lat.* Roe 2. Covell. 2. Vulgate, Syriac, Ambrose, Augustin, Hesychius, the Scholiast, nor in Chrysostom's commentaries.

Ver. 15. Εν πασιν] *en* is not in Alexand. *Clar. Gr. Lat.* Borner, *Gr. Lat.* Covell. 2. Colbert. 7. Vulgate, Syriac, Ambrose, the Scholiast, and others.

Ch. V. 4. Καλον και] is not in Steph. 2. 1. 2. 1. 12. Alexand. *Clar. Gr. Lat.* Borner, *Gr. Lat.* Cantab. 2. 3. Magdal. 1. Lincol. Baroc. Barb. 5. Hunting. 1. Covell. 2. Roe 2. Sinah, Vienna, Lucianus, Colinæus, Vulgate, Syriac, Arabic. Ambrose, the Scholiast, Chrysostom, Theodoret, Theophylact Oecumenius. Dr. Mills makes no doubt it was borrowed from Ch. ii. 3.

Ver. 16. Ει τις πιστη υχει] Alexand. Borner, *Gr. Lat.* Roe 2. Colbert. 7. two MSS. of Conitans mention'd by *Erasmus*, who thinks this the true reading, and likewise Dr. Mills. see *Prol. 749.*

• Ver. 19. Εως ει μη επι. &c.] was not in several Latin MSS. mention'd by J. rom, nor in the Vulgate, Ambrose, Cyprian, the Scholiast, Oecumenius, Primasius. Dr. Mills thinks it an interpolation. see *Prol. 491.*

Ch. VI. 5. Διαπαράβηται] all Stephens's MSS. the Alexand. *Clar.* Borner, Laud. 2. Cantab. 3. Roe 2. Lincol. Baroc. Magdal. 1. Hunting. 1. Sinah, Colbert. 7. Petav. 1, 2, 3. Genev. Covell. 2, 3. 4. Leicest. Velef. left. Lucianus, the Complut. edit. Aldus, *Erasmi. 1^{ma}*, and the

two first of Rob. Stephens, the Vulgate, Clemens Alex. Basil, Chrysostom, Theodoret, Oecumenius, Hesychius, Suidas, Euthalius. see Prol. 638. 1040. 1233. 1367.

[Ib. Αφιστασθαι απο των τοιούτων] is not in the Alexand. Clar. Gr. Lat. Borner, Gr. Lat. Colbert. 7. nor in the Vulgate, Æthiopic, Coptic. Grotius and Dr. Mills think it was added to make the sense more full. see Prol. 1207.

Ver. 12. Καὶ ἐκλήθη] καὶ is not in Alexand. Clar. Gr. Lat. Laud. 2. Roe 2. N. Col. 2. Petav. 3. Hunting. 1. Lincol. Covel. 2. Genev. Lucianus, the Complur. ed. the Vulgate, Syriac, Coptic, Æthiopic, Chrysostom.

Ver. 17. Τὸ ζῶν] is not in the Alexand. Borner, Gr. Lat. Roe 2. Colbert. 7. Æthiopic, Gildas.

Ver. 19. Τῆς οὐρανῶς ζωῆς] Steph. 8. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Gr. Lat. Covel. 2. Velef. lect. the Vulgate, Syriac, Æthiopic, Coptic, Ambrose, the Scholiast, Jerom. Basil, Nyssena, Euthalius, Gildas. τα οὐρα, τοῦτο ἐστὶ τα αἰωνία, says Clemens Alex. see Prol. 808.

Ver. 20. Παραθεμην] Alexand. Germ. Borner, Roe 2. Baroc. Hunting. 1. Magdal. 1. Cantab. 3. Petav. 1, 2, 3. Covel. 2, 3. Leicest. Lucianus, Clemens Alex. Pseudo-Ignat. Theodoret, Oecumenius, Hesychius, Euthalius. see Prol. 638.

Ch. IV. 1. DEMONS.] Demon was a term of honour among the Platonists. ARISTOTLE for his great learning was call'd *Demon*: and Dionysius Hal. lib. de Element. styles Thucydides *Δαιμονιοῦτον των συγγραφεων*, the most learned writer. Philon de Gigant. says, DEMONS and ANGELS were different names for the same order of beings, and he that is appriz'd of this truth, is guarded against great superstition.

THE PLATONISTS considered *demons* as the mediators between God and men: by conveying their prayers to him, and bringing back the divine favours to them. ORIGEN does not scruple to say the same thing of ANGELS; but he denies there should be any invocation or worship paid to them. "for all our supplications, all our prayers, deprecations and thanksgivings should be directed to God the Lord of all things, by the living divine logos, a high priest superior to all angels." Orig. c. Cels. lib. v. besides, the direction of the planets and elements, all mundane affairs, and what related to this life, was ascrib'd by those philosophers to the super-intendancy of angels. whence they concluded they ought to pay honour to them, as the *Satrapæ* of the Persian monarchs, or the governors of the Roman provinces were honour'd. The Jews had the same notions, but they carry'd their speculations much higher. "the stars (i. e. the angels) were rang'd in battle-array against *Sisera*." Jud. v. 20. LXX. "when the Almighty divided the nations, he set their boundaries according to the number of the angels of God." Deut. xxxii. 8. *that is, he placed seventy angels over the seventy nations*, says R. Menachem. "in the division of the nations of the whole earth, he set a ruler over every people," says the son of Syrac. Eccl. xvii. 17. accordingly in Daniel the *princes of Persia*, and the *prince of Greece* are mention'd; that is, the *angels*, who presided over those regions. the apparition describ'd in Josh. v. 13. with his drawn sword

sword in his hand, and stiled ἀρχιστρατηγός δυναμεύς Κυρίου, *the Generalissimo* of the Lord's army, was, in the opinion of the Jews, the angel MICHAEL, who is call'd *their prince*, Dan. x. 21. xii. 1. St. Jerom and Theodoret *com. in Dan.* say, "MICHAEL is that arch-angel, who was intrusted with the government of the Jewish nation," the author of the recognitions, *lib. 11. §. 42.* speaking of God's dividing the nations to angels, adds, "uni vero qui in archangelis erat maximus, forte data est dispositio eorum qui præ ceteris omnibus excelsi Dei cultum & scientiam receperant." *the chief of the archangels obtain'd by lot the government of that people, who were distinguish'd above all others by their knowledge and worship of the supreme Being.* Eusebius frequently observes, "that all the nations of the earth were formerly, by lot, divided to several angels." *Demonst. Evang. lib. iv. c. 10. p. 162, 163.* this was the doctrine of Justin Martyr, *Apol. i. p. 44.* or rather, *Apol. ii. p. 112. ed. Thirl.* of Irenæus, *lib. iii. c. 12. Athenagoras, legat. p. 27. and Clemens Alex. Strom. vii. p. 701. 832.* Οὗτος ἐστὶν ὁ διδούς καὶ τοὺς Ἑλλήνας τὴν φιλοσοφίαν διὰ τῶν υποδεσπότων ἀγγέλων. εἰς γὰρ συνδιακείμενοι προσέχει θεὸς καὶ ἀρχαῖα, ἀγγέλοι κατὰ ἔθνη. ἀλλ' ἡ μίσις Κυρίου ἡ δόξα τῶν πιστευόντων. "he it is who gives the Greeks philosophy by the intervention of the inferior angels: for the angels were distributed among the nations by an ancient divine establishment. but the Lord himself gives science to the believers." and in Strom. lib. vi. p. 715 he says.

Ὅτι δε οὐ κατ' ἐπιστάσιν ἰσάσι τὸν Θεόν. ἀλλὰ κατὰ περιστάσιν Ἑλλήνων δι' ὁκλήματι, Πέτρος ἐν τῷ κηρυγματι λέγει. "Ἰνωσκηθε οὐκ ὅτι εἰς Θεὸς ἐστίν, ὅς * Ἀρχὴν * πατρὶν ἐποίησεν, καὶ τέλος ἐκυσίαν ἔχων: καὶ ὁ ἀρχαῖος, ὃς τα πάντα ὄρα: ἀχωράτος, ὃς τα πάντα ἔχει: ἀνεπίδετος, ὃς τα πάντα ἐπιδεῖναι, καὶ δι' ὃν ἐστίν: ἀκατάληπτος, ἀενάος, ἀθάνατος, ἀποιός ὃς τα πάντα ἐποίησεν λόγῳ δυναμὲς αὐτοῦ;" τῇ Ἰωσήφῃ βραβὴ τῷ ἱερεῖ, τοῦ Τιτου. εἰς ἐπιστάσει. "τῷ τῶν Θεὸν σεβασθε, μὴ μίση τοὺς Ἑλ-

But that the most accomplish'd Greeks have no direct knowledge of God, but by the way of induction only, is asserted by Peter in his *Predication*. "know therefore, that there is but one God. who made the prince of all things, and is the master of their duration: who sees all things, himself invisible: who contains all things in his immensity: he is self-sufficient, but all things stand in need of his influence, and by him exist. incomprehensible, eternal, unchangeable, uncreated: who made all things by the word of his puissance," which mystically means, of his son. then he adds, "this is the God, you should worship, not as

"ἀνέρος,"

G g 2

the

* Επει δε ἐν μὲν τὸ ἀγέννητον ὁ πάντοτε ὢν Θεός, ἐν δε καὶ τὸ προσγεννηθὲν δι' οὗ τα πάντα ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. εἰς γὰρ τῷ οὐκ ἐστὶν ὁ Θεός, ὃς ἀρχὴν τῶν ἀπάντων ἐποίησεν, μνηστων τοῦ προέξοντος υἱοῦ, ὁ Πάτερς βραβεί συνεις ἀκριβῶς το, ἐν ἀρχῇ ἐποίησεν ὁ Θεός τὸν οὐρανόν καὶ τὴν γῆν. since there is one unoriginated being, the omnipotent God: there is also one pre-originated being, "by whom all things were made, and without him was nothing made." (John i. 3.) for there is really but one God, who made the prince of the universe, by which Peter meant the first begotten son. exactly comprehending that expression, By the ARCHIE God created the heaven and the earth, Gen. i. 1. p. 715 Strom. vi. See Revel. iii. 14.

“ ἄνθρωποι ” ὡς δηλοῦσι τὸν αὐτὸν, ἡμῖν σεβόμενον θεὸν καὶ τὸν παρ’ Ἑλλήνων δοκίμων, ἀλλ’ οὐ παρ’ ἐπιστάσιν πᾶν ἡλὴν τὴν δι’ οὐτοῦ ποταμὸν ἐκ μὴ μαθηκόμενον. “ μὴ τοιγυρ φησὶ σεβασθε, ” οὐκ εἰπεν, “ θεὸν δὲ οἱ Ἕλληνες, ἀλλὰ, ” μὴ “ καὶ τοὺς Ἕλληνας. ” τὸν τρόπον τὸν τῆς σεβντικῆς ἐκκατάστασιν τοῦ θεοῦ οὐ, ὅτι ἀλλὰ καὶ ἑλλαν. τί οὐν ἐστὶ τὸ μὴ καὶ τοὺς Ἕλληνας, αὐτοὺς διασφηνεῖ Πέτρος ἐπιφανεῖς: “ ἔτι ἀσφηνεῖται οἱ “ καὶ μὴ ἐπιστάσιν τὸν θεόν, “ ὡς ἡμεῖς καὶ τὴν ἴσως τὴν “ τελείαν, ὡν ἐδωκεν αὐτοῖς ἐξυ- “ σίας εἰς χρυσὸν, μορφωσάμενος “ ξύλα καὶ λίθους, χαλκὸν καὶ “ σιδηρὸν, χρυτὸν καὶ ἀργυρὸν, “ τὰς ὑλὰς αὐτῶν καὶ χρῆσιν “ τὰ δούλα καὶ τῆς ὑπαρξίας, “ ἀναστήσαντες σεβόμενοι: καὶ ἂν “ ἐδωκεν αὐτοῖς εἰς βρώσιν ὁ “ θεός, πτερίδα τοῦ αἵματος, καὶ “ τῆς θαλάσσης τὰ νηκία καὶ “ τῆς γῆς τὰ ἐρπετα, καὶ τὰ θη- “ ρία συν κτήνεσι τετραποδοῖς “ τοῦ αἵματος, ἰαλὰς τὰ καὶ μὴ, “ αἰλουροὺς τε καὶ κυνὰς, καὶ “ πτερόεντες: καὶ τὰ ἰδια βρώμα- “ τὰ βροτοῖς θυμὰ καὶ θυοῖς: “ καὶ νεκρὰ νεκροῖς προσφέροντες “ ὡς θεοῖς, ἀχαριστοῦσι τῷ θεῷ, “ διὰ τοῦτον ἀρνυμένου αὐτὸν “ εἶναι. ” καὶ ὅτι γὰρ τὸν αὐ- “ τὸν θεόν ἡμῶν τε αὐτῶν Ἑλλήνων ἐγνωκόμενον φέρει, πλην οὐχ’ ὁ- “ μοιως, ἐποίησε, πάλιν ὡς περ. “ Μηδὲ ἔχεται Ἰουδαίους σεβασθε “ καὶ γὰρ ἐκεῖνοι μοιροῖς οἰόμενοι “ πρὸς θεόν γινώσκουσιν, οὐκ ἐπισ- “ τᾶται, λατρεύοντες ἀγγελοῖς “ καὶ ἀρχαγγελοῖς. ”

Οὐ μόνον τοιγυρ ὁ πιστός, ἀλλὰ καὶ ὁ ἐθνικός δικαιοσύνη κρίνεται. ἐπεὶ γὰρ ἡμεῖς ὁ θεός, ἅπα ἀπογνωσθῆς αὐτὸν, μὴ πιστεύουσιν αὐτὸν, οὐδὲν ἡπὸν ὅπως τὴν γὰ καὶ αὐτὸν ἀγαθεῖναι τελειώσῃ, ἐδωκεν μὲν φιλοσοφίαν αὐτῷ, ἀλ-

the Greeks,” insinuating that the men of virtue among them worship the same God as we do, but are unacquainted with that mystical knowledge immediately communicated to us by the son. *don't then,* says he, *worship,* he does not say, *the* God whom the Greeks worship, but *don't worship as the Greeks.* thereby changing the *form,* but not the *object* of worship: now what is meant by *don't worship as the Greeks,* Peter himself explains in these words: “ because they are misled by ignorance, and do not know God: “ (according to that mystical know- “ ledge, as we do;) what God gave “ them for their use, wood and “ stones, copper and iron, gold and “ silver, materials which were “ made subservient to their use and “ enjoyment, these they insolently “ erect into objects of worship. “ and what God gave them for food, “ the birds of the air, the fish of the “ sea, the reptiles at land, wild “ beasts, and cattle, wheelers and “ mice, cats, dogs and monkeys: “ and what is proper food for “ themselves, they sacrifice to ani- “ mals design'd for food: and by of- “ fering dead bodies to the dead, as “ if they were Gods, they become “ ungrateful to God, and thereby “ deny his existence.” again, that we and the Greeks are acquainted with the same God, tho' not in the same degree, he thus proceeds to prove. “ neither worship as the “ Jews: for tho' they imagine “ no body knows God but them- “ selves, they little consider that “ they worship ANGELS and ARCH- “ ANGELS.”

Therefore not only the faithful, but the gentile too will be judg'd according to equity. for tho' God knew by his prescience, that the gentile would not believe; nevertheless, that he might acquire a suitable perfection, he endowed him

with

λα προ της πίστεως*. εδωκεν
 δε τον Ηλιον και την Σεληνην
 και τα αστρα εις θρησκειαν: α
 εποιησεν ο Θεος τοις εθνεσιν, ρι-
 σην ο Νομος: ινα μη τελευσιν αθεοι
 γενομενοι, τελως και διαφθαρω-
 σιν. οι δε, κην ταυτη γενομενοι
 τη ενβολη αγνωμονες βλυτοις
 προσεσχηκοις αγαλμασι, κην μη
 μετανοησωσι, κρινονται: οι μιν οπι
 συνθετες, ουκ ετελεσαν πιστευ-
 σαι τω Θεω: οι δε, οτι και δε-
 ληκατες, ουκ εξεπονησαν περι-
 γεσθαι πιστοι: και μιν κα-
 κεινοι οι απο της των αστρων σε-
 βηστας μη επαναδραμοντες επι των
 τυλων πεινην. ιδες γαρ ην αυτη
 δοξασα τοις εθνεσιν ανακυβαι
 προς Θεον δια της των αστρων
 θρησκειας. οι δε μη επι τυτοις
 δελησαντες επιμειναι τοις δοξασιν
 αυτοις αστρασιν, αλλα και τυλων
 αποπισυντες εις λεθους και ξυλα,
 † ως χρους, φησιν, ελογισθησαν,
 και ως ελαγων απο καδεν: πι-
 ριστοι εις σωτηριαν, οι απεκριπτο-
 μενοι του σωματος.

with philosophy, as an introduction
 to faith. he exhibited the sun, moon
 and stars, for the objects of their
 worship, *which God made for the*
Gentiles, says the LAW: lest they
 should be entirely irreligious, and so
 perish irrecoverably but they were
 inattentive even to this precept, and
 addicted themselves to graven ima-
 ges: so that, unless they repent,
 they will be condemn'd: some, be-
 cause they were averse to divine
 faith, when they might have had it:
 others, because they did not use
 their utmost endeavours, when they
 were inclin'd, to become sincerely
 religious: neither of them advan-
 cing from the worship of the hea-
 venly bodies to that of their creator.
 for they were put into that way,
 that by the worship of the stars,
 their thoughts might ascend to the
 deity. as for those, who would not
 confine their regard to those ob-
 jects, but fell to worshipping stones
 and blocks, it is said, † *they shall be*
counted as dust, and as a drop of the
bucket: as insignificant with respect
 to salvation, being utterly torn off
 from the church.

That the Jews should have worship'd angels, will not appear very
 strange, when it is consider'd, how prone they were to superstition and
 idolatry, notwithstanding all the miraculous interpositions and remon-
 strances with which they were favour'd: especially since, "the whole
 " welfare and conduct of the Jewish nation was committed to the
 " immediate administration of angels," as *Paulus Fagius* observes up-
 on *Numb. xx. 16.* besides the disadvantages they were under from the
Babylonish captivity, by which they lost their *scriptures* and their
language, may serve to lessen the surprize. but to supply those losses,
 " they brought from Babylon the names of the angels, as well as
 " the

* Deut. iv. 19. *LEE*, και μη αναβλεψας εις τον ουρανον, και ιδων τον Ηλιον
 και την Σεληνην και τοις αστερας, και παντα τον κοσμον του ουρανου, πλα-
 νηθεις προσκυνησης αυτους, α στεναγμα Κυριος ο Θεος σου αυτα τοις εθνεσιν τοις
 υποκατω του ουρανου. "nor look up to heaven out of regard to the sun, moon,
 " and stars, and all the celestial furniture, lest you should wander and fall down
 " and worship those things which your God has distributed to all the nations under
 " the heaven."

† Isa. xl. 15.

|| *Irenæus*, lib. 3. c. 25. *Tertullian de Hab. Mulier.* c. 3. *Clemens Alexand.*
Strom. 1. Basil, Ep. ad *Chilon.* Jerom, c. *Helvid.* *Augustin de Mirac. Sci.*
Script. lib. 2. *Chrysostom, Hom.* 8. ep. ad *Heb.* and *II. Eddas*, ch. 11.

"the names of the *months*." *Buxtorf. Diſc. Rab.* accordingly we find in *Daniel* the names of GABRIEL and MICHAEL; in *Eſdras*, lib. iv. thoſe of URIEL and JEREMIEL; and in *Tobit*, that of RAPHAEL, "who was one of the *ſeven angels*, that preſented the *petitions* of the *saints*, and "had their diſpatches from the divine preſence." Ch. xii. 15. & vel. i. 4. from Babylon too they probably brought their whole ſyſtem of the *heavenly hierarchy*: their *thrones*, *dominations*, *principalities* and *powers*, which St. Auguſtin was at a loſs how to diſtinguiſh, *dicant, qui poſſunt. Enchir. ad Laur.* but which St. Jerom thought, the apoſtles might borrow from the *CABALA* of the Jews: and GROTIUS ſays they were borrow'd from the *Perſian court*. Rom. viii. 38. and obſerves it was the practice of the oriental nations to uſe abſtra& terms for the concrete, and in his note on Rev. xix. 10. he ſays, "the *saints* of antient times uſed to *worſhip* the *angels*, that were ſent, upon extraordinary occaſions, as the *nobles* of the celeftial court, examples of which we have, Gen. xvii. 17. Judges xiii. 20." but whatever indulgence ſuch a practice might have under the old Diſpenſation, it is entirely diſcountenanced by the NEW.



ΠΑΤΛΟΤ

THE

ΤΟΤ

SECOND EPISTLE

ΑΠΟΣΤΟΛΟΤ

OF

Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ

PAUL the Apostle

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

TO TIMOTHY.

1 ΠΑΤΛΟΣ ἀποστό-
λος Ἰησοῦ Χριστοῦ,
διὰ θεληματος Θεοῦ,
κατ' ἐπαγγελίαν ζωῆς τῆς ἐν
2 Χριστῷ Ἰησοῦ, Τιμοθεῷ ἀ-
γαπήτῳ τέκνῳ, χάρις, ἐλεος,
εἰρήνῃ ἀπὸ Θεοῦ πατρὸς, καὶ
Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡ-
μῶν.

3 Χάριν ἔχω τῷ Θεῷ, ὃ
καίρευν ἀπο προγονῶν ἐν κα-
θάρᾳ συνειδήσει, ὡς ἀδια-
λείπτου ἔχω τὴν περὶ σοῦ
μνησίαν ἐν ταῖς δεήσεσι μου
4 νυκτὸς καὶ ἡμέρας. ἐπιπο-
θῶ σε ἰδεῖν, μεμνημένος σου
τῶν δακρυῶν, ἵνα χάρας πλη-
5 ρωθῶ : ὑπομνήσιν λαμβάνων
τῆς ἐν σοὶ ἀνυποκρίτου πισ-
τεως, ἥτις ἐνωκῆσε πρώτον
ἐν τῇ μαμμῇ σου Λωΐδι,
καὶ τῇ μητρὶ σου Εὐνικῇ,
πέπεισμαι δὲ ὅτι καὶ ἐν
σοί.

P AUL an apostle of Je- 1
sus Christ, appointed by
God to declare the pro-
mise, which Jesus Christ has
made of eternal life ; to Ti- 2
mothy, my dear son, grace,
mercy and peace from God
the father, and from Jesus
Christ our Lord.

When I remember you, as I 3
continually do in my prayers
night and day, I give thanks to
God, whom I serve with a
pure conscience, after the ex-
ample of my fore-fathers. when 4
I call to mind your affliction, it
makes me ardently desire the
exceeding pleasure I shall have
in seeing you : especially when 5
I reflect upon the sincerity of
your faith, and the attachment
your grand-mother Lois first
show'd, and then your mother
Eunice, examples which I am
persuaded you will follow.

- 6 Δι' ἣν αἰτίαν αναμνησκω *For which reason I remind* 6
 σε αναλῶ πυρεῖν το χάρι- *you to exert the divine gifts you*
 μα του Θεου, ὃ ἐστὶν ἐν σοὶ *received, when I gave you the*
 δια τῆς ἐπιθέσεως τῶν χει- *imposition of hands. for the* 7
 7 ρῶν μου. οὐ γὰρ ἔδωκεν ἡμῖν *spirit, which God has given us,*
 ὁ Θεὸς πνεῦμα δειλίας, ἀλ- *is not a spirit of timidity, but of*
 8 λα δυνάμεως καὶ ἀγαπῆς καὶ *fortitude, of benevolence, and*
 σωφρονισμοῦ. μὴ σὺν ἐπαισ- *of moderation. be not there-* 8
 χυνθῆς τὸ μαρτύριον τοῦ Κυ- *fore ashamed of the testimony*
 ρίου ἡμῶν, μὴδὲ ἐμεὶ τὸν δεσ- *of the Lord, nor of me who am*
 μῶν αὐτοῦ, ἀλλὰ συγκακο- *a prisoner upon his account. but*
 9 παθῆσον τῷ εὐαγγελίῳ κα- *share with me in the afflictions,*
 τα δυνάμει Θεοῦ, τοῦ σω- *which attend the gospel, sup-*
 9 σάντος ἡμᾶς, καὶ καλεσαν- *ported as you are by the power*
 τος κλησεί ἁγία, οὐ κατὰ τὰ *of God, who has saved us, and* 9
 ἐργὰ ἡμῶν, ἀλλὰ κατ' ἰδίαν *by the gospel hath called us*
 προθεσιν καὶ χάριν τὴν δο- *to holiness, not in considera-*
 10 θείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ *tion of our works, but in pur-*
 10 πρὸ χρόνων † αἰώνων, φα- *suanee of his own resolution,*
 νερῶθεισαν δὲ νῦν διὰ τῆς ἐ- *and the favour, which having*
 πιφανείας τοῦ σωτήρος ἡ- *been promised us by Jesus*
 μῶν Ἰησοῦ Χριστοῦ, καθάρ- *Christ* several ages ago, has* 10
 10 ρησάντος μὲν τὸν θάνατον, *now been display'd by the co-*
 φώτισάντος δὲ ζῶντι καὶ ἀφ- *ming of Jesus Christ our sa-*
 10 θαρσίαν διὰ τοῦ εὐαγγελί- *viour, who has defeated the*
 ου. *power of death, by bringing a*
life of immortality to light
thro' the gospel.
- 11 Εἰς ὃ ἐλθὼν ἐγὼ κηρύξ *For this I was establish'd the* 11
 καὶ ἀποστόλος καὶ διδασκα- *herald, the apostle, and doctor*
 12 λος ἐθνῶν. δι' ἣν αἰτίαν καὶ *of the Gentiles. this has drawn*
 ταῦτα πάσχω, ἀλλ' οὐκ ἐ- *upon me the evils I suffer. yet* 12
 12 παισχυνομαι. οἶδα γὰρ ὡς *I am not ashamed, for I know*
 πεπιστεύκα, καὶ πεπεισμαι *in whom I have confided, and*
 ὅτι δυνάτος ἐστὶ τὴν παρα- *I am persuaded he is able to*
 12 θηκὴν μου φυλάξει εἰς ἐκείνην *keep what I have committed*
 τὴν ἡμέραν. *to him against that day.*

Τπο-

Keep

† Lxx. Psa. lxxvii. 5. Prov. xxii. 28.

* Tit. i. 1. See the note at the end of this epistle.

13 Τποδυπωσιν εχε υβαινον-
των λογων, ων παρ' εμου η-
κουσας εν πιστει και αγαπη
14 τη εν Χριστω Ιησου. την
καλην παραθηκην φυλαξον
δια πνευματος αγιου του ενοι-
κουτος εν ημιν.

15 Οιδας τουτο, οτι απεσ-
τραφησαν με παλεις οι εν
τη Ασια, ων εστι Φυγελλος
16 και Ερμογενης. δωη ελεος ο
Κυριος τω Ονησιφορου οικω,
οτι πολλακις με ανενυξε, και
την αλυσιν μου ουκ επησ-
17 κυθη, αλλα γενομενος εν Ρω-
μη, σπουδαιοτερον εζητησε
18 με, και ευρε. δωη αυτω ο
Κυριος ευρειν ελεος παρα
Κυριου εν εκεινη τη ημερα,
και οσα εν Εφεσω διηκο-
νησε, βελιον συ γινωσκεις.

1 Τεκνον μου, ενδυναμου εν
τη καρδι τη εν Χριστω Ιη-
2 σου. και α ηκουσας παρ'
εμου δια πολλων μαρτυρων,
ταυτα παραθου πιστοις αν-
θρωποις, οτινεις ικανοι εσον-
ται και ετερουκ διδασθαι.
3 συγκακοπαθησον, ως καλος
στρατιωτης Ιησου Χριστου.
4 ουδεις στρατευομενος εμπλεκε-
ται ταις του βιου πραγμα-
ταις, ινα τω στρατολογη-
5 σαιλι αρση. εαν δε και
αθλη τις, ου στεφανουται, εαν
6 μη νομιμως αθληση. τον
κοπιωνα γεωργον δε πρωτον
των καρπων μεταλαμβάνειν.
7 νοει α λεγω, δωσει γαρ σοι

Keep that form of sound 13
doctrine you receiv'd from me,
which consists in christian faith
and charity: that valuable 14
depositum do you preserve by
the holy spirit, which resides
in us.

You know that I have been 15
abandon'd by all the Asiatics,
by Phygellus and Hermogenes
among the rest. the Lord be fa- 16
vourable to the family of Oni-
siphorus; for he often reliev'd
me, and was not asham'd of
my chains: but when he was 17
at Rome, he enquired for me
very diligently, and found me.
the Lord grant he may obtain 18
mercy from him in that day, for
you know very well what ser-
vices he did me at Ephesus.

As for you, my son, strenu- 1
ously acquit yourself of the
charge you have receiv'd from
Christ Jesus. and what you 2
heard me deliver in the pre-
sence of many, intrust to such
persons of integrity as are qua-
lified to instruct others. brave- 3
ly endure hardships, like a sol-
dier of Jesus Christ. he that 4
enters into the service, disen-
gages himself from civil affairs,
that he may be acceptable to
his officer. a combatant does not 5
receive the crown, unless he
has observ'd the laws of the
games. the labourer must work 6
before he can obtain his re-
ward. consider what I say, 7

ὁ Κύριος συνεσιν ἐν πα-
σι.

- 8 Μνημονεύε Ἰησοῦν Χρισ-
τον ἐξηγερμένον ἐκ νεκρῶν, ἐκ
σπέρματος Δαβὶδ, κατὰ το
9 εὐαγγέλιον μου, ἐν ᾧ κακο-
παθῶ μέχρι δεσμῶν, ὡς κα-
κουργός, ἀλλ' ὁ λόγος τοῦ
10 Θεοῦ οὐ δεδεῖται. διὰ τοῦτο
πάντα ὑπομένω διὰ τοὺς ἐκ-
λεκτούς, ἵνα καὶ αὐτοὶ σω-
τηρίας τυχῶσι τῆς ἐν Χρισ-
τῷ Ἰησοῦ, μετὰ δόξης αἰῶ-
11 νισ. πιστός ὁ λόγος, εἰ γὰρ
συναπεθανόμεν, καὶ σὺ λησο-
12 μέν, εἰ ὑπομένομεν, καὶ συμ-
βασιλευσομεν· εἰ ἀρνούμεθα,
13 κακείνος ἀρνησέται ἡμᾶς· εἰ
ἀπιστοῦμεν, ἐκεῖνος πιστός
μένει, ἀρνησάσθαι ἑαυτὸν οὐ
δυναίται.

- 14 Ταῦτα ὑπομνησκέ, δια-
μαρτυρομένου ἐνώπιον τοῦ Κυ-
ρίου μὴ λογομαχεῖν, εἰς οὐδὲν
χρησίμους, ἐπὶ καλᾷ στροφῇ τῶν
15 ἀκουόντων. σπουδάσον σε-
αυτὸν δοκιμὸν παραστήσαι
τῷ Θεῷ, ἐργάτην ἀνεπίσ-
χυτον, ὁρθολομουντα τὸν λό-
16 γον τῆς ἀληθείας. τὰς δὲ
βεβηλοὺς κενόφρωνας περισ-
τάσο. ἐπὶ πλείον γὰρ προ-
17 κοψουσὶν ἀσεβείας, καὶ ὁ
λόγος αὐτῶν ὡς γαστέρα νο-
μην ἔξει· ὧν ἐστὶν Ὑμέναιος
18 καὶ Φιλιππος· οἵτινες περὶ τὴν
ἀληθεῖαν πτόληψαν, λεγον-
τες, "τὴν ἀναστάσιν πᾶν γε-
" γονεῖναι."

and the Lord will give you
understanding in all things.

Remember that Jesus 8
Christ, who is of the posterity
of David, is raised from the
dead, according to my gospel,
for which I suffer even the 9
chains of a malefactor: but the
word of God is not so confin'd.
I therefore bear with every 10
thing for the sake of the con-
verts, that they may obtain
that salvation, which Jesus
Christ has procur'd us, even
eternal glory. it is an undoubted 11
truth, that if we die for him,
we shall live with him: if we 12
suffer, we shall also reign: if
we renounce him, he will re- 13
nounce us likewise: tho' we are
diffident, he is still faithful,
and will not retract his word.

These things represent, conju- 14
ring them by the presence of the
Lord, to avoid disputes about
words, which only serve to per-
vert the audience. endeavour to 15
approve yourself to God, as
an artist that is not afraid of
reproach, by rightly explain-
ing the word of truth. discour- 16
tenance such as hold vain ir-
religious discourse; for they will
grow bold in impiety, and their 17
doctrine will spread like the
gangrene. Hymeneus and Phi-
letus are such: they have de- 18
serted the faith themselves,
and debauch'd the faith of o-
thers,

19 “γονεῖναι,” καὶ ἀναλρεπου-
 σι τὴν τινῶν πίστιν. ὁ μὲν-
 τοι σθερεὸς θεμελιὸς τοῦ Θεοῦ
 ἐστίν, ἔχων τὴν σφραγι-
 δα ταύτην, “ἐγὼ Κύριος
 “τοὺς οὐλὰς αὐτοῦ.” καὶ,
 “ἀποστήνω ἀπο ἀδικίας πας
 “ὁ ὀνομαζῶν. τὸ ὄνομα Κυ-
 20 ρίου.” ἐν μεγάλῃ δὲ οἰ-
 κῇ οὐκ ἐστὶ μόνου σκευὴ
 χρυσα καὶ ἀργυρα, ἀλλὰ καὶ
 ξύλινα καὶ οὐρακίνα, καὶ ἅ-
 μεν εἰς τιμὴν, ἅ δὲ εἰς αἰ-
 21 μίαν. ἐὰν οὖν τις ἐκκαθα-
 ρῇ ἑαυτὸν ἀπο τούτων, ἐσ-
 ται σκευὸς εἰς τιμὴν, ἡγιασ-
 μένον, εὐκρηστὸν τῷ δισπο-
 τῇ, εἰς πᾶν ἔργον ἀγαθοῦ ἡ-
 τοιμασμένον.

22 Τὰς δὲ νεωτερικὰς ἐπι-
 θυμίας φεῦγε, διώκε δὲ δι-
 καιοσύνην, πίστιν, ἀγαπὴν,
 εἰρήνην μετὰ τῶν ἐπικαλου-
 μένων τοῦ Κυρίου ἐκ καθα-
 23 ρὰς καρδίας. τὰς δὲ μω-
 ρὰς καὶ ἀπαιδεύτους ζητη-
 σεις παραιτοῦ, εἰδὼς ὅτι γεν-
 24 νῶσι μαχὰς. δούλου δὲ Κυ-
 ρίου οὐ δεῖ μαχεσθαι, ἀλλ’
 ἡπιοῦν εἶναι πρὸς πάντας, δι-
 25 δακλικόν, ἀνέξικακόν, ἐν πρά-
 σιφι παιδεύοντα τοὺς ἀνι-
 σταμένους, μηποτὲ δῶ αυ-
 τοῖς ὁ Θεὸς μετάνοιαν εἰς ἐ-
 26 πίγνωσιν ἀληθείας, καὶ ἀνα-
 νηψῶσιν ἐκ τῆς τοῦ διαβο-
 λου παγίδος, ἐξωρημένοι ὑπ’
 αὐτοῦ εἰς τὸ ἐκεῖνου θελή-
 μα.

thers, by maintaining,* “the
 “resurrection is already past.”
 however, the foundation of 19
 the divine architect is still
 immovable, having this in-
 scription, “† the Lord dis-
 “cerns who are his.” and,
 “‡ let every one that invokes
 “the name of the Lord, de-
 “part from iniquity.” in a 20
 palace there are vessels not on-
 ly of gold, and of silver, but of
 wood and of earth likewise :
 some are for honourable uses,
 and others for meaner purpo-
 ses. he that is clear of vice, is 21
 a vessel of the first kind, sancti-
 fied and fit for the master’s
 use, and qualified for every
 virtuous action.

Avoid the passions of youth. 22
 pursue justice, fidelity, benevo-
 lence and concord with all sin-
 cere christians. decline all 23
 impertinent barren disputes,
 since they only serve for con-
 tention. a christian must not 24
 be litigious, but easy to all
 men, qualify’d to instruct,
 with great temper and meek- 25
 ness informing those, who
 differ in opinion ; because he
 does not know, but God may
 change their minds, by con-
 vincing them of the truth.
 and so they may rouse out of 26
 the snare of the devil, who
 leads them captive at his dis-
 cretion.

H h 2 Take

* See the note.

|| Zech. iii. 9.

† Num. xvi. 5.

‡ xvi. 26.

1 Τούτο δὲ γινώσκει, ὅτι ἐν
 2 ἐσχάταις ἡμέραις ἐνοήσουσιν
 3 οἱ ἄνθρωποι φιλαυτοί, φι-
 4 λαργυροί, ἀλάστορες, ὑπερη-
 5 φανοί, βλασφημοί, γονευσὶν
 6 ἀπειθεῖς, ἀχαριστοί, ἀνοστοί,
 7 ἀστοργεῖς, ἀσπονδοί, διαβο-
 8 λοί, ἀκραεῖς, ἀνημεροί, ἀ-
 9 φιλαργατοί, προδόται, προπε-
 10 τεῖς, τελευφωμένοι, φιληδονοί
 11 μαλλόν ἢ φιλοθεοί: ἐχόν-
 12 τες μωρῶσιν εὐσεβείας, τὴν
 13 δὲ δύναμιν αὐτῆς πενήμενοι.
 14 καὶ τούτους ἀποτρέπου.

15 Ἐκ τούτων γὰρ εἰσὶν οἱ
 16 ἐνδυνάστες εἰς τὰς οἰκίας, καὶ
 17 αἰχμαλωτεύοντες γυναῖκα καὶ
 18 σεσωρευμένα ἁμαρτίας, ἀγο-
 19 μένα ἐπιθυμίας ποικίλαις,
 20 παντοῖε μανθάνοντα, καὶ μη-
 21 δεποῖε εἰς ἐπιγνώσιν ἀληθείας
 22 εἶθ' ἔλθειν δύναμενα. ὃν τρόπον
 23 δὲ Ἰαννῆς καὶ Ἰαμβρὶς ἀν-
 24 τεσλήσαν Μωϋσιν, οὕτως καὶ
 25 οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,
 26 ἄνθρωποι κατεφθαρμένοι τὸν
 27 νοῦν, ἀδόκιμοι περὶ τὴν πίσ-
 28 τιν. ἀλλ' οὐ προκόψουσιν
 29 ἐπὶ πλεον, ἢ γὰρ ανομία αὐ-
 30 τῶν ἐκόηλος εἶναι πασιν, ὥς
 31 καὶ ἐκείνων ἐγένετο.

32 Σὺ δὲ παρηκολούθηκας μου
 33 τῇ διδασκαλίᾳ, τῇ ἀγωγῇ,
 34 τῇ προέσει, τῇ πίστει, τῇ
 35 μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ
 36 ὑπομονῇ, τοῖς διωγμοῖς, τοῖς
 37 πα-

Take notice that in the lat- 1
 2 ter days difficult incidents will
 3 arise; for men will be selfish,
 4 avaricious, vain, proud, slan-
 5 derers, disobedient to parents,
 6 ungrateful, villainous, unna-
 7 tural, perfidious, defamers,
 8 debauchees, cruel, enemies to
 9 virtue, traitors, insolent, con-
 10 ceited, and more devoted to
 11 pleasure than to piety: of
 12 which they wear the appea-
 13 rance, but disclaim its influ-
 14 ence. have no intercourse
 15 with such.

Of this number are they, 6
 7 who insinuate themselves into
 8 families, to make a prey of the
 9 weaker sex, who are inveigled
 10 by their vitious suggestions, a-
 11 belled by their own subtle pas-
 12 sions, and by lending an affi-
 13 duous ear to such lessons, ren-
 14 der it impossible they should e-
 15 ver be acquainted with the
 16 truth. Moses did not meet with
 17 greater opposition from Jannes
 18 and Jambres, than truth does
 19 from men so corrupted in their
 20 mind, and so adulterated in
 21 their faith. but they will be
 22 stor'd in their career; for
 23 they shall be expos'd to the
 24 world for impostors, as those
 25 magicians were.

As for me, you are perfectly 10
 11 acquainted with my doctrine,
 12 my conduct, my designs, my
 13 temper, my benevolence, my
 14 constancy, my persecutions, and 11
 15 the

παθημασιν, οια μοι εγενε-
το εν Αντιοχεια, εν Ικονιω,
εν Λυστροις, οious διωγμους
υπηνεγκα? και εκ παντων με
12 ερρυσατο ο Κυριος. και παν-
τες δε οι θελοντες ευσεβως
ζην εν Χριστω Ιησου, διωχ-
13 θησονται. πονηροι δε ανθρω-
ποι και ροητες προκοπουσιν
επι το χειρον, πλανωντες και
πλανωμενοι.

14 Συ δε μενε εν οis εμαθες
και επιστωθης, ειδως παρα
15 τινος εμαθες, και οτι απο
βρεφους τα ιερα γραμματα
οιδας, τα δυναμενα σε σο-
φισαι εις σωτηριαν, δια πισ-
τεως της εν Χριστω Ιησου.
16 πασα γραφη θεοπνευστος,
ωφελμος προς διδασκαλιαν,
προς ελεγχον, προς επανορ-
θωσιν, προς παιδειαν την εν
17 δικαιοσυνη, ινα αβλιος η ο
του Θεου ανθρωπος, προς
παν εργον αγαθου εξηρισμε-
νος.

1 Διαμαρτυρομαι ενωπιον του
Θεου, και (του Κυριου) Ιη-
σου Χριστου, του μελλον-
τος κρινειν ζωντας και νεκρους
κατα την επιφανειαν αυτου
και την βασιλειαν αυτου,
2 κηρυξον τον λογον, επιστηθι
ευκαιρως, ακαιρως, ελεγον,
επιληψον, παρακαλεσον εν
παση μακροθυμια και διδα-
χη.

the sufferings that beset me
at Antioch, at Iconium, at
Lystra; what persecutions
did I endure? but the Lord
deliver'd me out of them all:
yes, and those who will live
12 like Christians, shall generally
suffer persecution. as for these
13 impious impostors, they will go
on from bad to worse, seducing
others, and deluding them-
selves.

But be you attach'd to the
14 doctrine you have learnt,
with which you are intrusted,
considering by whom you have
been instructed: and that from
15 your infancy you were ac-
quainted with the sacred writ-
ings, which point you the
way to salvation, by believing
in Christ Jesus: for all di-
16 vinely inspired writings are
conducive * to instruction, to
conviction, to reformation,
and the practice of virtue;
that the minister of God may
17 be perfectly accomplished for
every office of religion.

I conjure you in the name
1 of God, and of the Lord
Jesus Christ, who is to judge
the living and the dead, at
his appearance in his king-
dom, to preach the word
2 with assiduity upon all occa-
sions: reprove, censure, ex-
hort, with the most tender

per-

* Ecclesiasticus xviii. 16.

3 *κη. εσται γαρ καιρος οτε*
 της υφαινουσης διδασκαλιας
 ουκ ανεξοιται, αλλα κατα
 4 *τας επιθυμιας τας ιδιας αυ-*
τοις επισωρευουσιν διδασ-
καλους, κηθόμενοι την α-
 5 *κοην: και απο μεν της αλη-*
θειας την ακοην αποστρεψου-
σιν, επι δε τους μυθους εκ-
 6 *τραπησονται. συ δε νηφε*
 εν πασι, κακοπαθησον, ερ-
 7 *γον ποιησον ευαγγελιστου, την*
 διακονιαν σου πληροφορησον.
 8 *εγω γαρ ήδη σπενδομαι, και*
 ο καιρος της εμης αναλυσεως
 9 *εφείστηκε. του αγωνα τον*
 καλον ηγωνισμαι, του δρομου
 10 *τῆς ελκεα, την πισιν τέτη-*
 11 *ρηκα. λοιπον, αποκειμαι μοι*
 ο της δικαιοσυνης στεφανος,
 12 *ον αποδώσει μοι ο Κυριος εν*
 13 *εκεινη τη ημερα, ο δικαιος*
 κριτης, ου μονον δε μοι, αλ-
 14 *λα και τοις ηγαπηκοσι την*
 επιφανειαν αυτου.

9 *Σπουδασον ελθειν προς με*
 10 *ταχεως: Δημας γαρ με ε-*
 11 *κατελειπεν, αγαπησας τον νυν*
 12 *αιωνα, και επορευθη εις*
 13 *Θεσσαλονικην, Κρησκης εις*
 14 *Γαλατιαν, Τιτος εις Δαλμα-*
 15 *τιαν. Λουκας εστι μόνος μετ'*
 16 *εμου. Μαρκον αναλαβων α-*
 17 *γε μετὰ σεαυτου, εστι γαρ μοι*
 18 *ευχρηστος εις διακονιαν. Τυ-*
 19 *χικον δε απεστειλα εις Εφε-*
 20 *σον. τον φαιδουην ον απε-*
 21 *στατον εν Τρωκί παρα Κρο-*
 22 *των, ον ελθοντα μετ' αυτου*

persuasions. for the time will 3
come, when they will not en-
dure sound doctrine, but get
teachers of their own corrupt
taste, to sooth their ears that
itch for flattery: which, while 4
they are deaf to the truth, at-
tentively listen to fables. be 5
you then entirely upon the
watch: be insensible to toil:
perform the work of an evan-
gelist, and discharge your mi-
nisterial function. as for me, 6
my blood will soon be pour'd
out, and the time of my de-
parture draws nigh: I have 7
struggled in a glorious cause: I
have finish'd my career: I
have stood to the faith: I have 8
nothing more to do, but to re-
ceive the crown of virtue re-
serv'd for me, which the
Lord, the just judge, will
give me in that day: and not
only to me, but to those also,
who have long'd for his ap-
pearance.

Endeavour to come to me 9
very soon: for Damas, out of 10
love to this world has aban-
don'd me, and is gone to Thes-
salonica: Crescens, to Galatia:
and Titus, to Dalmatia. only 11
Luke is with me. take Mark
and bring him with you; be-
cause he will be useful to me
in the ministry. Tychicus I 12
have sent to Ephesus. when 13
you come, bring the cloke and
books, but especially the roll,
which

πῶς, ἐρχομένου φερε, καὶ τὰ βιβλία, μακίστα τὰς μεμβράνας.

which I left with Carpus at Troas.

14 Ἀλεξανδρὸς ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο, ἀποδῶν αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. ὃν καὶ σὺ φυλάσσου, ὅτι γὰρ ἀνθεστήκει τοῖς ἡμέτεροις λόγοις.

Alexander the copper-smith 14 did me many injuries: the Lord may reward him according to his actions. beware 15 of him, for he violently opposed our doctrine.

16 Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπάρεγεντο, ἀλλὰ πάντες με ἐκάρτελλον, μὴ αὐτοὶς λογισθῇ.

At my first defence, I had 16 no assistance, for every body deserted me. I wish it may never be laid to their charge.

17 Ἡ. ὁ δὲ Κύριος μοι παρέστη, καὶ ἐνεδυναμώσεν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφωρηθῇ, καὶ ἀκουσῇ πάντα τὰ ἔθνη, καὶ ἐρῶσθην ἐκ στόματος λεοντός. καὶ ῥύσεται με ὁ Κύριος ἀπὸ πάντος ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουρανίον, ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

however the Lord assisted and 17 strengthen'd me, that the gospel might be confirm'd by my remonstrance, and all the nations might bear it; so that I was deliver'd out of the mouth * of the lion: and the Lord will de- 18 liver me from every malicious design, and preserve me for his heavenly kingdom. to him be glory to endless ages. amen.

19 Ἀσπασαί Πρίσκαν καὶ Ἀκυλάν, καὶ τὸν Οὐψιφόρου οἶκον. Ἐραστὸς ἐμείνεν ἐν Κορινθῷ. Τροφίμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενουῦντα.

Salute Prisca, and Aquila, 19 and the family of Onesiphorus. Erastus staid at Co- 20 rinth: but Trophimus I left sick at Miletum. endeavour 21 to come before winter. Eu-

21 σπουδάσων προ χειμῶνος ἐλθεῖν. ἀσπάζεται σε Εὐβούλος, καὶ Πουδής, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματος σου. ἡ χάρις μετ' ὑμῶν.

bulus, Prudens, † Linus, Claudia, and all the brethren salute you. the Lord 22 Jesus Christ be with your spirit. grace be with you.

A M E N.

A M E N.

Ch.

* See Ecclesiastic. li. 4. 1 Sam. xvii. 37.

|| Or, from doing any

thing unworthy a christian.

† See the notes.

Ch. I. 9. The Hebrew word *HOLAM* signifies a *very long time*, with respect either to the *past*, or to the *future*. *αιωνος* has the same meaning in the Lxx, and other Greek writers, and does not signify *eternity* properly speaking, but when the subject necessarily requires it. see Psalm lxxvi. 4. Prov. xxii. 28, &c. nothing can precede *eternity*; therefore *before the times*, which St. Paul styles *αιωνων*, can only mean a *long time ago*. Mr. Locke in his note upon Rom. xvi. 25. makes this judicious reflexion. "why the times under the Law were call'd *χρονος αιωνων*, we may find a reason in their *Jubilees*, which were *αιωνες*, *secula* or *ages*, by which all the time under the Law was measured: and so *χρονος αιωνων* is used, 1 Tim. i. 9. Titus i. 2. and so *αιωνες* are put for the times of the Law, or the *Jubilees*, Luke i. 70. Acts iii. 21. 1 Cor. ii. 7.—x. 2. Ephes. iii. 9. Colos. i. 26. Heb. ix. 26. so God is call'd the rock *HOLAMIM αιωνων*, of *ages*, Isa. xxvi. 4. margin. as he is call'd the rock of Israel, Isa. xxx. 29. margin; that is, the strength and support of the Jewish state. so Exod. xxi. 6. *LEHOLAM εις τον αιωνα* does not signify *for ever*, but *to the Jubilee*, &c." and so the mystery *χρονος αιωνων εις καταρτισμενον* which in the vulgar translation is rendered, *kept secret since the world began*, Mr. Locke more justly renders, *kept secret in the secular times*.

Ch. II. 18. Clemens Alexandr. *Strom. Lib. III. p. 446, 463.* says, "the Heretics, who condemn'd marriage, urg'd those words, *they who shall be found worthy of that age will not marry*, which they apply'd to the present age; and pretended the resurrection, mention'd by our Lord, is a resurrection to that science, which renders men new creatures." Justin Martyr says, "don't think they are christians, who affirm there will be no resurrection, but as soon as they die, their souls will be taken up into heaven." Dial. p. 312. just before he had said, *τους γαρ λεγουμενους μιν χριστιανους, οτως δε αθεους και ασεβεις απιστωλας, οτι κατ'α παντα βλασφημια και αβεια, και ανοησα διδασκουσιν.* "some are stil'd christians, who are atheistical impious heretics; since their whole doctrine is blasphemous impiety and folly." see Ch. iii. 5.

Ch. III. 8. Baxtorf in his Dict. Rab. Col. 945. says *Jannes*, and *Jambres* or *Jambros*, are the same as *John* and *Ambrose*. they are mentioned in the Chaldee Paraphrase of *Janathan*, Exod. vii. 11. Numb. xxii. 22. where it is said, *BALAAM had two servants with him*, which the paraphrast explains of those two magicians. Eusebius *Prep. Evang. l. VIII. 8.* quotes a passage from Numenius a Pythagorean philosopher, where those two magicians are stil'd *sacred Scribes*. Origen observes, that those words, *as Jannes and Jambres resisted Moses*, were in an apocryphal book entituled *Jannes*. Hom. XXXV. on *Genesis*.

Ver. 13. *Impostors or Magicians.* The *Gnostics* made great pretences to *Magic*. *Prodicus*, one of their leaders boasted, he had the secret books of *Zoroaster*. see Clemens Alex. *Strom. lib. 1. p. 304.*

Ver. 15. *Sacred writings*, that is of the Old Testament; for those of the New were not then published.

Ch. IV. 10. *Demas*. this compar'd with Colos. iv. 13. *Philemon*, ver. 24. shows, that this epistle was not writ during St. Paul's first con-

confinement. *ib. Galatia.* Theodoret says, "he went to the Gauls, for so they are call'd by such as understand Geography."

Ver. 21. *Linus.* most of the antients say, *Linus* was the first bishop of Rome. see Irenæus lib. III. 3. Euseb. Hist. Eccles. lib. III. 2. V. 6, the tradition, that St. Peter and St. Paul were both at Rome at the same time, and suffer'd martyrdom together, seems altogether groundless. for can it be reasonably imagin'd, that St. Paul should mention *Linus* here, nay, take such frequent notice of his *footman* Tychichus, and his *renegade* Demas, and never drop one word in any of his epistles, of St. Peter's being there, or of his being gone from thence. "was he a person, says Dr. Whist, pref. to 1 Pet. so inconsiderable as not to be remembred? or was he gone upon a sleeveless errand not worthy of the notice of St. Paul? is it possible that St. Luke, in an history design'd especially to record the acts of St. Peter, and St. Paul, should omit a matter of such moment and importance to the whole christian world, never so much as mentioning that St. Peter ever was at Rome, though he mentions his travels to, his preaching, and abode at several other places?" see Eusebius's Histor. Ecclesiast. lib. II. 25.

Ch. I. 14. Παρθένον.] Alexand. Clar. Germ. Borner, Cantab. 2, 3. Covell. 2, 3. Sinah, Hunting. 1. Petav. 1, 2, 3. Lincol. Colbert. 7. Baroc. Magdal. 1. Leicest. the two first edit. Rob. Steph. Complut. edition, Chrysostom.

Ch. II. 3. Συ οὖν] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Covell. 2. Colbert. 7. nor the Vulgate, *tu autem*, Ambrose, the Scholiast.

Ib. Συγκακοπαθεσθον.] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Covell. 2. Colbert. 7. Coptic. see Prol. 1292.

Ver. 7. Δοξαι.] Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Velef. lect. Vulgate, Syriac, Arabic, Ambrose, the Scholiast.

Ver. 19. Κυριου.] Steph. 3. s. i. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Roc. 2. Laud. 2. Covell. 2. Sinah, Genev. Baroc. Lincol. N. Col. 2. Petav. 1, 2, 3. Magdal. 1. Leicest. Basil. 2. Lucian. Seidel. the Complutensian edition, Colinaeus, the Vulgate, Syriac, Æthiopic, Arabic, Coptic, Ambrose, Auctor oper. imperf. in Mat. Theodoret, Theophylact, Oecumenius. see Numb. XVI. 26.

Ver. 21. Καὶ οὐκ.] καὶ is not in the Alexand. Clar. Gr. Lat. Germ. (Gr.) Lat. Borner Gr. Lat. Froben, Aldus, Syriac, Chrysostom, Theodoret.

Ch. III. 6. Αἰχμαλωτισθησῶς] αἰχμαλωτισθῶς. Alexand. Borner, Laud. 2. Covell. 2. Roc. 2. Petav. 1, 2. Colbert. 7. Complutensian edition, Erasmi 1^{ma} Chrysostom, Theodoros, Theophylact, Oecumenius. τὰ is not in Alexand. Clar. Germ. and many other MSS. nor in the Complutensian edition.

Ver. 8. Ιαμβρις] Μπαβρις Borner Gr. Lat. Confirius. Apostol. l. 8. c. 1. Cyprian, Antiochus, in homil. Calaritanus, Optatus, and other Latin fathers.

Ver. 14. Τινος] τινων Alexand. Clar. Lat. Germ. Lat. Borner Gr. Lat. Ambrose,

Ver. 16. *Και ωφθαλμοί*] *και* is not in Barb. 1. the Vulgate, Syriac, Arabic, Clemens Alexand. Pelagius, *the Scholiast*, Theodorus Mopsuest. *epist. Facundo* lib. 3. c. 6. Dr. Mills thinks the *και* a spurious addition. see Prol. 493.

Ch. IV. 1. *Ουν ησω*] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colbert. 7. Covel. 2. Lincol. Colinaxus, the Vulgate, Syriac, Ambrose, *the Scholiast*.

Ib. *τω Κυριου*] is not in the Alexand. Clar. Lat. Germ. Lat. Covel. 2. the Vulgate, Æthiopic, Coptic, Ambrose, aliq. Lat.

Ib. *Κατα την επιφω*] *και την επιφω*. Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Borner Gr. Lat. Colbert. 7. Ambrose, Cæsarius Arelat. Fulgentius. Prol. 492.

Ver. 8. *Πασι* is not in Clar. Gr. Lat. Germ. Gr. Lat. the Vulgate, Syriac, Ambrose, *the Scholiast*. Estius and Dr. Mills think it adventitious. see Prol. 493.

Ver. 10. *Γαλατῶν*] *Γαλλίαν* Lincol. Covel. 2. Æthiopic, Jerom, and his Interpr. Eusebius, Epiphanius says, *Hæres. 51. Ουκ εν τη Γαλατῳ, ος τινες πλανηθεις νομιζουσιν, αλλα εν τη Γαλλια.* but almost all the MSS. and all the other Greek and Latin fathers have *Γαλατια*, of which *Γαλλια* is the explication: so Theodoret says, Galatia was antiently call'd Gallia. (*τας Γαλλιας*.) see Prol. 795.

Ver. 14. *Αποδομι*] *αποδοσει* Steph. 6. Alexand. Clar. Borner Gr. Lat. Colbert. 7. Covel. 2. Leicest. Velf. lect. Oecumenius, Chrysostom, and Theodoret. but seven MSS. of Louvain, Clar. Lat. Germ. Lat. Augustin, Jerom and Ambrose have *reddat*, which therefore was the reading of the ancient Vulgate. *αποδοσει* was a *Scholium*, and slip from the margin into the text to soften the expression. "*αποδομι*" for *αποδοσει*. for it is rather a prophecy, than an imprecation," says Theophylast.

Ver 18. *Και ρουσαι*] *και* is not in Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Covel. 2. the Vulgate, Ambrose, *the Scholiast*.

Ver. 19. *Ακυλαν*] *Ακυλαν, Ακυραν την συναγῳα αυτου, και Συμαϊαν, και Ζηνονα τους υιους αυτου.* Petav. 3. Euthalius. see Prol. 966.



ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
 ΤΟΥ ΕΠΙΣΤΟΛΗΝ
 ΤΗΣ ΠΡΟΣ ΤΙΤΟΝ
 ΤΗΣ ΕΠΙΣΤΟΛΗΣ

THE
 EPISTLE
 OF
 PAUL the Apostle
 To TITUS.

1 ΠΑΤΛΟΣ δούλος
 Θεου, αποστόλος δε
 Ιησού Χριστού, καὶ ἐ-
 πιστὸν ἐκκλησίᾳ Θεοῦ, καὶ ἐ-
 πιγνώσιν ἀληθείας τῆς κατ'
 2 εὐσεβείαν, ἐπ' ἐλπίδι ζωῆς
 αἰωνίου, ἣν ἐπηγγείλατο ὁ ἁ-
 ψευδῆς Θεὸς πρὸ χρόνων αἰ-
 3 ωνίων, ἐφάνερωσε δὲ καιροῖς
 ἰδίοις τοῦ λόγου αὐτοῦ· ἐν κη-
 4 ρυμαλί ὁ ἐπιστεύθη ἐγὼ κατ'
 ἐπιταγὴν τοῦ σωτῆρος ἡμῶν
 Θεοῦ, Τιτῷ γνησίῳ τέκνῳ
 καὶ κοινῇ πιστῇ, χάρις,
 καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς,
 καὶ Κυρίου Ἰησοῦ Χριστοῦ
 τοῦ σωτῆρος ἡμῶν.

5 Τοῦτου χάριν κατέλιπον σε
 ἐν Κρήτῃ, ἵνα τὰ λειποῦσα
 ἐπιδιορθώσῃ, καὶ καταστήσῃς
 6 κατὰ πολὺν πρεσβυτέρους, ὡς
 ἐγὼ σοὶ διατάξω, εἰ τις
 ἐστίν.

PAUL a servant of God, 1
 and an apostle of Jesus
 Christ, to declare the
 faith which recommends men
 to the divine favour, and to con-
 vince them of that truth, which
 leads to piety, and gives the ex- 2
 pectation of eternal life; which
 the God of veracity promised
 * so many ages ago; and has in 3
 due time manifested by the
 preaching of his word, which
 is committed to me according to
 the commandment of God our 4
 saviour: To Titus my own
 convert to the common faith:
 grace and peace from God the
 father, and the Lord Jesus
 Christ our saviour.

I left you in Crete, to re- 5
 gulate what was amiss, and to
 ordain pastors in every city, as
 I had appointed you, to chuse 6
 such as are without reproach,

Li 2 mar-

- 7 *ἔστιν ἀνεγκλήτος, μίας γυναί-*
κος ἀνὴρ, τέκνα ἔχων πισ-
τά, μὴ ἐν κατηγορίᾳ ἀσώτίας
ἢ ἀνυποτάκτα. δεῖ γὰρ τοῦ
ἐπισκοποῦν ἀνεγκλήτου εἶναι,
ὡς Θεοῦ οἰκονομῶν, μὴ αυ-
θαδῆ, μὴ ὀργιλόν, μὴ παροι-
νον, μὴ πλεήκην, μὴ αἰσ-
 8 *χροκερδῆ, ἀλλὰ φιλοξένον,*
φιλαγάθον, σωφρόνα, δικαι-
 9 *ον, ὁσίον, ἐγκρατῆ, ἀνέλεχο-*
μένου τοῦ κατὰ τὴν διδασχὴν
πίστου λόγου, ἵνα δυνατός ᾖ
καὶ παρακαλεῖν ἐν τῇ δι-
δασκαλίᾳ τὴν ὑγιαίνουσαν, καὶ
τοὺς ἀνίλεροντας ἐλεγεῖν.
 10 *Εἰσι γὰρ πολλοὶ ἀνυπο-*
τάκτοι, μαλασιολογοὶ καὶ φρε-
ναπαταῖ, μαλίστᾳ οἱ ἐκ πε-
 11 *ριτομῆς, οὓς δεῖ ἐπιστομίζειν,*
οἵτινες ὅλους οἴκους ἀνατρε-
πουσι, διδασκοῦντες ἅ μὴ δεῖ,
 12 *αἰσχροῦ κερδὸς χάριν. εἶπε*
τις ἐξ αὐτῶν ἰδίος αὐτῶν προ-
φήτης, “Κρητὲς αἰεὶ ψευσ-
ται, κακὰ θηρία, γαστέρες
 13 *“ἀργαί.” ἡ μαρτυρία αὕτη*
ἔστιν ἀληθής, δι’ ἣν αἰτίαν
ἔρχε αὐτοὺς ἀποτομῶς, ἵνα
 14 *ὑγιαίνωσιν ἐν τῇ πίστει, μὴ*
προσεχούσας Ἰουδαίκοις μυθοῖς,
καὶ εὐτολαῖς ἀνθρώπων ἀπο-
στρεφόμενων τὴν ἀληθειαν.
 15 *πάντα καθάρᾳ τοῖς καθάρους,*
τοῖς δὲ μεμιασμένοις καὶ ἀ-
πίστοις οὐδὲν καθάρουν, ἀλλὰ
 16 *μεμῶνται αὐτῶν καὶ ὁ ὅς οὖς*
καὶ ἡ συνειδήσις. Θεοῦ ὁμο-
λόγουσιν

married to but one wife, whose
children are obedient, not ac-
cused of debauchery, nor un-
ruly. for a bishop must be
blameless, as the steward of
God; not morose, not soon
angry, not given to wine, not
violent, not desirous of un-
lawful gain. but a lover of
hospitality, humane, prudent,
just, holy, temperate; at-
tach'd to the truth, that has
been taught him, that he
may be able to teach others
sound doctrine, and to con-
vince those who oppose it.

For there are many, espe-
cially among the Jews, who
are obstinate, vain talkers and
deceivers; who ought to be
curb'd, who pervert whole
families, teaching things
which they ought not, for for-
did lucre. one of their own
** prophets said, “the Cretans*
“are always liars, evil beasts,
“slow bellies.” the charge is
true: wherefore rebuke them
sharply, that they may be sound
in the faith; not doating on
Jewish Fables, and the te-
nets of men, that deviate
from the truth. to the pure
all things are pure: but to
corrupt infidels nothing is
pure; whose very mind and
conscience is polluted. they
make a profession of knowing
God;

* EPIMENIDES a Cretan, who writ a Poem entitled. THE CRETESE,
 in which was the verse cited by St. PAUL, as Jerom says.

λογουσιν ειδιναι, τοις δε εργοις αρνουμαι, βδελυκτοι οντες και απειθεις, και προς παν ερπον αγαθον αδοκιμοι.

- 1 Σὺ δε λαλει ὅτι πρέπει
τῇ ὑγιαίνουσῃ διδασκαλίᾳ.
- 2 πρεσβυτας νηφαλιους ειναι,
σεμνους, σωφρονας, ὑγια-
ινοντας τῇ πιστεῖ, τῇ ἀγάπῃ,
- 3 τῇ ὑπομονῇ. πρεσβυτιδας
ὡσαυτως ἐν καλᾷ στήματι ἱε-
ροπρεπεις, μὴ διαβολους, μὴ
οὐκ ὀπολλῶ δεδουλωμενας,
- 4 καλοδιδασκαλους, ἵνα σω-
φρονίζωσι τὰς νεας, φιλάν-
θρωπους ειναι, φιλεκενους, σω-
φρονας, ἀγνάς, οἰκουρους, ἀ-
γαθὰς, ὑποτασσομενας τοῖς
ἰδιοῖς ἀνδράσιν, ἵνα μὴ ὁ
λόγος τοῦ Θεοῦ βλασφημη-
ται. τοὺς νεώτερους ὡσαυ-
τως παρακαλεῖ σωφρονεῖν.

- 7 Περὶ παντὸς σεαυτοῦ πα-
ρεχόμενος τύπον καλῶν ἐρ-
γῶν, ἐν τῇ διδασκαλίᾳ ἀ-
διαφορίαν, σεμνοσύνῃ, λο-
γὸν ὑγιᾶ, ἀκατάγνωστον, ἵνα
ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν
ἔχων περὶ ἡμῶν λεγεῖν φαυ-
λον.

- 9 Δουλοὺς ἰδιοῖς δεσποταῖς
ὑποτάσσεισθαι, ἐν πασὶν ευ-
αρεστοὺς ειναι, μὴ ἀντιλεγόν-
τας, μὴ νοσφίζομενους, ἀλ-
λά πιστῶς πᾶσαν ἐνδείκνυ-
μενους ἀγάπην, ἵνα τὴν δι-
δασκαλίαν τὴν τοῦ σωτῆρος
ἡμῶν Θεοῦ κοσμώσιν ἐν πα-
σὶν.

God; but in fact they deny him, being execrably incredulous, and utter strangers to all virtue.

As for you, teach nothing 1
but what is agreeable to sound 2
doctrine: advise the aged to 3
be prudent, grave, tempe-
rate, sound in faith, in cha-
rity, in patience: the aged 4
women likewise, to behave 5
with sanctity of manners, not
false accusers, not given to
tipping, but to lectures on vir-
tue, that they may teach the 6
young women prudence, to love
their husbands, to love their
children, to be discreet, chaste, 7
good economists, beneficent,
submissive to their husbands,
that the word of God may not
be blasphemed. the young men 8
likewise exhort to be modest.

In all things show yourself a 9
pattern of virtue: in teaching
showing uncorruptness, gravi-
ty; let your doctrine be sound 10
and inoffensive, that your op-
ponents may be ashamed, and
have nothing that is ill to say
of us.

Exhort servants to be obe- 11
dient to their masters, to be
entirely obsequious without
grumbling. not to pilfer, but 12
to show the strictest fidelity;
that they may do honour to
the doctrine of God our sa-
viour in all things.

11 Επεφανη γαρ ἡ χάρις
 του Θεου ἡ σωτήριος πᾶσιν
 12 ἀνθρώποις, παιδεύουσα ἡ-
 μας, ἵνα ἀρνησάμενοι τὴν
 ἀσεβειαν καὶ τὰς κοσμικὰς
 ἐπιθυμίας, σώφρονως καὶ δι-
 καίως καὶ εὐσεβῶς ζήσομεν
 13 ἐν τῷ νῦν αἰῶνι, προσδεχο-
 μένοι τὴν μακαρίαν ἐλπίδα,
 καὶ ἐπιφάνειαν τῆς δόξης
 του μεγάλου Θεοῦ καὶ σω-
 τῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,
 ἵνα λύτρωσθῇ ἡμᾶς ἀπο
 πάσης ἀνομίας, καὶ καθα-
 ρισθῇ ἑαυτῷ λαὸν περιούσιον,
 15 ἡλωτὴν καλῶν ἔργων. ταυ-
 τὰ λαλεῖ, καὶ παράκαλεῖ,
 καὶ ἐλέγχε μετὰ πάσης ἐπι-
 τὰς. μὴδεὶς σου περιφρο-
 νεῖτω.

1 Ὑπομνησκε αὐτοὺς ἀρ-
 χαῖς καὶ ἐξουσίαις ὑποτάσ-
 σεσθαι, πειθαρχεῖν, πρὸς παν
 ἔργον ἀγαθὸν ἑτοιμοὺς εἶναι,
 2 μὴδὲνα βλασφημεῖν, αμα-
 χοὺς εἶναι, ἐπεικεῖς, πᾶσαν
 ἐνδείκνυμένους πραότητά πρὸς
 3 πάντας ἀνθρώπους. ἡμεῖς
 γὰρ ποτε καὶ ἡμεῖς ἀνοήτοι,
 ἀπειθεῖς, πλανώμενοι, δου-
 λεύοντες ἐπιθυμίαις καὶ ἡδο-
 ναῖς ποικίλαις, ἐν κακίᾳ καὶ
 φόβῳ διαγούτες, σιγῇ, μι-
 4 σουλῇ ἀλλήλους. ὅτε δὲ ἡ
 χρηστότης καὶ ἡ φιλανθρω-
 πία ἐπεφανη του σωτῆρος ἡ-
 μῶν Θεοῦ, οὐκ ἔξ ἔργων τῶν
 5 ἐν δικαιοσυνῇ ἃ ἐποίησαμεν
 ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ
 ἔλεος

For the divine favour has 11
 display'd its salutary effects to
 all mankind: teaching us to 12
 renounce impiety and world-
 ly passions, and to practise
 temperance, justice and pie-
 ty in this present world;
 in expectation of that desira- 13
 ble happiness, the glorious
 appearance of the supreme
 God, and of our saviour Je-
 sus Christ, who gave him- 14
 self for us, to redeem us from
 all iniquity; and qualify us
 to be his peculiar people,
 passionately affected to vir-
 tue. these things remonstrate: 15
 recommend and enforce with
 all your authority: guard
 yourself against all contempt.

Admonish them to be subject 1
 to princes and to magistrates,
 to obey their orders, and to
 exert their virtue and loyalty
 upon all occasions. to speak 2
 evil of no man. to avoid con-
 tention, to be moderate and en-
 tirely inoffensive to all men. for 3
 even we ourselves were once
 inconsiderate, disobedient, de-
 luded, addicted to variety of
 passions and pleasures, living in
 malice and envy, the deserving
 objects of mutual hatred. but 4
 when the kindness and love of
 God our saviour display'd itself
 to mankind, he saved us not in 5
 consideration of any virtuous
 actions which we had done, but
 out

6 ἑλσος ἐσωσεν ἡμας, δια λου-
 7 τρου παλιγγενεσιαις, και α-
 8 νακαινωσεως πνευματος ἁ-
 9 γιου, οὐ ἐξεχεεν ἐφ' ἡμας
 10 πλουσιως, δια Ἰησοῦ Χρισ-
 11 του του σωτηρος ἡμων, ἵνα
 12 δικαιωθῆτες τῇ ἐκεῖνου χαρίϊ,
 13 κληρονομοι γενωμεθα κατ' ἐλ-
 14 πίδα ζωῆς αἰωνίου.

8 Πιστος ὁ λογος, και περι
 9 τούτων βουλομαι σε διαβε-
 10 βαιουσθαι, ἵνα φρονιζῶσι
 11 καλῶν ἐργῶν προΐσταςθαι οἱ
 12 πεπιστευκοτες τῷ Θεῷ : ταυ-
 13 τα ἐστὶ τα καλά και ωφε-
 14 λημα τοῖς ἀνθρώποις. μωρας
 15 δὲ ζητήσεις, και γενεαλογίας,
 16 και ἐρεῖς, και μαχας νομικας
 17 περιστάσο, εἰσι γαρ ἀνωφε-
 18 λεις και μάταιοι.

10 Αἰρετικὸν ἀνθρώπον μέλα
 11 μαν και δεύτεραν νοουθεσιαν
 12 παραιτοῦ, εἰδὼς ὅτι ἐξεστραπ-
 13 ται ὁ τοιοῦτος, και ἀμαρτα-
 14 νειῶν αὐτοκατακριτός.

12 Ὅταν πέμψω Ἀρεμαν
 13 πρὸς σε ἢ Τυχικόν, σπου-
 14 δασον ελθεῖν πρὸς με εἰς
 15 Νικοπολιν, ἐκεῖ γαρ κε-
 16 κρικα παραχειμασαι. Ζηναν
 17 τὸν νομικόν και Ἀπολλῶ
 18 σπουδαιως προπεμψον, ἵνα
 19 μὴδὲν αὐτοῖς λείπῃ.

14 Μανθανέτωσαν δὲ και οἱ ἡ-
 15 μέτεροι καλῶν ἐργῶν προΐσ-
 16 ταςθαι εἰς τας ἀναγκαιας
 17 χρείας, ἵνα μὴ ᾖσιν ἀκαρ-
 18 τοι.

out of his meer mercy, by the
 baptism of regeneration, be
 form'd us anew, by the plenti-
 ful effusion of the holy spirit,
 thro' Jesus Christ our sa- 6
 viour : that being justified by 7
 his favour, we should have
 the inheritance of eternal life,
 according to our hopes.

This is a secure rule, and 8
 what I would have you con-
 stantly maintain, that they
 who have believed in God,
 should take care to be examples
 of virtue, for that is commen-
 dable and useful to mankind.
 but avoid frivolous enquiries 9
 about genealogies, and vexa-
 tious disputes about the law ;
 for they are unprofitable and
 vain.

A man that is an heretick, 10
 after the first and second admo-
 nition, avoid : it being plain 11
 that such a person is perva-
 ted, and knows in his own con-
 science that his tenets are false.

When I shall send you Ar- 12
 temas, or Tychicus, endeavour
 to meet me at Nicopolis : for I
 have determined to winter
 there. dispatch Zenas the 13
 lawyer, and Apollos, and take
 care that nothing be wanting
 to their journey.

Let our brethren too learn 14
 some honest profession to supply
 their occasions, that they
 may not be destitute of an in-
 come.

15 Ἀσπάζουμαι σε ὁ μετ' ἐ- *All that are with me sa-*
 μου πάντες. ἀσπασαί τοὺς *lute you. salute our christian*
 φιλοῦντας ἡμᾶς ἐν πίστει. ἡ *friends. grace be with you*
 χάρις μετὰ πάντων ὑμῶν. *all.*

A M H N.

A M E N.

Ch. I. 2. It deserves notice, that in this single verse, the word *αἰώνιος* is taken in two different senses; for *ζωὴ αἰώνιος* signifies *eternal Life*, i. e. which shall never have any end; but *πρὸ χρόνων αἰώνων* can't possibly mean here *from eternity*, but *before the secular times*, or *many ages ago*, as in 2 Tim. i. 9. and this turn upon words is usual with St. Paul, as Grotius, Mr. Locke, and others have frequently observ'd. he must be little versed, says Mr. Locke, in the writings of St. Paul, who does not observe, that when he has us'd a term, he is apt to repeat it in the same discourse, in a way peculiar to himself, and somewhat varied from its ordinary signification, 1 Cor. xiv. 15. Gal. v. 18.

Ver. 5. The author of the Acts mentions but one voyage of St. Paul to Crete, when he was sent prisoner to Rome, Acts xxvii. 8, 12. and then they only came to an harbour, where they could not ride safe, but were forc'd to bear away without landing in the island: it must then have been in the voyage to Macedonia, 1 Tim. i. 3. though this is not any of the three voyages mentioned in the Acts. Eusebius indeed, lib. ii. 22. almost 300 years after, says, "there was a report, that the apostle came a second time to Rome, where he suffer'd martyrdom;" which he does not support by any historical account, but deduces it from that obscure passage, 2 Tim. iv. 16.

Ib. Crete was call'd *ἑκατόπολις* an island of an *hundred Cities*: Titus had no settled character there, but as an evangelist appointed a *presbyter, a priest, or pastor* for every city, and then went to Dalmatia, see Ch. III. 12.

Ver. 12. Prophet. *Epimenides* a native of Crete, who was still'd *ἄνθρωπος θεῖος*, a divine man, *Plato de Leg.* Diodorus calls him *Epimenides the Divine Θεολόγος*. he was accounted one of the *seven wise men*, and a favourite of the Deity, greatly skill'd in all the Enthusiasm and mystical doctrine of religion. *Plut. Solon.* after having offer'd certain victims preferib'd by the Deity, he foretold the disasters of the Persian navy, which had struck the Athenians with terror, and his predictions were verified by the events. *Plato de Leg.* his prophecies were deliver'd with *fanatical agitations*, says Cicero. *Div.* and Maximus Tyrius adds, that though he never had any *Preceptor*, he was so wonderfully vers'd in the mysteries of religion, that he freed the Athenians from the plague and the seditions they labour'd under, by means of his *expiations*. *Diatrib. XXII.*

Ch. III. 10. *Ἀρεταῖος* is properly the same as *ἀρετῆς*, that is. one who follows a *sect ἀρεταίς*, whether its doctrines are true or false; but the doctrines of the apostles being true, whoever departed from their *sect ἀρεταίς*, did by consequence maintain false doctrines: hence persons that unhappily differ'd in opinion from the leading men, however sound they might really be, were afterwards call'd *heretics*: Or-
 thodoxy

thodoxy and Majority being soon made convertible terms. so that when the governors of churches were no longer inspir'd, and had *degenerated* from the power of working miracles, and that of discerning spirits, they however assum'd the authority adherent to those characters, and at length turn'd *religion* into a *farce*, by not only avoiding those, who justly complain'd of *their* errors and tyranny, but by excommunicating them, and damning them by wholesale for not stooping to *their* ambition.

Ver. 11. *Αὐτοκαταίσιος*, one who has pass'd sentence against himself, by openly renouncing christianity.

Ch. I. 15. *Παῖα μὲν*] *μὲν* is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Colbert. 7. Petav. 3. Vulgate, Ambrose, *the Scholiast*.

Ch. II. 7. *Ἀφθαρσίαν*] is not in Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner, Laud. 2. Roe 2. Baroc. several editions, Froben, Aldus, Colinæus, Vulgate and Latin fathers, Ethiopic, Chrysostom, Theophylact, Oecumenius.

Ver. 8. *Παρι ἡμῶν*] Clar. Borner. Gr. Lat. Cantab. 2, 3. Laud. 2. Roe 2. Covel, 2, 3. N. Col. 2. Magdal. 1. Petav. 1. Baroc. Genev. Lincol. Basil, Leicest. Vienna, Aldus, Erasm. ed. 1^{ma}. Colinæus, the Complutensian, Vulgate, Chrysostom, Ambrose, Hilary, Jerom, Calaritan, Oecumenius, and others.

Ver. 10. *Του σώματος*] *τὴν τοῦ σώματος* Alexand. Clar. Germ. Borner Gr. Lat. Med. Chrysostom, Theodoret.

Ch. III. 5. *ὦν*] *αἱ* Alexand. Clar. Borner, Clemens Alex.

Ib. *Τον αἵου αἰῶν*] *τοῦ αἵου αἰῶς* Alex. Clar. Germ. Borner, Roe 2. Covel. 2. Clemens Alex.



ΠΑΤΛΟΥ
ΤΟΥ
ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΦΙΛΗΜΟΝΑ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL the Apostle
To PHILEMON.

- 1 **Π**ΑΤΛΟΣ δεσμος **P**AUL a prisoner for
Χριστου Ιησου, και *Jesus Christ, and Ti-*
Τιμοθεος ο αδελφος, *motby our brother, to*
Φιλημονι τω αγαπητω και *Philemon our dearly beloved,*
2 συνεργω ημων, και Απφια τη *and fellow-labourer, to our*
αδελφη, και Αρχιππω τω *beloved Appia, to Archippus*
συστρατιωτη ημων, και τη *our fellow-soldier, and to the*
κατ' οικον σου εκκλησια, *church in your house, favour*
3 χαρις υμιν και ειρηνη απο *and peace be with you, from*
Θεου πατρος ημων, και Κυ- *God our father, and the Lord*
ριου Ιησου Χριστου. *Jesus Christ.*
- 4 Ευχαριστω τω Θεω μου, *I mention you always in my*
παντοτε μνησαν σου ποιουμε- *prayers, and thank my God*
νος επι των προσευχων μου, *for the account I have of*
5 ακουων σου την αγαπην, και *your faith in the Lord Jesus*
την πιστιν ην εχεις προς τον *and the love you bear to all*
Κυριον Ιησουν και εις παντας *the saints ; so that the chri-*
6 τους αγιους : οπως η κοινωνια *stian faith, which you have*
της πιστεως σου ενεργηται *in common with us, displays*
εν επιγνωσει παντος *itself to the observation of all*
αγαθου του εν ημιν εις Χρισ- *good men about you. for*
7 τον Ιησουν. χαριν γαρ εσ- *your liberality, my brother,*
χομεν πολλην και παρακλη- *affected us with great joy and*
σιν επι τη αγαπη σου, οτι *comfort, by your having re-*
τα σπλαγχνα των αγιων α- *fresh'd the bowels of the*
ναπεπαυται δια σου, αδελφε. *saints.*

8 Διο πολλην εν Χριστω
 παρησιν εχων επιλασσειν
 9 σοι το ανηκον, δια την αγα-
 πην μαλλον παρακαλω, τοι-
 ουλος ων ως Παυλος πρεσβυ-
 της, νυν δε και δεσμιος Ιη-
 10 σου Χριστου. παρακαλω σε
 περι του εμου τεκνου, ον ερεν-
 νησα εν τοις δεσμοις μου,
 11 Ονησιμον, τον ποτε σοι α-
 χρηστον, νυν δε σοι και εμοι
 12 ευχρηστον, ον ανεπεμψα. συ
 δε αυτον, τουτεστι, τα εμα
 13 σπλαγχνα, προσλαβου, ον
 εγω εβουλομην προς εμαυτον
 κατεχειν, ινα υπερ σου δια-
 κουνη μοι εν τοις δεσμοις του
 14 ευαγγελιου. χωρις δε της σης
 γνωμης ουδεν ηδελπισα ποιη-
 σαι, ινα μη ως κατα αναγκην
 το αγαθον σου η, αλλα κα-
 15 τα εκουσιον. ταχα γαρ δια
 τουτο εκωρισθη προς ωραν,
 ινα αιωνιον αυτον απεχης.
 16 ουκει ως δουλον, αλλ' υπερ
 δουλον, αδελφον αγαπητον,
 μαλιστα εμοι, ποσω δε μαλ-
 λον σοι και εν σαρκι και εν
 Κυριω?

17 Ει ουν εμε εχεις κοινωνον,
 18 προσλαβου αυτον ως εμε. ει
 δε τι ηδικησε σε η οφειλει,
 19 τουτο εμοι ελλογει. εγω Παυ-
 λος εγραψα τη εμη χειρι, ε-
 γω απολίσσω, ινα μη λεγω
 σοι οτι και σε αυτον μοι προ-
 20 σφειλεις. ναι, αδελφε, εγω

Wherefore, tho' I have a right by virtue of my character, to prescribe what is fit: I had rather apply to your benevolent temper, and desire you would regard the years of Paul, who am now also a prisoner for Jesus Christ, and intercede with you for my son Onesimus, whom I made a convert whilst I was in chains. 'tis true he was formerly useless to you, but now he will be useful to us both: I have sent him back, therefore receive him as one that I tenderly love. I would have kept him with me, to assist me in your stead during my confinement for the gospel, but I would not do anything without your consent; that your benefaction might not appear any ways forc'd, but perfectly voluntary. perhaps he acquitted you for a while, to be yours for ever after: not as a slave, but in another quality, as a dear brother whom I particularly value, but much more should you, both as he is your servant, and as he is a christian.

I beg you therefore by the common ties of friendship to receive him as you would myself. if he has wrong'd you, or is indebted to you, place that to my account. I Paul give it under my own hand, I will repay it; not to say, that you owe your very self to me. for the Lord's

σου

K k 2 sake,

† An allusion to the name Onesimus, which signifies useful.

σου οναίμην εν Κυρίῳ, ἀνα-
παύσον μου τὰ σπλάγχνα εν
Κυρίῳ.

- 21 Πεποιθως τη ὑπακοῇ σου
ἐγραψα σοι, εἰδως ὅτι καὶ
22 ὑπερ ὃ λέγω ποιήσεις. ἀμα
δὲ καὶ ἑτοιμάζε μοι ξενίαν,
ἐλπίζω γὰρ ὅτι διὰ τῶν προ-
σευχῶν ὑμῶν χαρισθῆσομαι
ὑμῖν.

- 23 Ἀσπαζέται σε, Επαφρας,
ὁ συναιχμαλώτης μου εν Χρισ-
24 τῷ Ἰησοῦ: Μαρκος, Ἀρι-
ταρχος, Δημας, Λουκας, οἱ
25 συνεργοὶ μου. ἡ χάρις τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ τοῦ πνεύματος ὑμῶν

A M H N.

sake, brother, let me have this
satisfaction: refresh my heart
for his sake.

I writ this upon the pre-21
sumption of your compli-
ance, being persuaded that
you will even do more than I
mention. pray at the same time 22
prepare me a lodging: for I
trust that through your prayers
I shall be restored to you.

Epaphras my fellow-priso-23
ner in the cause of Christ Je-
sus; Marcus, Aristarchus, 24
Demas, Luke, my fellow-la-
bourers, salute you. the grace 25
of our Lord Jesus Christ be
with your spirit.

A M E N.

Ch. I. 2. Ἀδελφῇ without ἀγαπῆν] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colbert. 7. Covell: 2. Coptic, Jerom, and the antient Vulgate. see Prol. 1292.

Ver. 6. Εν ὑμῖν.] εν ἡμῖν all Stephens's MSS. the Alexand. Cantab. 3. N. Col. 2. Basil 2. seven Latin MSS. of Lucas Brugensis, Chrysostom, Ambrose, Jerom, Theodoret, Occumenius, and the Complutensian edition.

Ver. 7. Χαρίν] χάριν Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Borner Gr. Lat. Colbert. 7. Laud. 2. Petav. 2. Covell. 2. Hunting. 1. Barbar. 1. Baroc. Wechet. *al.* Velcl. lect. some edit. Vulgate, Syriac, Arabic, Coptic, Chrysostom, Ambrose, Jerom, the Scholiast. however, this is only a *Scholium*. χαρίν, τῷ ἑστί, χάριν, says Theophylact. χάρις, δωρεά, χάρα, says Hesychius.

Ib. Ἐσχόμεν.] Clar. Gr. Lat. Germ. Gr. Lat. Jerom, εσχον Alexand. Borner Gr. Lat. Colbert. 7. Vulgate, Ambrose, the Scholiast, Theodoret.

Ver. 12. Προελαβόν] is not in the Alexand. Borner Gr. Lat. Colbert. 7.

Ver. 20. Σπλάγχνα εν Κυρίῳ] σπλάγχνα εν Χριστῷ πεποιθως Clar. Lat. Germ. Lat. Borner Gr. Lat. Leicell. 4. MSS. Colinus, Aldus, Syriac, Coptic.

Ver. 23. Ἀσπαζέτω.] Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Roe 2. Velcl. lect. Erasmi. ed. 1^{ma}. Aldus, Vulgate, Syriac, Arabic, Ambrose.

H THE
ΠΡΟΣ ΕΒΡΑΙΟΥΣ EPISTLE
ΕΠΙΣΤΟΛΗ To the HEBREWS.

1 ΠΟΛΤΜΕΡΩΣ και
πολυτροπως παλαι ὁ
Θεος λαλησας τοις
πατράσιν εν τοις προφηταις,
επ' εσχάτου των ημερων
τουτων ελαλησεν ἡμιν εν υἱῳ,
2 οὐ ἐθηκε κληρονομον παντων,
δι' οὐ και τους αιωνας εποι-
3 ησεν. ὁς ὢν ἡ ἀπαυγασμα της
δοξης, και χαρακὴρ της ὑ-
ποστασεως αὐτου, φερων τε
τα παντα τῷ ῥήματι της δυ-
ναμειως αὐτου, καθαρισμον
ποιησαμενος των ἁμαρτιων
εκαθισεν εν δεξιᾳ της μεγα-
λωσυνης εν ὑψηλοις.

4 Τοσούτῳ κρείττων γενομέ-
νος των ἀγγέλων, ὅσῳ δια-
φορικώτερον παρ' αὐτοὺς κεκλη-
ρονομηκεν

GOD who at sundry 1
times, and in divers
manners, spake in time
past to the fathers by the pro-
phets, bath in these last days spo-
ken unto us by his SON, whom 2
he bath constituted heir of all
things, by whom also he made
the world. who being the ra- 3
diation of his glory, and the
imprest image of his substance,
and governing all things by his
powerful command, after ha-
ving himself made expiation for
our sins, sat down on the right
hand of the divine majesty in
the highest heavens.

HE is so much superiour to 4
the angels, as the authority he
possesses is more excellent than
theirs.

† Πᾶς ἀνθρώπος κατὰ την διανοίαν οὐκ ἐστὶν θεῖον Λόγον, της μακαρίας Φυ-
σεως ΕΚΜΑΓΕΙΟΝ, ἢ ἀπὸστασμα, ἢ ΑΠΑΥΓΑΣΜΑ τῆς φωτός. "every
" man with respect to his Intellect is allied to the divine Reason, being
" the IMPRESS'D IMAGE, or a draught, or a RAY of that essentially
" happy Being." Philo of the creation of the world. see the notes at
the end of this epistle.

- 5 *φωνομηκεν ονομα. τινη γαρ
ειπε ποτε των αγγελων,
“ υιος μου ει συ, εγω σημει-
“ ρον γεννηκα σε ?” και
“ παλιν, εγω εσομαι αυτω
“ εις πατερα, και αυτος εσ-
6 “ ται μοι εις υιον ?” οταν
δε παλιν εισαγαγη τον πρω-
τολοκον εις την οικουμενην,
λεγει, “ και προσκυνησατω-
“ σαν αυτω παντες αγγελοι
7 “ Θεου.” και προς μεν τους
αγγελους λεγει, “ ο ποιων
“ τους αγγελους αυτου πνευ-
“ ματι, και τους λειτουρ-
“ γους αυτου πυρος φλογα.”
8 προς δε τον υιον, “ ο θρονος
“ σου, ο Θεος, εις τον αι-
“ ωνα του αιωνος, ραβδος
“ ευθυητος η ραβδος της βα-
9 “ σιλειας σου. ηγαπησας
“ δικαιοσυνην, και εμιση-
“ σας ανομιαν, δια τουτο
“ εχρσε σε ο Θεος, ο Θεος
“ σου ελαιον αγαλλιασεως
“ παρα τους μελοχους σου.”
10 και, “ συ κατ’ αρχας, Κυ-
“ ρις, την γην εθεμελιωσας,
“ και εργα των χειρων σου
11 “ εισιν οι ουρανοι. αυτοι α-
“ πολουνται, συ δε διαμε-
“ νεις, και παντες ως ιμα-
12 “ τιον περλαιωθησονται. και
“ ωσει περιβολαιον αλλαξεις
“ αυτους, και αλλαξουσιν-
“ ται, συ δε ο αυτος ει, και
“ τα ετη σου ουκ εκλειψου-
“ σι.”*
- theirs. for to which of the an- 5
gels did he ever say, “ * thou
“ art my son, this day have I
“ begotten thee ? and again,
“ I will be his father, and
“ he shall be my son ? and 6
when he re-introduces the
first-begotten into the world,
he saith, “ † and let all the
“ angels of God worship him.”
and of the angels, he saith, 7
“ ‖ who employs his angels
“ like the winds, and flames
“ of fire as his ministers.”
but to the son he saith, 8
“ God is thy ‡ throne for ever
“ and ever ; the sceptre of
“ thy kingdom is a sceptre of
“ equity. thou hast loved 9
“ justice and hated iniqui-
“ ty ; therefore God, even
“ thy God, hath anointed
“ thee with the oil of glad-
“ ness above thy peers.” a- 10
gain, “ thou, Lord, in the
“ beginning hast laid the
“ foundation of the earth ;
“ and the heavens are the
“ works of thy hands. they 11
“ shall perish, but thou shalt
“ remain : and they all shall
“ come to an end like an
“ old garment ; as a vesture 12
“ shalt thou change them,
“ and they shall be changed :
“ but thou art the same,
“ and thy years shall never
“ end.”*

Προς

But

* Psal. ii. 7.

† xcvii. 7.

‖ civ. 4. Lxx.

‡ xlv.

13 *Ἰπὸς τινὰ δὲ τῶν ἀγγέλων*
εἶρηκε ποιε, " καθὺ ἐκ δεξι-
ων μου, ἕως ἀν θῶ τοῦ
ἐχθροῦ σου ὑποποδίου

14 *" τῶν ποδῶν σου ? "* οὐχι
πάντες εἰσι λειτουργικὰ πνευ-
μαῖα, εἰς διακονίαν ἀπο-
στελλόμενα διὰ τοὺς μελλον-
τας κληρονομεῖν σωτηρίαν ?

1 *Διὰ τοῦτο δεῖ περισσοτε-*
ρως ἡμᾶς προσεχεῖν τοῖς
ἀκουσθεῖσι, μὴ ποιε πα-

2 *ραρρῦομεν. εἰ γὰρ ὁ δὲ ἀγ-*
γέλων λαλήθεις λόγος ἐγένετο
βεβαίος, καὶ πᾶσα παραβα-
σις καὶ παρακοή ἐλάβεν ἐν-

3 *δικὸν μισθολογίαν :* πῶς
ἡμεῖς ἐκφευξομεθα τηλικαῦ-
της ἀμελειαν ἡμῶν σωτηρίας ?
ἥτις ἀρχὴν λαβούσα λαλεῖσ-
θαι διὰ τοῦ Κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαί-

4 *ωθη, συνεπιμαρτυροῦντος τοῦ*
Θεοῦ σημειοῖς τε καὶ τερασσι,
καὶ ποικίλαις δυνάμεσι, καὶ
πνευμαῖς ἁγίου μερισμοῖς,
κατὰ τὴν αὐτοῦ θέλησιν.

5 *Οὐ γὰρ ἀγγέλοις ὑπέταξε*
τὴν οἰκουμένην τὴν μελλου-

6 *σαν, περὶ ἧς λαλοῦμεν. διε-*
μαρτυράτο δὲ πού τις, λέγων,

" τί ἐστὶν ἄνθρωπος, ὅτι

" μιμησκή αὐτοῦ, π υἱὸς ἀν-

" θρώπου, ὅτι ἐπισκεπτή αὐ-

7 *" τον ? πλατύνσας αὐτὸν*

" βραχὺ τί παρ' ἀγγέλους,

" δοξῇ καὶ τιμῇ ἐξέσφαινω-
" σας αὐτὸν (καὶ καίτιση-
" σας

But to which of the angels 13
did he ever say, " sit on my
" right hand, until I make
" thine enemies thy foot-
" stool ? " are not all those 14
spirits dispatch'd as ministers
to take care of those who
shall belong to the christian
church.

Therefore we ought to give 1
the greater attention to the
things we have heard, for fear
we should abandon the gospel.
for if the law deliver'd by an- 2
gels was put in execution, and
every transgression and diso-
bedience was justly punish'd
as it deserv'd ; how shall we 3
escape, if we neglect that sa-
lutory doctrine ? which was
first published by the Lord,
and was confirmed to us by
those that heard him ; God also 4
giving an additional testimony
both by signs, by prodigies, by
divers miracles, and gifts of
the holy spirit, which he di-
stributes as he pleases.

'Tis not therefore to the an- 5
gels that he has subjected the
gospel state of which we are
treating. and this is attested by 6
a certain writer, who says,
" what is man that thou art
" mindful of him, or the son
" of man that thou visitest
" him ? thou hast made him 7*
" for a while lower than the
" angels ; thou hast crown'd
" him

- 8 “ σας αὐτὸν ἐπὶ τὰ ἔργα
 “ τῶν χειρῶν σου.) πάντα
 “ ὑπέταξας ὑποκάτω τῶν πο-
 “ δῶν αὐτοῦ.” ἐν γὰρ τῷ
 ὑποτάξαι αὐτῷ τὰ πάντα,
 οὐδὲν ἀφῆκεν αὐτῷ ἀνυπο-
 τὰκτον, νυν δὲ οὐπω ὄρωμεν
 αὐτῷ τὰ πάντα ὑποτέτακμε-
 9 να. τὸν δὲ βραχυτί παρ’
 ἀγγελῶν μακρῶς βλέ-
 πομεν Ἰησοῦν, διὰ τὸ πάθη-
 μα τοῦ θανάτου, δοξῇ καὶ
 τιμῇ ἐστεφανωμένον, ὅπως
 χαρίῃ Θεοῦ ὑπὲρ πάντος γε-
 σῆται θανάτου.
- 10 Ἐπρεπε γὰρ αὐτῷ, δι’ ὃν
 τα πάντα καὶ δι’ οὗ τα
 πάντα, πολλοὺς υἱοὺς εἰς
 δοξάν ἀγαγόντα, τὸν ἀρχι-
 γον τῆς σωτηρίας αὐτῶν διὰ
 11 παθημάτων τελειῶσαι. ὁ, τε
 γὰρ ἁγιαζὼν καὶ οἱ ἁγιαζο-
 μένοι, ἐξ ἑνὸς πάντες, δι’ ἣν
 αἰτίαν οὐκ ἐπαισχυνέται ἀ-
 12 δελφοὺς αὐτοὺς καλεῖν, λε-
 γων, “ ἀπαγγέλω τὸ ὄνομα
 “ σου τοῖς ἀδελφοῖς μου, ἐν
 “ μεσῷ ἐκκλησίας ὑμῶν
 13 “ σε.” καὶ πάλιν, “ ἐγὼ
 “ ἐσομαι πεποιθὼς ἐπ’ αὐ-
 “ τῷ.” καὶ πάλιν, “ ἰδοὺ
 “ ἐγὼ καὶ τὰ παιδιά ἃ μοι
 “ ἐδώκεν ὁ Θεός.
- 14 Ἦπει οὖν τὰ παιδιά κε-
 κοινώθηκε σὰρξ καὶ αἷμα-
 τος, καὶ αὐτὸς παραπλη-
 σίως μετέσχε τῶν αὐτῶν, ἵνα
 διὰ
- “ him with glory and honour,
 “ and hast set him over the
 “ works of thy hands: thou
 8 “ hast put all things in subjec-
 “ tion under his feet.” now
 since he has put all in subjec-
 tion to him, be left nothing that
 is not subjected to him. however
 we do not see as yet that all
 things are put under him. but
 9 Jesus, who was for a while in-
 ferior to the angels by his suffer-
 ings and death, we see was
 crown’d with glory and ho-
 nour; when by the divine
 goodness, he had pass’d thro’
 death for every man.
- For it was agreeable to his
 10 wisdom, for whom are all
 things, and by whom are all
 things, in bringing many sons
 unto glory, to consecrate the au-
 thor of their salvation by his
 sufferings. for both he that
 11 sanctifieth, and they who are
 sanctified, are all deriv’d from
 one: for which cause he is not
 ashamed to call them brethren,
 saying, “ I will declare thy
 12 name unto my brethren, in
 “ the midst of the church will I
 “ sing praise unto thee.” and
 13 again, “ I will put my trust in
 “ him.” and again, “ behold,
 “ I, and the children which
 “ God hath given me.
- Since then the children
 14 were made subject to a state of
 mortality, so he himself like-
 wise was subject to the same
 con-

δια του θανατου καταργηση
 τον το κρατος εκουσια του θα-
 νατου, του εστι, τον διαβο-
 15 λον : και απαλλαξη τουτους
 οσοι φοβω θανατου δια παν-
 τος του ζην ενιοχοι ησαν δου-
 16 λειας. ου γαρ οηπου αγγε-
 λων επιλαμβανεται, αλλα
 σπερματος Αβρααμ επιλαμ-
 17 βανεται. οθεν ωφειλε κατα
 παντα τοις αδελφοις ομοιω-
 θηναι, ινα ελεμων γενηται
 και πιστος αρχιερευς τα προς
 τον Θεον, εις το ιλασκεσθαι
 18 τας αμαρτίας του λαου. εν
 ω γαρ πεπονθεν αυτος πει-
 ρασθεις, δυναται τοις πειρα-
 ζομενοις βοηθησαι.

1 Οθεν, αδελφοι αγατοι, κλη-
 σεως επουρανιου μετοχοι, κα-
 τανοησατε τον αποστολον
 και αρχιερα της ομολογιας
 2 ημων Χριστον Ιησουν, πιστον
 οητα τω ποιησαντι αυτον, ως
 και Μωσης εν ολω τω οικω
 3 αυτου. πλεονος γαρ δοξης
 ουτος παρα Μωσην ηνιωται,
 καθ' οσον πλεονα τιμην εκει
 του οικου ο κατασκευασας
 4 αυτον : πας γαρ οικος κατα-
 σκευαζεται υπο τινος, ο δε τα
 παντα κατασκευασας, Θεος.
 5 και Μωσης μεν πιστος εν ολω
 τω οικω αυτου, ως θεραπων,
 εις μαρτυριον των λαληθησο-

condition : that through death
 he might destroy him that had
 the power of death, that is, the
 devil ; and deliver them who 15
 thro' fear of death were all
 their life-time in a state of sla-
 very. for he is not the deliverer 16
 of angels ; but the deliverer of
 Abraham's posterity. whence 17
 it was necessary he should be
 in all things like his brethren ;
 that he might be a merciful
 high priest, and faithfully dis-
 charge the divine office of ex-
 piating the sins of the people.
 for having himself stood the 18
 test of sufferings, he is capable
 of being moved to relieve those
 who undergo such trials.

Wherefore, christian bre- 1
 thren, you who are called to an
 heavenly inheritance, consider
 the apostle and high priest of
 the faith we profess, even
 Christ Jesus ; who was faithful 2
 to him that constituted him such,
 as Moses likewise was faith-
 ful in all his administration of
 God's house, but as the architect 3
 is of much greater dignity than
 the house he has made ; so the
 glory which Christ received
 was greater than that of Moses.
 no house is without a builder ; 4
 now he that built the whole
 house of Israel is God. besides
 Moses throughout his whole 5
 administration acted in quali-
 ty of a servant, representing to
 the people what he was order'd

6 μενων. Χριστος δε, ως υιος
 επι του οικου αυτου, ου οικος
 εσμεν ημεις, εανπερ την παρ-
 ρησιαν και το καυχημα της
 ελπιδος μεχρι τελους βεβαιαν
 κατασχωμεν.

7 Διο, καθως λεγει το πνευ-
 μα το ἁγιον, " σημερον εαν
 " της φωνης αυτου ακουση-
 8 " τε, μη σκληρυνητε τας
 " καρδιας υμων, ως εν τω
 " παραπικρασμω, κατα την
 " ημεραν του πειρασμου εν
 9 " τη ερημω, ου επειρασαν
 " με οι πατερες υμων, εδο-
 " κιμασαν με, και ειδον τα
 " εργα μου, τεσσαρακοντα
 10 " ετη. διο προσωχθισα τη
 " γενεα εκεινη, και ειπον,
 " αει πλανωμαι τη καρδια,
 " αυτοι δε ουκ εγνωσαν τας
 11 " οδους μου. ως ωμοσα εν
 " τη οργη μου, ει εισελευ-
 " σουμαι εις την καταπαυ-
 " σιν μου."

12 Βλεπετε, αδελφοι, μη πο-
 τε εσται εν τινι υμων καρδια
 πονηρα απιστίας, εν τω α-
 ποστηναι απο Θεου ζωντος.
 13 αλλα παρακαλειτε εαυτους
 καθ' ἑκαστην ημεραν, αχρις
 ου το σημερον καλειται, ινα
 μη σκληρυνθη τις εξ υμων
 14 απητη της ἁμαρτίας. μελο-
 χοι γαρ γεγοναμεν του Χρισ-
 του, εανπερ την ἀρχην της
 ὑπο-

to say. but Christ govern'd his
 own house in quality of son and
 heir, and 'tis we that are his
 house, provided we stedfastly
 persevere unto the end in the
 publick profession of that hope,
 in virtue of which we glory.

Wherefore as the holy spi-
 rit saith, " since to-day you
 " bear his voice, harden not
 8 " your hearts, as at * Me-
 " riba and Massa in the de-
 " sert: where your fathers
 9 " provoked me to give proofs
 " of my power forty years,
 " tho' they saw my works.
 " wherefore I was displeased
 10 " with that generation, and
 " said, they do alway err in
 " their hearts; and they
 " have not known my ways.
 " so I swear in my wrath, 11
 " that they should not enter
 " into my rest."

Take heed, brethren, lest
 there be in any of you such
 incredulity as to make you
 desert the living God. but ex-
 13 hort one another daily while
 the day lasts, lest any of you
 be hardened through the de-
 ceitfulness of sin. for we were
 14 receiv'd into the communion
 of Christ, upon condition of in-
 violably maintaining the hope
 we

* MERIBA and MASSA were the places where the events happen'd:
 the first signifies contradiction, the last irritation. Exod. xvii. 7. Numb.
 xx. 13, 24.

ὑποσλασεως μεχρι τελους βε-
 15βαιαν κατασχωμεν, εν τῷ
 λεγεσθαι, " σημερον εαν της
 " φωνης αυτου ακουσητε, μη
 " σκληρυνητε τας καρδιας ὑ-
 " μων, ὡς εν τῷ παραπι-
 16" κρασμῳ." ΤΙΝΕΣ ΓΑΡ ΑΚΟΥ-
 σαντες παρεπικραναν, αλλ'
 ου παντες οἱ ἐξελθοντες ἐξ Αι-
 17γυπτου δια Μωσεως. ΤΙΣΙ ΔΕ
 προσωχθισε τεσσαρακοντα ε-
 τη? ουχι τοις αμαρτησασιν,
 ὡν τα χωλα επεσεν εν τη ε-
 18ρημῳ? ΤΙΣΙ ΔΕ ὡμοσε μη
 εισελευσεσθαι εις την κατα-
 παυσιν αυτου, ει μη τοις α-
 19πειθησασιν? και βλέπομεν
 ὅτι ουκ ἠδυνηθησαν εισελθειν
 δι' ἀπιστιαν.

1 Φοβηθωμεν ουν μη ποτε κα-
 ταλειπομενης επαγγελιας ει-
 σελθειν εις την καταπαυσιν
 αυτου, δοκη τις ἐξ ὑμων
 2 ὑπερηκენαι. και γαρ εσμεν
 ευηγγελισμενοι, καθαπερ κα-
 κεινοι, αλλ' ουκ ωφελησεν ὁ
 λογος της ακοης εκεινους, μη
 συγκεκραμενος τη πιστει τοις
 ακουσασιν.

3 Εισερχομεθα γαρ εις την
 καταπαυσιν οἱ πιστευσαντες,
 καθως ειρηκεν, " ὡς ὡμοσα
 " εν τη ὀργῃ μου, ει εισελευ-
 " σονται εις την καταπαυσιν
 " μου." καιτοι τῶν εργα-
 ντων ἀπο καταβολης κοσμου γενη-

we had at the beginning even
 unto the end, which is imply'd 15
 by, " to-day since ye hear
 " his voice, harden not your
 " hearts, as at Meriba." 16
 for some when they had heard
 his voice, did provoke him :
 however, not all that were
 brought out of Egypt by Mo-
 ses did so. but with whom 17
 was he displeased forty years?
 was it not with those that
 had sinned, whose carcasses
 fell in the desert? and who 18
 were they, who, he sware,
 should not enter into his
 rest, but those that did not
 believe? so we see that they 19
 could not enter in, because
 of their incredulity.

Let us therefore fear, lest 1
 any of us by rejecting the pro-
 mise of entering into his rest,
 should be excluded from it.
 for to us was the good pro- 2
 mise made, as well as to them :
 but the word address'd to
 them was not effectually re-
 ceiv'd with faith by those
 that heard it.

Whereas 'tis we who have 3
 believed that shall enter into
 rest, as he said, " where-
 " fore I have sworn in my
 " wrath, that they shall not
 " enter into my rest." which
 is different from that rest, at
 the beginning of the world,
 when the work of creation

4 θεῶν. εἰρηκε γὰρ πού πε-
της ἑβδόμης οὕτω, “καὶ κα-
“τεπαυσεν ὁ Θεὸς ἐν τῇ ἡ-
“μερᾷ τῇ ἑβδόμῃ ἀπο πάν-
“των τῶν ἔργων αὐτοῦ.”

5 καὶ ἐν τούτῳ παλιν, “εἰ εἰ-
“σελευσονται εἰς τὴν κατὰ-
“παυσίν μου.”

6 Ἐπεὶ οὖν ἀπολείπεται τινὰς
εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ
πρότερον εὐαγγελισθέντες οὐκ

7 εἰσηλθόντες δι’ ἀπειθείαν, πα-
λιν τινὰ ὀρίζει ἡμέραν, ση-
μερον, ἐν Δαβὶδ λέγων, μετὰ
τοσούτου χρόνου, καθὼς προ-
εἰρήται, “σημερον· εἰ τῆς
“φωνῆς αὐτοῦ ἀκουσῇτε, μὴ
“σκληρυνθῇτε τὰς καρδίας ὑ-
“μῶν.” εἰ γὰρ αὐτοὺς Ἰη-
σοῦς κατεπαύσεν, οὐκ ἂν πε-
ρι ἀλλὰ ἐλάλει μετὰ ταυ-
9 τα ἡμέρας. ἀρα ἀπολείπεται
σαββαλισμός τῳ λαῷ τοῦ
10 Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν
κατὰπαυσίν αὐτοῦ, καὶ αὐ-
τός κατεπαύσεν ἀπὸ τῶν ἔρ-
γων αὐτοῦ, ὥσπερ ἀπὸ τῶν
ιδίων ὁ Θεός.

11 Σπουδάζωμεν οὖν εἰσελ-
θεῖν εἰς ἐκείνην τὴν κατὰπαυ-
σίν, ἵνα μὴ ἐν τῷ αὐτῷ τις
ὑποδαίματι πέσῃ τῆς ἀπει-
12 θείας. Ἰὼν γὰρ ὁ λόγος τοῦ
Θεοῦ, καὶ ἐνεργὴς, καὶ τομώ-
τερος ὑπὲρ πᾶσαν μαχαίραν
διόλου, καὶ διένουμένος ἀ-
χρι μερισμοῦ ψυχῆς τε καὶ
πνεύματος, ὁμῶν τε καὶ μω-
ἐλῶν,

was finished. of which in a 4
certain place relating to the
seventh day, 'tis said, “and
“God did rest the seventh
“day from all his works.”
but in this place 'tis said, 5
“they shall not enter into
“my rest.”

Since there remains then a 6
rest which some are still to en-
ter into, for they to whom the
promise was first made, did
not enter in, because of their
incredulity; he pointed out 7
another time in the words,
which were spoken by Da-
vid, a long time after their
going into Canaan, in the
passage just now quoted, “to-
“day since ye hear his voice,
“harden not your hearts.”
for if Josuah had given 8
them rest, David would not
afterwards have mentioned
another day. which shows 9
that the people of God have
a sabbath still to come. then 10
he that enters into divine rest,
will indeed rest from his
works, as God did from his.

Let us labour therefore to 11
enter into that rest, lest any
of us by imitating their incre-
dulity, should fall short there-
of like them. for the word of 12
God is active and efficacious,
sharper than any two-edged
sword, penetrating even to
the division of soul and spirit,
to the smallest and most in-
ward

ελων, και κριτικός ενθυμώσεων
 13 και εννοιων καρδιας. και ουκ
 εστι κτισις αφανης ενωπιον
 αυτου, παντα δε γυμνα και
 τετραχηνισμενα τοις οφθαλ-
 μοις αυτου, προς ον ημιν ο
 λογος.

14 Εχούτες ουν αρχιερεα με-
 γαν, διεληλυθοῖα τους ουρα-
 νους, Ιησουν τον υιον του
 Θεου κρατῶμεν της ὁμολογίας.

15 ου γαρ εχομεν αρχιερεα μη
 δυναμενον συμπαθησαι ταις
 ασθενειαις ημων, πεπειραμε-
 νον δε κατὰ παντα καθ' ὁ-
 μοιοτητα, χωρις ἁμαρτίας.

16 προσερχομεθα ουν μετὰ παρ-
 ρησίας τῷ θρονῷ της χάριτος,
 να λαβῶμεν ελεον, και χα-
 ριν ἐνρωμεν εἰς ευκαιρον βοη-
 θειαν.

1 Πας γαρ αρχιερεὺς ἐξ αν-
 θρωπων λαμβανομενος, ὑπερ
 ανθρωπων καθιστάται τα προς
 τον Θεον, ἵνα προσφερῇ δω-
 ρα τε και θυσιας ὑπερ ἁμαρ-

2 τιων. μετριοπαθεῖν δυναμενος
 τοις αἰνοῦσι και πλανωμε-
 νοις, ἐπὶ και αὐτος περικεῖται

3 ασθενειαν. και δια ταυτην ο-
 φειλει, καθως περὶ του λαου,
 οὕτω και περὶ ἑαυτου προσ-

4 φερεῖν ὑπερ ἁμαρτιων. και
 οὐκ ἑαυτῷ τις λαμβανει την
 τιμην, ἀλλὰ ὁ καλουμενος
 ὑπο του Θεου, καθάπερ και
 ὁ Ααρων.

ward parts, distinguishing
 the thoughts, and intentions
 of the heart. so that there is 13
 not a creature that is con-
 cealed from his view: but
 all is naked and open to the
 eyes of him of whom we speak.

Having then so great a 14
 high priest, who is passed
 into the heavens, Jesus the
 son of God, let us hold fast
 our profession. for we have 15
 not an high priest who is in-
 capable of compassionating our
 miseries; since he was ex-
 posed to the same trials as
 we are, sin only excepted. let 16
 us therefore approach with
 confidence to the throne of
 grace, that we may obtain
 the seasonable assistance of di-
 vine mercy and favour.

For every high priest is 1
 appointed to officiate for men
 in religious matters, offering
 gifts and sacrifices for their
 sins: being chosen from among
 the people. that as he himself 2
 is surrounded with infirmi-
 ties, he might have the greater
 compassion for those who
 sin through ignorance or mi-
 stake. and for the same rea- 3
 son he is obliged to offer sa-
 crifices for his own sins as
 well as for those of the peo-
 ple. besides, no man can as- 4
 sume to himself the honour of
 the priesthood: he must be cal-
 led thereto by God, as Aaron
 was. Where-

5 Οὐὼ και ὁ Χριστὸς ουχ ἔ-
 αυλον εδοξασε γενθθναι αρ-
 χιερεα, αλλ' ὁ λαλησας προς
 αυλον, " υἱος μου ει συ, ερω
 " σπιμερον γεγεννηκα σε." κα-
 θως και εν ἑτερῳ λεγει, " συ
 " ἱερευς εις τον αιωνα καια
 " την ταξιν Μελχισεδεκ."
 7 ὅς εν ταις ἡμεραις της σαρ-
 κος αυλου, θεπσεις τε και ἱ-
 κηπριας προς τον δυναμενον
 σωζειν αυλον εκ θανατου, με-
 τα κραυγης ισχυραις και δα-
 κρυων προσενεγκας, και εισα-
 κουσθεις απο της ευλαβειας,
 8 και περ ὡν υἱος, εμαθεν αφ'
 9 ὡν επαθε την ὑπακοην, και
 τελειωθεις εγενετο τοις ὑπα-
 κουουσιν αυτῳ πασιν αιλιος
 10 σωτηριας αιωνιου, προσαγο-
 ρευθεις ὑπο του Θεου αρχιε-
 ρευσ καια την ταξιν Μελχι-
 σεδεκ.

11 Περι ου πολυς ἡμιν ὁ λογος
 και δυσερμηνευτος λεγειν, επει
 κωθροι γεγονατε ταις ακοαις.
 12 και γαρ οφειλουντες ειναι δι-
 δασκαλοι οἱα τον χρονον,
 παλιν χρειαν εχτε του δι-
 δασκειν ὑμας, τινα τα στοι-
 χεια της αρχης των λογιων
 του Θεου, και γεγονατε χρειαν
 εχοτες γαλακτος, και ου σι-
 13 βεας τροφης. πας γαρ ὁ με-
 τεκων γαλακτος, απειρος λο-
 γου δικαιοσυνης, υπιος γαρ
 εστι.

Wherefore Christ himself 5
 did not assume the character
 of an high priest; but it was
 confirm'd by him that said, †
 "thou art my son, to-day have
 " I begotten thee." as he saith 6
 too in another place, * "thou
 " art a priest for ever after
 " the order of Melchisedec."
 this was Jesus, who while he 7
 was in a mortal body, having
 offered up prayers and suppli-
 cations, with strong cries, and
 with tears, to him that was
 able to save him from that
 death, was heard so as to be
 delivered from his fear; for 8
 tho' he was the son of God,
 yet he found by his own suf-
 ferings what it was to obey,
 and by a perfect obedience he 9
 procured eternal salvation for
 all that obey him; God hav- 10
 ing declared him an high
 priest after the order of Mel-
 chisedec.

On this head we have ma- 11
 ny things to say, not easily to
 be comprehended, because of
 your prejudices. for though 12
 by this time you ought to be
 capable of teaching others,
 you want to be instructed a-
 new in the first principles of
 the divine oracles; and are
 in such a state as to stand in
 need of milk, rather than of
 solid nourishment. now be 13
 that is disciplined like a child,
 is

† Psal. ii. 7.

* Psal. cx. 4.

14. *εσθι.* τελειων δε εστιν η αλ-
ρεα τροφη, των δια την εξιν
τα αισθητηρια γερμνασμενα
εχοντων προς διακρισιν καλου
τε και κακου.

is not prepared for the doc-
trine of justification: such so- 14
lid nourishment is only fit for
such as are arriv'd at their
full growth and strength,
whose senses have been exer-
cis'd in distinguishing what is
good, and what is prejudicial.

1 Διο αφεντες τον της αρχης
του Χριστου λογον, επι την
τελειωθηα φερωμεθα, μη πα-
λιν θεμελιον καταβαλλομενοι
μελανοιας απο νεκρων εργων,
2 και πιστewς επι Θεου, βαπ-
τισμων διδαχης, επιθεσεως
τε χειρων, αναστασεως τε
νεκρων, και κριματος αιωνιου.
3 και τουτο ποιησομεν, εαν περ
επιρρητη ο Θεος.

Therefore omitting for the 1
present the principles of the
christian doctrine, we shall
proceed to something more sub-
lime, without mentioning those
fundamental articles of repen-
tance from destructive vices,
and of divine faith: the doc- 2
trine of baptisms, and laying
on of hands, the resurrection
of the dead, and eternal judg-
ment: of which we shall treat 3
another time, if God permit.

4 Αδυνατον γαρ τους απαξ
φωτισθεντας, γευσαμενους τε
της δωρεας της επουρανιου,
και μετοχους γενθεντας πνευ-
5ματος αγιου, και καλον γευ-
σαμενους Θεου ρημα, δυνα-
6μεις τε μελλοντος αιωνος, και
παραπесοντας, παλιν ανα-
καινιζειν εις μελανοιαν, α-
νασταυρουντας εαυτοις τον
υιον του Θεου, και παρα-
7δειγματιζοντας. γη γαρ η πι-
ουσα τον επ' αυτης πολλας
κις ερχομενον υιον, και τικ-
τουςα βοτανην ευθειον εκει-
νοικ δι' ους και γεωργειται, με-
ταλαμβανει ευλογιας απο

For it is impossible for those 4
who were once enlightened, and
have received the heavenly
gifts, communicated by the holy
spirit, and have known by ex- 5
perience the truth of the divine
promises, and the miracles of
the age that was to come;
it is impossible, if they shall 6
fall away, to re-instate them-
selves by repentance: seeing,
as far in them lies, they cru-
cify the son of God afresh,
and expose him to open shame.
for the earth which drinks 7
up the frequent show'rs that
fall upon it, and produces
plants fit for the use of him
that cultivates it, is stiled
bea-

8 τοῦ Θεοῦ : ἐκφερούσα δὲ ἀκαθάρτας καὶ τριβόλους, ἀδοκίμος καὶ κἀπαρὰς ἐγγυς, ἥ τοῦ τέλους εἰς καυσίν.

9 Πειπισμεθα δὲ περὶ ὑμῶν, ἀγαπῆται, τὰ κρεῖττονα καὶ ἐχομένα σωτηρίας, εἰ καὶ οὐ

10 τῷ λιπεύομεν. οὐ γὰρ ἀδίκος ὁ Θεὸς ἐπιλαθεσθαι τοῦ ἐργου ὑμῶν, καὶ τῆς ἀγαπῆς ἥ ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀ-

11 γίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν ὑποπορίαν τῆς ἐλ-

12πίδος ἀρχῆς τέλους, ἵνα μὴ νωθροὶ γένησθε, μμηταὶ δὲ τῶν διαπιστώσεως καὶ μακροθυμίας κληρονομουμένων τὰς ἐπαγγελίας.

13 Τῷ γὰρ Αβραάμ ἐπαγγελία λαμβανόμενος ὁ Θεός, ὅτι κατ' οὐδένος εἶχε μέλλοντος ὁμοῦσαι,

14 ὡμοῦσε καθ' ἑαυτοῦ, λέγων, "ὅτι μὴν εὖλα ἰδὼν εὐλογήσω σε, καὶ πληθυνῶν πλη-

15 "θύνω σε." καὶ οὕτω μακροθυμήσας ἐπ' ἔλκε τῆς ἐπαγ-

16 γελίας. ἀνθρώποι μὲν γὰρ κατὰ

heavenly land : but that 8 which bears thorns and briars, is look'd upon as lying under a curse ; whose end will be to be burnt.

But though we speak in 9 this manner, my dear brethren, we expect better things of you, and such as are more suitable to your salvation. for God is too just to his pro- 10 mise not to regard your piety, and the love which you have shewn to the christian religion by the assistance ye have given to the saints, and still continue to give. but we desire that eve- 11 ry one of you may shew the same concern, continuing to discharge the condition upon which your hopes are founded: that ye be not unactive, but i- 12 mitate the example of those who by faith and patience have obtain'd the inheritance that was promis'd to them.

For when God gave his pro- 13 mise to Abraham, because he could swear by no greater, * he swore by himself, saying, "surely I will bear blessings 14 "upon thee, and will give "thee a numerous posterity." and after he had patiently 15 waited, he obtained what was promised. for when men swear 16 by

* Ὅρα γὰρ ὅτι οὐ κατ' ἑτέρου ὁμοῦσαι Θεός, οὐδὲν γὰρ αὐτοῦ κρείττονον· ἀλλ' αὐτὸν αὐτοῦ, ὡς ἐφ' ἑαυτοῦ ἀριστός. you see God does not swear by another, for nothing is more excellent than he: but by himself, whose excellence is above all. Philo in Allegor. see Gen. xxii. 16.

καὶ αὐτοὶ τοῦ μελλόντος ομνύουσι,
καὶ πάσης αὐτοῖς ἀντιλογίας
πέρας εἰς βεβαίωσιν ὁ ὅρκος.

17 ἐν ᾧ περισσώτερον βουλομενός
ὁ Θεὸς ἐπιδείξει τοῖς κληρο-
νομοῖς τῆς ἐπαγγελίας τὸ ἀ-
μετάθετον τῆς βουλῆς αὐτοῦ,

18 ἐμεσίλευσεν ὅρκῳ: ἵνα διὰ δύο
πράγματων ἀμετάθετων, ἐν οἷς
ἀδύνατον ψευσασθαι Θεόν,
ἰσχυραν παρακλησιν ἐχωμεν
οἱ κατὰφυγοντες κρηθῆσαι τῆς

19 προκειμένης ἐλπίδος, ἥν ὡς
ἀσχυραν ἐχομεν τῆς ψυχῆς
ασφαλὴ τε καὶ βεβαίαν, καὶ
εἰσερχομένην εἰς τὸ ἐσωτέρον

20 τοῦ κατὰπετάσματος, ὅπου
προδρόμος ὑπὲρ ἡμῶν εἰσπλ-
θεὶν Ἰησοῦς, κατὰ τὴν τάξιν
Μελχισεδεκ ἀρχιερεὺς γενομένος
εἰς τοῦ αἰῶνα.

1 Οὗτος γάρ ὁ Μελχισεδεκ,
βασιλεὺς Σαλήμ, ἱερεὺς τοῦ
Θεοῦ τοῦ ὑψίστου, ὁ συναν-
τήσας Ἀβραὰμ ὑποστρέφον-
τι ἀπὸ τῆς κοπῆς τῶν βα-
σιλεῶν, καὶ εὐλογήσας αὐ-
τον:

2 ᾧ καὶ δεκάτην ἀπὸ παν-
τῶν ἐμερίσεν Ἀβραὰμ, πρω-
τον μὲν ἐμπνευόμενος βασι-
λεὺς δικαιοσύνης, ἐπεὶ αὖτε
καὶ βασιλεὺς Σαλήμ, ὁ ἐστὶ

3 βασιλεὺς εἰρήνης: ἀπαῖωρ,
ἀμηῶρ, ἀγενεαλογητός, μὴτε
ἀρχὴν ἡμερῶν, μὴτε ὥστος τε-
λὸς ἐχὼν, ἀφωμοιωμένος δὲ
τῷ υἱῷ τοῦ Θεοῦ, μένει ἱε-
ρεὺς εἰς τὸ διηνεκές.

by a superior, the ratifying
what they say with an oath,
puts an end to all further de-
bate. wherefore God was wil- 17
ling to give the heirs of promise
a stronger proof of the immu-
tability of his counsel, by the in-
tervention of an oath: that by 18
two immutable things in which
it was impossible for God to de-
ceive us, we, who have no o-
ther refuge to fly to, but to
maintain our present hopes,
might have strong consolation 19
to serve as a sure and steadfast
anchor to the soul: till it ar-
rives within the veil, where 20
Jesus is gone to usher us in, ha-
ving been made an high priest
for ever, after the order of
Melchisedec.

For this Melchisedec was 1
both king of Salem, and a
priest of the most high God;
'twas he who met Abraham
returning from the slaughter
of the kings, and blessed him:
to whom also Abraham gave 2
a tenth part of the whole
booty: first, being by the
signification of his name king
of justice, and in fact king
of Salem, which is, king of
peace; without father, with-
out mother, without genealo- 3
gy; his days have no begin-
ning, and his life no end; but
like the son of God, he was
a perpetual priest.

4 ΘΕΩΡΕΙΤΕ ΔΕ ΠΑΤΡΙΚΟΣ ΟΥΤΟΣ,
ὡς καὶ δεκάτην Ἀβραὰμ ἐδώ-
κεν ἐκ τῶν ἀκροθιγίων ὁ πα-
5 τριάρχης. καὶ ὁ μὲν ἐκ τῶν
υἱῶν Λευὶ τὴν ἱερατείαν λαμ-
βανούσας, ἐπὶ ὅλην ἐχουσιν ἀ-
ποδεκαλοῦν τὸν λαὸν κατὰ
τὸν νόμον, τοῦτο ἐστὶ, τοὺς ἀ-
δελφούς αὐτῶν, καὶ περ ἐξελ-
λυθόσας ἐκ τῆς οὐτρῆς Ἀ-
6 βραὰμ. ὁ δὲ μὴ γενεαλογου-
μενός ἐξ αὐτῶν, δεδεκαλώκε
τὸν Ἀβραὰμ, καὶ τὸν ἐχού-
ντα τὰς ἐπαγγελίας εὐλογῆκε.
7 χωρὶς δὲ πάσης ἀντιλογίας,
τὸ ἐλαττόν ὑπὸ τοῦ κρείττο-
8 νος εὐλογεῖται. καὶ ὡς μὲν
δεκάτας ἀποθνησκούσας ἀν-
θρώποι λαμβανουσιν, ἐκεῖ δὲ,
9 μαρτυρούμενος ὅτι ζῇ. καὶ,
ὡς ἐπος εἰπεῖν, διὰ Ἀβραὰμ
καὶ Λευὶ ὁ δεκάτας λαμβά-
10 νων δεδεκατῶται. εἰ γὰρ ἐν
τῇ οὐτρῇ τοῦ πατρὸς νῦν, ὅτε
συννήτησεν αὐτῷ ὁ Μελχισεδ-
εκ.

11 Εἰ μὲν οὖν τελειώσας διὰ
τῆς Λευιτικῆς ἱερῶσυντος νῦν,
ὁ λαὸς γὰρ ἐπ' αὐτῇ νε-
νομοθέτητο, τίς εἰς χρεῖα, κα-
τὰ τὴν τάξιν Μελχισεδεκ ἐ-
τερον ἀνίστασθαι ἱερεᾶ, καὶ
οὐ κατὰ τὴν τάξιν Ἀαρὼν
12 λεγέσθαι; μετὰ βιβλίου γὰρ
τῆς ἱερῶσυντος, ἐξ ἀναγκῆς
καὶ νόμου μετέθεσις γίνεται.
13 ἐφ' ὃν γὰρ λεγέται ταῦτα, φυ-
λῆς ἑτέρας μετέσχηκεν, ἀφ'

Now consider the dignity of 4
this person, to whom even the
patriarch Abraham gave the
tenth of the spoils. 'tis true 5
they of the race of Levi,
who assume the office of the
priesthood, have a right by
law to take tithes of the peo-
ple, that is, of their bre-
thren, though they all issued
from Abraham: but he who 6
was not of their pedigree, re-
ceived tithes from Abraham,
and blessed him to whom the
promises were made. now 7
'tis past dispute, he that is
blessed is inferior to him that
blesses: besides here they that 8
receive tithes are men who
die: but there 'twas he of
whom it is testified that he
liveth. and even Levi who re- 9
ceived tithes, pay'd tithes, if
I may so say, in the person of
Abraham. for he was even 10
then in the loins of his father,
when Melchisedec met him.

If therefore the Levitical 11
priesthood, concerning which
the people received a law,
could have given perfection,
what further need was there
that another priest should rise,
to be named after the order of
Melchisedec, and not after the
order of Aaron? now the 12
priesthood being changed, the
law must necessarily be changed
too. for he who was there 13
mention'd was of another
tribe,

ἥς οὐδεὶς προσέσχκε τῷ θυ-
 14 σιασθηκῶ. προδὴλον γάρ ὅ-
 τι ἐξ Ἰουδα ἀνατίεταλκεν ὁ
 Κυριος ἡμῶν, ἐκ τῆς φυλῆς
 οὐδὲν περὶ ἱερῶσυνης Μωσῆς
 ἐλάλησε.
 15 Καὶ περισσώτερον ἐπὶ κα-
 τὰ δὴλον ἐστίν, ἐπὶ κατὰ τὴν
 ὁμοιοῦσιν Μελχισεδεκ ἀνιστά-
 16 ται ἱερεὺς ἕτερος, ὅς οὐ κατὰ
 νόμον ἐνὸς σαρκικῆς γενο-
 νεν, ἀλλὰ κατὰ δύναμιν ζωῆς
 17 ἀκατάλυτου. μαρτυρεῖ γάρ,
 “ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶ-
 “να κατὰ τὴν τάξιν Μελ-
 18 “χισεδεκ.” ἀθελήσας μὲν γάρ
 γινέσθαι προαγούσης ἐνὸς,
 διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀ-
 19 νωφελές, οὐδὲν γὰρ ἐπέλειψεν
 ὁ νόμος, ἐπεισαγῶγῃ δὲ κρείτ-
 τονος ἐλπίδος, δι’ ἧς ἐγγίζομεν
 τῷ Θεῷ.
 20 Καὶ καθ’ ὅσον οὐ χωρὶς ὀρ-
 κωμοσίας, οἱ μὲν γὰρ χωρὶς
 ὀρκωμοσίας εἰσὶν ἱερεῖς γενο-
 21 νότες: ὁ δὲ, μὲν ὀρκωμοσίας,
 διὰ τοῦ λεγοντός πρὸς αὐτόν,
 “ὥμοσε Κύριος, καὶ σὺ με-
 “ταμελήθησῃς, σὺ ἱερεὺς
 “εἰς τὸν αἰῶνα κατὰ τὴν
 22 “τάξιν Μελχισεδεκ.” κα-
 τὰ τοσοῦτον κρείττονος δια-
 θηκῆς γέγονεν ἐγὼς Ἰησοῦς.
 23 καὶ οἱ μὲν, πλείονες εἰσι γενο-
 νότες ἱερεῖς, διὰ τὸ θανάτῳ
 24 κωλυέσθαι παραμένειν, ὁ δὲ,
 διὰ τὸ μένειν αὐτοῦ εἰς τὸν
 αἰῶνα, ἀπαραβάτον ἔχει τὴν
 25 ἱερῶσυνην, ὅθεν καὶ σώζειν

tribe, none of whom ever gave
 attendance at the altar. since 14
 it is evident that our Lord
 sprang out of the tribe of Juda,
 to which Moses never ascri-
 bed the priesthood.

This appears still more 15
 clear from another priest's a-
 rising like Melchisedec, who 16
 was not establish'd by virtue of
 a temporary law, but with the
 power of being a perpetual
 priest. for it is said, "thou 17
 "art a priest for ever after
 "the order of Melchisedec."
 wherefore the preceeding law 18
 is abolished for its being weak
 and useless. for the law made 19
 no man perfect, but this was
 effected by introducing a better
 hope, which brings us nearer
 to the divine presence.

Besides those priests were 20
 establish'd without any oath:
 but this with an oath, by him 21
 that said to him, "the Lord
 "has sworn, and will not re-
 "pent, thou art a priest for
 "ever after the order of Mel-
 "chisedec." so that Jesus 22
 was made guarantee of an al-
 liance so much the more excel-
 lent, as it was not without the 20
 solemnity of an oath. besides, 23
 the priesthood then devolv'd to
 many, death depriving them
 of a lasting possession. but he, 24
 by virtue of his immortal
 state, hath a priesthood that
 does not pass by succession. so 25

εις το παντες δυναται τους
προσερχομενους δι' αυτου τω
Θεω, παντοτε ζων εις το εν-
26 τυχανειν υπεραυτων. τοι-
ουτος γαρ ημιν επρεπεν αρχιε-
ρευσ, οσιος, ακακος, αμω-
τος, κχωρισμενος απο των
αμαρτων, και υψηλοτερος
27 των ουρανων γενομενος: ος
ουκ εχει καθ' ημεραν αναγκην,
ωσπερ οι αρχιερεις, προ-
τερον υπερ των ιδιων αμαρ-
τιων θυσιας αναφερειν, επει-
τα των του λαου: τουτο γαρ
εποιησεν εφ'απαξ, εαυτον α-
28 νεγκεας. ο νομος γαρ αν-
θρωπους καθιστησιν αρχιερεις,
εχοντας ασθενειαν, ο λογος δε
της ορκωμοσιας της μελα τον
νομον, υιον εις τον αιωνα τε-
τελειωμενον.

1 Κεφαλαιον δε επι τοις λε-
γομενοις, τοιουτον εχομεν αρ-
χιερεα, ος εκαθισεν εν δεξια
του θρονου της μεγαλωσυνης
2 εν τοις ουρανοις. των αριων
λειουργος, και της σκηνης
της αληθινης, ην επηξεν ο
Κυριος, και ουκ ανθρωπος.
3 πας γαρ αρχιερευσ εις το
προσφερεν δωρα τε και θυ-
σιας καθισταται, οθεν αναγκαιον
εχειν τι και τουτον ο
4 προσενεγκη. ει μεν γαρ ην
επι της, ουδ' αν ην ιερευσ,
οντων των προσφεροντων κα-

that he has an uninterrupted
power to save those, that come
to God by him, because he ever
lives to make intercession for
them. and indeed we wanted 26
an high priest of such a cha-
racter, one that is holy, inno-
cent, undefiled, one that is se-
parated from sinful men, and
exalted above the heavens: 27
one who was under no necessi-
ty, as those high priests of the
law were, to offer up daily
sacrifices, first for his own sins,
and then for those of the
people: having done this once
for all, by offering up himself.
for the law appointed frail 28
mortals to be high priests, but
the oracle pronounc'd with an
oath, which was since the law,
established the son, who is
crown'd with immortal per-
fections.

What we have said amounts 1
to this; we have an high priest,
who sits in heaven on the right
band of the throne of the di-
vine majesty. a priest of the 2
sanctuary, and of the true
tabernacle which the Lord
made, and not man. every 3
high priest being establish'd to
offer gifts and sacrifices: it
was necessary that he likewise
should make a peculiar offer-
ring, which office he could not 4
discharge here upon earth,
where priests are already esta-
blish'd, who offer gifts accord-
ing

5 τὰ τὸν νομὸν τὰ ὄψα: οἵ-
τινες ὑποδείγματι καὶ σκεία
λαβρεύουσι τῶν ἐπουρανίων,
καθὼς κεχημαλίσται Μωσῆς,
μελλῶν ἐπιτελεῖν τὴν σκηνὴν,
“ὅρα γάρ, φησί, ποιήσης
“πάντα κατὰ τὸν τύπον
“τὸν δευθέντα σοι ἐν τῷ
“ὄρει.”

6 Νῦν δὲ διαφορώτερος τε-
τευχε λειουργίας, ὅσῳ καὶ
κρείττονος ἐστὶ διαθήκης μεσι-
της, ἥτις ἐπὶ κρείττοσιν ἐ-
7 παγγελμαῖς νενομοθετήται. εἰ
γάρ ἡ πρώτη ἐκείνη ἦν ἀ-
μεμπτος, οὐκ αὖ δευτέρας ἐ-
8 χητεῖο τόπος. μεμφομενος
γάρ αὐτοῖς λέγει, “ἴδου, ἡ-
“μεραι ἐρχοῦνται, λέγει Κυ-
“ριος, καὶ συντελεσῶ ἐπὶ
“τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
“τὸν οἶκον Ἰουδᾶ διαθήκην
9 “καὶ νῦν: οὐ κατὰ τὴν δια-
“θήκην ἣν ἐποίησα τοῖς πα-
“τρασὶν αὐτῶν, ἐν ἡμέρᾳ ἐ-
“πιλαβομένου μου τῆς χει-
“ρος αὐτῶν, ἐξαγαγεῖν αὐτοὺς
“ἐκ τῆς Αἰγύπτου, ὅτι αὐ-
“τοὶ οὐκ ἐνεμείναν ἐν τῇ
“διαθήκῃ μου, καὶ γὰρ ἐμε-
“λησα αὐτῶν, λέγει Κύριος.
10 “ὅτι αὐτὴ ἡ διαθήκη ἦν δια-
“θῆσθαι τῷ οἴκῳ Ἰσραὴλ
“μετὰ τὰς ἡμέρας ἐκείνας,
“λέγει Κύριος, διδούς νομοὺς
“μου εἰς τὴν διανοίαν αὐ-
“τῶν, καὶ ἐπὶ καρδίας αὐ-
“τῶν ἐπιγράψω αὐτοὺς, καὶ
“ἔσομαι αὐτοῖς εἰς Θεόν,
“καὶ

ding to the law: and officiate 5
in the sanctuary, which was
a gross representation of that
in heaven, agreeable to the or-
der given by God to Moses,
when he projected the taber-
nacle, “be very exact, said
“he, in following the model
“which was laid before thee
“in the mount.”

Our high priest then has ob- 6
tained a priesthood so much the
more excellent, as he is the
mediator of a better alliance,
established upon better promi-
ses. for if the first alliance had 7
been without defect, there
could have been no occasion for
the second. nor for that re- 8
proach, which was made to
our fathers, where 'tis said,
“behold, the days come, saith
“the Lord, when I will make
“a new alliance with the
“house of Israel, and with
“the house of Judah: not ac- 9
cording to the alliance that
“I made with their fathers,
“when I took them by the
“band, to lead them out of
“the land of Egypt; for they
“have not kept my alliance,
“wherefore I have rejected
“them, saith the Lord. but 10
“this is the alliance that I
“will make with the house
“of Israel after those days,
“saith the Lord: I will
“put my laws into their
“mind, and write them in
“their

11 "καὶ αὐτοὶ ἐσονταὶ μοι ἐκ
 "λαόν. καὶ σὺ μὴ διδάξω-
 "σιν ἕκαστος τὸν πολὺν
 "αὐτοῦ, καὶ ἕκαστος τὸν
 "ἀδελφόν αὐτοῦ," λέγων,
 "γινώθι τὸν Κύριον, ὅτι
 "πάντες εἰδῶσιν με, ἀπὸ
 "μικροῦ ἕως μεγάλου αὐτῶν,
 12 "ὅτι ἰλέως ἐσθαι ταῖς ἀδι-
 "κίαις αὐτῶν (καὶ τῶν ἁ-
 "μαρτιῶν αὐτῶν) καὶ τῶν
 "ἀνομιῶν αὐτῶν σὺ μὴ μνησ-
 13 "θῶ ἑ." ἐν τῷ λέγειν και-
 νην, πεπαλαιώκε τὴν πρῶ-
 τήν, τὸ δὲ παλαιούμενον καὶ
 ἡρασκόν, ἐγγὺς ἀφανισμοῦ.

"their hearts: I will be their
 "God, and they shall be
 "my people. they shall no
 11 "longer instruct every man
 "his neighbour, and every
 "man his brother, saying,
 "know the Lord: for all
 "shall know me, from the
 "least to the greatest. for 12
 "I will pardon their ini-
 "quity, and their sins and
 "their transgressions will I
 "remember no more." now 13
 by styling the second a new
 alliance, he has antiquated
 the first. but to be antiquated
 and obsolete is next to being
 abolished.

1 Εἶχε μὲν οὖν καὶ ἡ πρῶ-
 τη δικαιωμάτων λατρείας, τὸ
 2 τε ἅγιον κοσμηκόν. σκηνή γάρ
 κατέσκευασθη ἡ πρώτη, ἐν ᾗ
 ἡ τε λυχνία καὶ ἡ τραπεζα,
 καὶ ἡ προθεσὶς τῶν ἁγίων
 3 ἦτις λεγέται ἅγια. μετὰ δὲ τὸ
 δευτερον καταπέλασμα σκηνή
 4 ἡ λεγόμενη ἅγια ἁγίων: χρυ-
 σουν ἐχούσα θυμιατήριον, καὶ
 τὴν κιβώριον τῆς διαθήκης πε-
 ρικεκαλυμμένην παντοθεν χρυ-
 σίῳ, ἐν ᾗ στήμνος χρυσοῦ
 5 ἔχουσα τὸ μάννα, καὶ ἡ ραβ-
 δὸς Ααρὼν ἡ βλαστήσασα,
 καὶ αἱ πλάκες τῆς διαθήκης.
 ὕπερανθ' δὲ αὐτῆς Χερουβιμ
 δοξῆς, κατασκιάζοντα τὸ ἱ-
 λαστήριον, περὶ ὧν οὐκ ἐστὶ
 νυν λέγειν κατὰ μέρος.

The first alliance then had 1
 rites of divine service, and a
 worldly sanctuary. for the dis- 2
 position of the tabernacle was
 such, that in the first part nam-
 ed the sanctuary, were placed
 the candlestick, the table, and
 the shew-bread; and beyond 3
 the veil, was the second part of
 the tabernacle which is called
 the holy of holys; there was the 4
 golden censer, and the ark of
 the covenant gilded all over
 with gold, wherein was the
 golden urn containing the man-
 na, and Aaron's rod that bud-
 ded, and the tables of the alli-
 5 ance. over the ark were the che-
 rubims of glory covering the
 propitiatory with their wings,
 of which we cannot now enter
 into a particular detail.

6 Τούτων δὲ οὕτω κατεσκευ-
 ασμένων, εἰς μὲν τὴν πρώτην
 σκηνὴν διαπαντός εισιᾶσιν οἱ
 7 ἱερεῖς τὰς λατρείας ἐπιτελούν-
 τες. εἰς δὲ τὴν δευτέραν ἀπαξ
 τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιε-
 ρεύς, οὐ χωρὶς αἵματος, ὃ
 προσφέρει ὑπὲρ ἑαυτοῦ καὶ
 τῶν τοῦ λαοῦ ἀγνοημάτων.
 8 τοῦτο ὁμολογῶντος τοῦ πνευ-
 ματος τοῦ ἁγίου, μὴ πω πε-
 φανερωσθαι τὴν τῶν ἁγίων
 ὁδόν, εἰ τῆς πρώτης σκηνῆς
 ἐκουσης ὁμοίας.
 9 Ἦτις παραβολὴ εἰς τὸν
 καιρὸν τὸν ἐνεσθῆκότα, καθ'
 ἣν ὄντα τε καὶ θυσίαι προσ-
 φερόνται, μὴ δυναμέναι κα-
 τὰ συνειδήσιν τελειῶσαι τὸν
 10 λατρευοῦντα, μόνον ἐπὶ βρω-
 μασι, καὶ πομασι καὶ δια-
 φοροῖς βαπτισμοῖς, δικαιω-
 μάτα σαρκὸς, μέχρι καιροῦ
 11 διορθώσεως ἐπικείμενα. Χρισ-
 τὸς δὲ παραγενομένος ἀρχιε-
 ρεύς τῶν μελλόντων ἀγαθῶν,
 διὰ τῆς μείζονος καὶ τελειο-
 τερᾶς σκηνῆς, οὐ χειροποιή-
 του, τοιούτου, οὐ ταύτης
 12 τῆς κτίσεως. οὐδὲ δι' αἵμα-
 τὸς τραγῶν καὶ μόσχων, διὰ
 δὲ τοῦ ἰδίου αἵματος εἰσπλῆθεν
 εὐχαστῶς εἰς τὰ ἁγία, αἰώνιαν
 λυτρώσιν ἔνταρμενος.

13 Εἰ γὰρ τὸ αἷμα τραγῶν
 καὶ ταύρων, καὶ σποδὸς δα-
 μαλέως

These things being thus dis- 6
posed, the priests went at all
times into the first part of
the tabernacle, to officiate the
divine service. but into the 7
other part, the high priest on-
ly enter'd, and that but once
every year, when he carried
the blood, which he offered
for himself, and for the er-
rors of the people. the holy 8
spirit showing thereby, that
the way to the holy of holys,
was not yet open, while the
first tabernacle was standing.

This type subsists to the 9
present time, both gifts and
sacrifices being still offered,
which cannot purify the
mind of him that officiates
only in matters relating to 10
meats and drinks, and divers
baptisms, meer external rites
which were to subsist only till
the time of reformation. but 11
Christ, the high priest of a
better dispensation that was
to come, having appeared, is
enter'd into the holy of holys
by a nobler and more per-
fect tabernacle, not the effect
of human art, but of a higher
nature; nor with the blood of 12
goats and calves, but with his
own blood he enter'd once for
all into the holy of holys, af-
ter having obtained for us an
eternal redemption.

For if the blood of 13
goats and of bulls, and the
ashes

μαλῶς ῥαντίζουσα τοὺς κοινοῦμενους, ἁγιάζει πρὸς τὴν
 14 τῆς σαρκὸς καθαρσίῃα, πόσῳ μαλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος ἁγίου ἑαυτὸν προσήνεγκεν ἁμωμοντῷ Θεῷ, καθαρῶς τὴν συνειδήσιν ἡμῶν ἀπὸ νεκρῶν ἐργῶν, εἰς τὸ λατρεῖν Θεῷ ζῶντι·
 15 καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λαβώσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

16 Οπου γὰρ διαθήκη, θάνατον ἀναγκῇ φερεσθαι τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος.
 18 οὐδὲν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντί τῳ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
 19 ἐράντισε, λέγων, “ τοῦτο τὸ αἷμα τῆς διαθήκης, ἥς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.”
 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα

ashes of an heifer sprinkled on the unclean, can cleanse them from external impurities; how much more shall the blood of Christ, who through the holy spirit offered himself a spotless victim to God, purify our souls from deadly sins, to serve the living God? and for this cause he is the mediator of the new testament, that, the transgressions that were unexpiated by the first testament, being expiated by his death, they who are called might receive the eternal inheritance, which was promised.

For where a testament is, there the death of the testator is necessarily presupposed. because a testament has no effect till after the demise: it not being in force while the testator is alive. whence even the first testament was not established without the effusion of blood. for when every precept of the law had been represented by Moses to all the people, he took the blood of calves and of goats, with water, wool of a scarlet dye, and hyssop, and sprinkled both the book of the law and all the people, saying, “ this is the blood of the testament which God has made in your behalf.” he sprinkled like-
 21 wise

τα σκευη της λειτουργιας τω
22 αίματι ὁμοίως ἐρράντισε. και
σχεδὸν ἐν αίματι πάντα κα-
θαρίζεται κατὰ τον νομον,
και χωρις αίματεκχυσιας ου
γινεται αφεσις.

23 Αναγκη ουν τα μεν ὑπο-
δειγματα των ἐν τοις ουρα-
νοις, τούτοις καθαρῖζεσθαι,
αὐτα δε τα ἐπουρανια κρείτ-
τοσι θυσιαίς παρα ταύτας.

24 ου γαρ εἰς χειροποίητα ἅγια
εἰσῆλθεν ὁ Χριστός, ἀνιῶντα
των ἀλθινων, ἀλλ' εἰς αὐ-
τον τον ουρανον, νυν ἐμφα-
νισθῆναι τῷ προσώπῳ του

25 Θεου ὑπὲρ ἡμῶν, οὐδ' ἵνα
πολλακίς προσφέρῃ ἑαυτον,
ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται
εἰς τα ἅγια κατ' ἐνιαυτον ἐν

26 αίματι ἀλλοτρίῳ. ἐπεὶ ἐδεῖ
αὐτον πολλακίς παθεῖν ἀπο
καταβολῆς κόσμου, νυν δε ἁ-
παξ ἐπὶ συντελείᾳ των αἰῶ-
νων, εἰς ἀθῆναις ἁμαρτίας,
διὰ της θυσιας αὐτου πεφανε-

27 ρῶται. και καθ' ὅσον ἀπο-
κεῖται τοις ἀνθρώποις ἁπαξ
ἀποθάνειν, μετὰ δε τούτο

28 κρίσις: οὕτως και ὁ Χριστός
ἁπαξ προσενεχθεὶς εἰς το πολ-
λῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ
δεύτερου χωρὶς ἁμαρτίας οφ-
θησέσθαι τοις αὐτον ἀπεκδέχο-
μένοις εἰς σωτηρίαν.

wise the tabernacle with blood,
and all the vessels used in di-
vine service. and indeed ac- 22
cording to the law almost e-
very thing is purified with
blood, without the effusion of
which, there is no remission of
sins.

It was therefore necessary 23
that what was only a type of
the heavenly sanctuary, should
be purified by such sacrifices;
but the heavenly sanctuary it-
self, by a more excellent sa-
crifice. for Christ is not entred 24
into a sanctuary made by bu-
man art, such as is only repre-
sentative of the true one, but
into heaven itself, to appear
from henceforth in the presence
of God on our behalf: nor to 25
make a frequent offering of
himself, as the high priest eve-
ry year enters into the holy of
holies with other blood than
his own. for then must he 26
have suffered several times
since the beginning of the world,
when in the consummation of
the ages, he has appeared once
for all to expiate sin by offering
himself as a sacrifice. as then 27
it is appointed that men should
die but once, after which the
judgment ensues; so Christ be- 28
ing once offered up to take a-
way the sins of many; he
shall appear the second time,
without making any further
expiation to save those who ex-
pect him. N n For

1 Σκιαν γαρ εχων ὁ νομος
των μελλόντων αγαθων, ουκ
αὐτὴν τὴν εἰκονα των πραγ-
ματιων, κατ' ἐνιαυτον ταις
αὐταις θυσιαῖς, ἃς προσφε-
ρουσιν εἰς τὸ διηνεκες, ουδε-
ποτε δυναται τους προσερχο-
2 μενους τελειωσαι. ἐπει αν
ἐπαυσαντο προσφερομεναι :
δια το μηδεμαν εχειν εἰς συν-
ειδησιν ἁμαρτιων τους λα-
τρευοντας, ἀπαξ κεκαθαρμε-
3 νους : ἀλλ' ἐν αὐταις αναμνη-
σις ἁμαρτιων κατ' ἐνιαυτον.

4 Ἀδυνατον γαρ αἷμα ταυ-
ρων και τραγων αφαιρειν ἁ-
5 μαρτίας. διὸ εἰσερχομενος εἰς
τον κοσμον, λεγει, "θυσιαν
" και προσφοραν ουκ ἠελπ-
" σας, σωμα δε κατήρτισω
6 " μοι. ὀλοκαυτώματα και
" περὶ ἁμαρτίας ουκ εὐδοκη-
7 " σας. τότε εἶπον, ἰδου ἡ-
" κω, ἐν κεφαλῇ βιβλίου γε-
" γραπται περὶ ἐμοῦ, του ποι-
" πσαι, ὁ Θεός, τὸ θέλημα
8 " σου." ἀνωτέρων λεγων,
" ὅτι θυσίας και προσφοράς
" και ὀλοκαυτώματα και πε-
" ρὶ ἁμαρτίας ουκ ἠελπ-
" σας, ουδὲ εὐδοκήσας," αἶ-
9 τινες κατὰ τον νομον προσ-
φεροῦνται, τότε εἰρηκεν, " ἰ-

For the law being only an 1
allusion to a future dispensa-
tion that was more excellent,
and not an exact imitation of
such a state, cannot by the an-
niversary sacrifices, which are
offered, entirely purify those
that present themselves. for 2
then they would not have been
repeated, because they who sa-
cificed being once purified,
would not have been conscious
of wanting any further atone-
ment for their sins : whereas 3
their annual sacrifices were
accompanied with an anniver-
sary commemoration of their
sins.

And indeed it is not possible 4
that the blood of bulls and of
goats, should take away the
guilt of sin. wherefore at his 5
*appearing in publick, * he*
said, " sacrifice and offering
" thou wouldst not, but a bo-
" dy hast thou prepared me :
" in burnt-offerings and sa- 6
" crifices for sin thou hast
" had no pleasure : then said 7
" I, lo I come, as in the vo-
" lume of the book it is written
" of me, to do thy will, O
" God." after having said, 8
" victims, oblations, holo-
" causts, and sacrifice for sin,
" thou wouldst not, neither
" hadst pleasure therein,"
tho' they are all prescrib'd by
the law ; he immediately 9
adds,

" δὲ

- “δου ἴκω του ποιησαι (ὁ
 “Θεός) το θελημα σου :”
 ανααιρει το πρωτον, ἵνα τῶ
 10 ὀυτερον στεση· εν ᾧ θελη-
 ματι ἡγιασμενοι εσμεν οἱ δια
 της προσφορας του σωμα-
 τος του Ἰησου Χριστου εφά-
 παξ.
 11 Καὶ πας μεν ἱερεὺς ἐστῆκε
 καθ’ ἡμεραν λειτουργων, καὶ
 τας αὐτας πολλακις προσ-
 φερων θυσιαις, αὐτινες ουδε-
 ποτε δυναυται περιελειν ἁμαρ-
 12 τιας. οὗτος δὲ μίαν ὑπὲρ ἁ-
 μαρτιων προσενεγκας θυσιαν,
 εἰς τὸ διηνεκὲς ἐκαθίσεν εν
 13 δεξιᾳ του Θεου : τὸ λοιπον
 ἐκδεχομενος ἕως τεθωσιν οἱ
 ἐχθροὶ αὐτου ὑποποδίου των
 14 ποδων αὐτου. μίᾳ γὰρ προσ-
 φορᾷ τέλειωκεν εἰς τὸ διηνε-
 15 κες τοὺς ἁγιαζομενους. μαρ-
 τυρεῖ δὲ ἡμῖν καὶ τὸ πνευμα
 τὸ ἅγιον, μέγα γὰρ τὸ εἰρη-
 16 κεναι, “αὕτη ἡ διαθήκη ἣν
 “διαθησομαι πρὸς αὐτοὺς
 “μέγα τὰς ἡμέρας ἐκεῖνας,
 “λέγει Κύριος, διδοὺς νομοὺς
 “μου ἐπὶ καρδιας αὐτῶν, καὶ
 “ἐπὶ τὴν διανοίαν αὐτῶν ε-
 17 “πιγράψω αὐτοὺς : καὶ των
 “ἁμαρτιων καὶ των ανομιων
 “αὐτῶν οὐ μὴ μνησθῶ εἰ.”
 18 ὅπου δὲ ἀφεσις τούτων, οὐκ
 εἰ προσφορά περὶ ἁμαρτίας.
 19 Ἐχούτες οὖν, ἀδελφοί, παρ-
 ῥήσιαν εἰς τὴν εἰσοδὸν των
 ἁγίων εν τῷ ἁματι Ἰησου,
 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν προσ-
 φάτου καὶ ζωσαν, διὰ του
 κα-

adds, “ lo, I come to do thy
 “will, O God.” he abolishes
 the first to establish the second:
 in consequence of which WILL IO
 we are sanctified by the obla-
 tion which Jesus Christ has
 made once for all of his own
 body.

While the high priest in his 11
 daily administrations frequent-
 ly repeated the same sacrifices
 which could by no means ex-
 piate sin; Christ, after he had 12
 offered one sacrifice for sin,
 sat down on the right hand of
 God for ever: expecting the 13
 only event still remaining, the
 entire subjection of his enemies.
 for by one single oblation he 14
 has purified for ever those
 that are sanctified. and this 15
 is what the holy spirit de-
 clares, when after having
 said, “ this is the alliance 16
 “ that I will make with them
 “ after those days, saith the
 “ Lord; I will put my
 “ laws into their hearts,
 “ and in their mind will I
 “ write them: he adds, 17
 “ and their sins and iniquities
 “ will I remember no more.”
 now where they are remitted, 18
 there is no need of any further
 oblation for sin.

Wherefore, my brethren, 19
 since by virtue of the blood of
 Jesus we have the liberty of
 entering into the holy of holies,
 by a new and living way which 20

καταπετασματος, τουτεστι της
21 σαρκος αυτου, και ιερεα με-
ραν επι τον οικον του Θεου,
22 προσερχωμεθα μελα αληθινης
καρδιας εν πληροφορια πισ-
τεως, ερραλισμενοι τας καρ-
διας απο συνειδησεως πονη-
ρας. και λελουμενοι το σω-
μα υδατι καθαρω.

23 Κατεχωμεν την ομολογι-
αν της ελπιδος ακληνη,
πιστος γαρ ο επαγγελιαμε-
24 νος. και κατανοωμεν αλλη-
λους εις παροξυσμον αγα-
25 πης και καλων εργων, μη
εγκαταλειποντες την επισυνα-
γωγην εν αυτων, καθως εθος τι-
σιν, αλλα παρακαλουντες,
και τοσούτω μαλλον ὅσω
βλεπετε ἐγγιζουσιν την ημε-
ραν. εκουσιως γαρ αμαρτια-
26 νοτων ημων μελα το λαβειν
την επιγνωσιν της αληθειας,
ουκ εστι περι αμαρτιων απολει-
πεται θωσια. φοβερα δε τις
27 εκδοχη κρισεως, και πυρος
ζηλος, εσθιειν μελλοντος του
υπεναντιου.

28 Αθετησας τις νομον Μω-
σεως, χωρις οικτιρωμεν επι δυ-
σιν η τρισι μαρτυσιν αποθ-
29 νησκει. ποσω, δοκειτε, χει-
ρονος αξιωθησεται τιμωριας ο
του υιου του Θεου καταπα-
τησας, και το αιμα της δια-
θηκης κοινον ηγησαμενος, εν
ω ηγιασθη, και το πνευ-
μα της χαριτος ενυβρισας?
οι-

he has first open'd for us, thro'
the veil, that is, thro' his
flesh; and having an high 21
priest, who is established over
the house of God, let us draw 22
near with sincerity, in full as-
surance of faith, having our
consciences purified from guilt,
and our bodies washed with
pure water.

Let us steadfastly maintain the 23
hope which we have avow'd,
since he is faithful that has
promised: and let us animate 24
one another to the mutual re-
turns of love, and kind offices:
not abandoning our assemblies, 25
as some do; but encourage
one another: even so much
the more, as you see the day
approaching. for if we wil- 26
fully apostatize, after having
received the knowledge of the
truth, it is as a sin for which
there is no sacrifice appointed.
and nothing is to be expected 27
but that dreadful judgment,
and fiery indignation, which
shall devour all such adver-
saries.

He that by two or three 28
witnesses was convicted of vio-
lating Moses's law, was put
to death without mercy. don't 29
you think then that he deserves
a much greater punishment,
who hath despised the son of
God, and counted the blood of
the covenant wherewith he
was sanctified, to have been
justly

30 οἰδαμεν γὰρ τὸν εἰπῶντα, “ ἐ-
 “ μοι ἐκδίκησις, ἐγὼ ἀντα-
 “ ποδώσω.” καὶ πάλιν,
 “ Κύριος κρίνει τὸν λαὸν αὐ-
 31 “ τοῦ.” φοβερὸν τὸ ἐμ-
 “ πεσεῖν εἰς χεῖρας Θεοῦ ζών-
 “ τος.

32 Ἀναμνησκέσθε δὲ τὰς
 “ προτέρων ἡμερᾶς, ἐν αἷς φω-
 “ τισθέντες, πολλὰν ἀθλήσιν
 33 ὑπέμειναν ἐκ παθημάτων, του-
 “ το μέν, οὐκ εὐδοκίᾳ τε καὶ
 “ θλίψεσι θαλίῳζομενοι, τοῦτο
 “ δέ, κοινωνοὶ τῶν οὕτως ἀνα-
 34 στρεφόμενων γεννηθέντες. καὶ
 “ γὰρ τοῖς δεσμοῖς συνεπαθη-
 “ σάτε, καὶ τὴν ἀρπαγὴν τῶν
 “ ὑπαρχόντων ὑμῶν μετὰ χάρας
 “ προσεδέξασθε, γινώσκοντες ἐ-
 “ χεῖν ἑαυτοὺς κρείττονα ὑπαρ-
 35 εῖν καὶ μένουσαν. μὴ απο-
 “ βαλήτε οὖν τὴν παρρησίαν
 “ ὑμῶν, ἥτις ἐχει μισθαποδο-
 36 σίαν μεγάλην. ὑπομονὴς γὰρ
 “ ἐχέτε χρεῖαν, ἵνα τὸ θέλημα
 “ τοῦ Θεοῦ ποιησάντες, κομ-
 37 σήσθε τὴν ἐπαγγελίαν. εἰ
 “ γὰρ μικρὸν ὅσον, ὁ ἐρχόμε-
 38 νος ἤξει, καὶ οὐ χρονεῖ. ὁ
 “ δὲ δίκαιος ἐκ πίστεως μου ἔπ-
 “ σελαι, καὶ ἐὰν ὑποστειλεῖται,
 “ οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν
 39 αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμεν
 “ ὑποστόλῃς εἰς ἀπώλειαν, ἀλ-

justly shed, thereby offering an
 indignity to the spirit of grace?
 for we know who it is that has
 30 said, “ vengeance belongeth
 “ unto me, I will repay.”
 and again, “ the Lord shall
 “ revenge his people.” it is a
 31 terrible thing to fall into the
 hands of the living God.

Call to remembrance the
 32 former times, in which after
 ye were illuminated, you were
 forc'd to struggle with suffe-
 rings, some of you being ex-
 33 pos'd to publick obloquy and
 persecution: whilst others had
 their share of affliction in see-
 ing such treatment. for you
 34 were passionately affected for
 those who were in bonds, and
 were pleas'd at the seizing of
 your goods, knowing that you
 have what is more excellent
 and lasting. don't therefore
 35 quit that resolution you have,
 which will be attended with so
 great a reward. for it is ne-
 36 cessary you should persevere,
 that after having perform'd
 what God has commanded,
 you may receive what he has
 promised. only wait but a lit-
 37 tle while, and he that is to
 come, will come without delay.
 * the just shall have life by
 38 trusting in me, but if he revolt,
 he will be the object of my dis-
 39 pleasure. as for us, we are not
 such as desert to their own de-
 struction;

λα

λα πιστεως εις περιποιησιν
ψυχης.

*struction; but such as perse-
vere in the faith, to the sa-
ving of our souls.*

1 Εστι δε πιστις, επιζομε-
νων υποστας, πραγματων
2 ελεγχος ου βλεπομενων. εν
ταυτη γαρ εμαρτυρηθησαν οι
πρεσβυτεροι.

*Now faith is the foundation 1
of our hopes of happiness, and
the persuasion we have about
things not evident to our sen-
ses. and it was for their faith 2
that our fore-fathers acquired
so great a reputation.*

3 Πιστει νοουμεν κατηρησθαι
τους αιωνας ρηματι Θεου, εις
το μη εκ φαινομενων τα βλε-
πομενα γεγενεσθαι.

*'Tis by faith we learn that 3
the worlds were framed by
the word of God, so that
the visible world was not made
out of any thing that did ap-
pear.*

4 Πιστει πλειονα θυσιαν Α-
βελ παρα Καϊν προσηνεγκε
τω Θεω, δι' ης εμαρτυρηθη
ειναι δικαιος, μαρτυρουντος ε-
πι τοις δωροις αυτου του
Θεου, και δι' αυτης αποθα-
νων ελι ληλει.

*'Twas by faith that Abel 4
offered unto God a more ex-
cellent sacrifice than Cain, by
which he was declared righ-
teous, God himself having te-
stified that he accepted his
offering, and after he died
for his faith, he was not *
silent.*

5 Πιστει Ενωχ μετεβη του
μη ιδειν θανατον, και ουκ ευ-
ρισκετο, διοτι μετεβηκεν αυτον
ο Θεος, προ γαρ της μετα-
θεσεως αυτου μεμαρτυρηται ευ-
ηρεσησθαι τω Θεω. κωρις
6 δε πιστεως αδυνατον ευαρεσ-
τησαι, πιστευσαι γαρ δει τον
προσερχομενον τω Θεω, οτι

*By faith Enoch was tran- 5
slated that he might avoid dy-
ing; and he could not be
found, because God had tran-
slated him: for 'tis recorded,
that before his translation he
was approved by God. now 6
without faith it is impossible
to be acceptable to him: for
he that presents himself to
God, cannot but believe he
exists, and that he is a re-
warder*

εστι,

warder

* Ecclesiasticus xlviii. 13, 14. no word could overcome him, and after his death his body prophesied. he did wonders in his life, and at his death were his works marvellous. see 2 Kings xiii. 21.

ἔσθι, καὶ τοὺς ἐκλήουσιν αὐ-
τον μισθαποδοτῆς γινέσθαι.

7 Πιστεὶ χρηματίσθεις Νῶε
περὶ τῶν μὴδεὶν βλεπομέ-
νων, εὐλαβηθεὶς κατέσκευασε
κιβωτὸν εἰς σωτηρίαν τοῦ οἴ-
κου αὐτοῦ, δι' ἧς κατέκρινε
τὸν κόσμον, καὶ τῆς κα-
τὰ πίστιν δικαιοσύνης ἐγενέτο
κληρονομος.

8 Πιστεὶ ὁ καλούμενος Α-
βραάμ ὑπήκουσεν ἐξελθεῖν εἰς
τὸν τόπον ὃν ἐμελλε λαμ-
βάνειν εἰς κληρονομίαν, καὶ
ἐξῆλθε, μὴ ἐπιστάμενος πού
9 ἐρχεται· πιστεὶ παρώκησεν

εἰς τὴν γῆν τῆς ἐπαγγελίας,
ὡς αλλοτρίαν, ἐν σκηναῖς
κατοικήσας μετὰ Ἰσαὰκ καὶ
Ἰακώβ τῶν συκληρονομῶν
10 τῆς ἐπαγγελίας τῆς αὐτῆς,
ἐξεδέχετο γὰρ τὴν τοὺς θεμέ-
λιους ἔχουσάν πολιν, ἧς τεχ-
νίτης καὶ δημιουργὸς ὁ Θεός.

11 Πιστεὶ καὶ αὐτὴ Σαρῶ
δυναμὴν εἰς καρποφορίαν σπερ-
μᾶτος ἔλαβε, καὶ παρὰ και-
ρον ἡλικίας ἔτεκεν, ἐπεὶ πίσ-
του ἦν ἡσαλὸ τοῦ ἐπαγγελια-

12 μένου. οὗτο καὶ ἀφ' ἑνὸς ἐ-
γενήθησαν, καὶ ταῦτα γενε-
κρωμένου, καθὼς τὰ ἀστὲρα
τοῦ οὐρανοῦ τῷ πληθεὶ, καὶ
ὡς ἡ ἀμμος (ἢ παρὰ τὸ χει-

warder of those who make
their addressees to him.

'Twas by faith that Noah 7
being divinely warned of un-
foreseen events, with a reli-
gious concern built an ark to
the preservation of his fami-
ly; whereby the world be-
came inexcusable, and he ob-
tained the reward of that
righteousness which is by faith.

'Twas by faith that he who 8
was named Abraham, show-
ed his obedience in travelling
to a foreign country, which
he was afterwards to inherit;
and began his journey with-
out knowing where he was
going. 'Twas by faith that he 9
sojourned in a land that was
promised, as in a strange
country, dwelling in tents
with Isaac and Jacob, who
were equally entitled to the
same promise. for he had in 10
view the city, whose founda-
tions are sure, the architect
and founder being God.

'Twas likewise through 11
faith that Sara, though bar-
ren, received the power of
becoming pregnant, and was
delivered of a child when
she was past age, because she
judged him faithful who had
promised. so that even a single 12
person whose vigour was gone,
gave rise to a posterity as nu-
merous as the stars of the sky,

λος)

or

λος) της θαλασσης ἢ ἀναριθμητός.

13 Καὶ αὗτοι πίστεϊ ἀπέθανον ὅ-
τοι πάντες, μὴ λαβόντες τὰς
ἐπαγγελίας, ἀλλὰ πορρωθέν
αὐτὰς ἰδοῦντες, καὶ ἀσπασα-
μενοι, καὶ ὁμολογήσαντες ὅτι
ξένοι καὶ παρεπίδημοι εἰσιν

14 ἐπὶ τῆς γῆς. οἱ γὰρ τοιαῦτα
λέγοντες, ἐμφανίζουσιν ὅτι

15 πατρίδα ἐπιζητοῦσι. καὶ εἰ
μὲν ἐκείνης ἐμνημονεύον ἀφ'
τῆς ἐξῆλθον, εἶχον ἂν καιρὸν

16 ἀνακαμψαί. ἡνι δὲ κρείτ-
τονος ορεγοῦναι, τοῦτέστιν, ε-
πούραγιου, διό οὐκ ἐπαισχυ-
νέται αὐτοὺς ὁ Θεός, Θεός ἐ-
πικαλεσθαι αὐτῶν, ἥτοιμα-
σε γὰρ αὐτοῖς πόλιν.

17 Πίστεϊ προσενηνόχεν Ἀ-
βραὰμ τὸν Ἰσαὰκ πειραζόμε-
νος, καὶ τὸν μονογενῆ προσ-
έφερεν ὁ τὰς ἐπαγγελίας ἀνα-

18 δεξιόμενος, πρὸς ὃν ἐλαλήθη,
“ ἐν Ἰσαὰκ κληθήσεται σοι

19 “ σπέρμα:” λογισάμενος ὅτι
καὶ ἐκ νεκρῶν εὐφραίνει δύναμις
ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν πα-
ραβολῇ ἐκομμάτω.

20 Πίστεϊ περὶ μελλόντων εὐ-
λόγησεν Ἰσαὰκ τὸν Ἰακώβ

21 καὶ τὸν Ἠσάυ. πίστεϊ Ἰα-
κώβ ἀποθνήσκων ἑκάστῳ τῶν
ὑἱῶν

or the sands on the sea-shore,
which cannot be numbred.

These all died in faith, 13
without receiving what was
promised, having only a dis-
tant view of what they ea-
gerly expected, professing to
live as strangers and pilgrims
in the land. for they that 14
make such a declaration,
show plainly that they seek
some other country. and tru- 15
ly, if that had been in their
view, they might have had
an opportunity of returning
to the place from whence
they came. they desired there- 16
fore a better, that is, an hea-
venly country: so that God
is very justly stiled their
God: for he had appointed
a city for them.

'Twas by faith that Abra- 17
ham, when put to the trial,
offered up Isaac: HE offered
up his darling son, to whose
posterity the promises were to
be made good: of whom it 18
was said, “ only the descen-
dants of Isaac shall be
“ counted your posterity:”
concluding that God was able 19
to raise him up, even from
the grave; from whence, in
a figurative sense, he may be
said to have been recover'd.

By faith Isaac predicted 20
the future fortunes of Jacob
and Esau. by faith Jacob 21
when he was a dying, blessed
both

ἡν Ἰωσηφ εὐλογοῖσε, καὶ
προσεκυνῆσεν ἐπὶ τὸ ἄκρον
22 τῆς ῥάβδου αὐτοῦ. πιστεῖ
Ἰωσηφ τελευτῶν περὶ τῆς
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμ-
νημονεύσε, καὶ περὶ τῶν ὁσ-
τεῶν αὐτοῦ ἐνετείλατο.

23 Πιστεῖ Μωσῆς ἐφενήθη ἐκ-
ρύβη τριμήνου ὑπὸ τῶν πα-
τερῶν αὐτοῦ, διότι εἶδον ἀσ-
τειον τὸ παιδίον, καὶ οὐκ
εφοβήθησαν τὸ διαλαγμὰ τοῦ
24 βασιλεως*. πιστεῖ Μωσῆς
μεγας γενομενος προησαίο λε-
γεσθαι υἱὸς θυγατρὸς Φαραῶ,
25 μαλλον ἐλομενος συγκακου-
χεισθαι τῷ λαῷ τοῦ Θεοῦ,
ἢ προσκαίρειν ἐκεῖν ἁμαρτίας
ἀπολαυσιν: μεῖζονα πλουτοῦ
ἡττοσαμενος τῶν ἐν Αἰγυπτῷ

both the sons of Joseph; and
worshipped leaning upon the
top of his staff. by faith Jo-22
seph when he died, made
mention of the departure of the
children of Israel; and gave di-
rections concerning his burial.

'Twas by faith that the 23
parents of Moses conceal'd
him for three months after
his birth, because they saw
he was a beautiful child;
and they were not afraid of
the king's edict. by faith Moses 24
when he was grown up, re-
fused to be called the son of
Pharaoh's daughter; chu-25
sing rather to suffer affli-
ction with the people of God,
than to enjoy the pleasures of
sin for a season; esteeming 26
the sufferings of † Israel grea-
ter

θη-

* The MSS. of Clermont and St. Germain have the following clause inserted between the 23d and 24th verses, in the Greek and Latin of both.

Πιστεῖ μεγας γενομενος Μωυσης,
ἀνείλεν τὸν Αἰγύπτιον, καὶ ἄνωγον τὴν
ταπεινωσιν τῶν ἀδελφῶν αὐτοῦ.

Fide magnus factus Moyses, oc-
cidit Ægyptium, considerans do-
lorem fratrum suorum.

"By faith Moses, when he was grown up, slew the Egyptian, having
"observed the distress of his brethren." Zeger mentions two ancient
MSS. that have the same reading. Erasmus says the Donatian MSS.
has it too, but in *manu recentiore*. upon which Dr. Mills says, "I
"can hardly forbear being of Zeger's mind, in thinking they are the
"genuine words of the apostle, though they very early slip out of
"the cōpys by the negligence of the Scribe, occasion'd by the initial
"words being repeated in the verse immediately following; or else
"perhaps the *passage* was made to vanish by the meer *Legerdemain* of
"some, who could not tell how to reconcile the killing of an Egyp-
"tian with their notion of faith; though Stephen sufficiently clears
"up the matter, Acts vii. 24, &c." see Prol. 496, 497.

† The people of Israel are call'd Χριστός. Heb. iii. 13. and Χριστοί.
Phil. cv. 15.

θησαυρῶν τον ονειδισμον του
 Χριστου, απεβλεπε γαρ εις
 27 την μισθαποδοσιαν. πισ-
 τει κατελιπεν Αιγυπτον, μη
 φοβηθεις τον θυμον του βα-
 σιλεως, τον γαρ αορατον ως
 28 ορων εκαρτερησε. πιστει πε-
 ποιηκε το πασχα και την
 προσχυσιν του αιματος, ινα
 μη ο ολοθρευων τα πρω-
 τοτοκα, θιγη αυτων.

29 Πιστει διεβησαν την ερυ-
 θραν θαλασσαν ως δια ξηρας,
 ης πειραν λαβοντες οι Αιγυπ-
 30 τιοι κατεποθησαν. πιστει τα
 τεικη Ιεριχω επεσε, κυκλω-
 31 θεντα επι επτα ημερας. πιστει
 Ρααβ η πορνη ου συναπω-
 λεο τοις απειθησασι, δεξα-
 μενη τους κατασκοπους μετ'
 ειρηνης.

32 Και τι ετι λεγω? επιλειπει
 γαρ με διηγουμενον ο χρονος
 περι Γεδεων, Βαρακ τε και
 Σαμψων, και Ιεφθαε, Δαβιδ
 τε και Σαμουηλ, και των
 33 προφητων: οι δια πιστεως κα-
 τηγωνισαντο βασιλειας, ειρ-
 ρασαντο δικαιοσυνην, επελυ-
 χον επαγγελιων, εφραξαν οτο-
 34 ματα λεοντων, εσβεσαν δυ-
 ναμιν πυρος, εφυγον στομαλα
 μαχαिरας, ενεδυναμωθησαν
 απο ασθενειας, εγενθησαν
 ισχυροι εν πολεμω? παρεμ-

ter riches than the treasures
 of Egypt: for he had an
 eye to the reward. by faith 27
 he left Egypt without being
 apprehensive of the king's re-
 sentment: for he remain'd
 firm, as if he saw him who
 is invisible. through faith he 28
 celebrated the passover, and
 sprinkled blood, that the de-
 stroying angel might pass by
 the first-born.

By faith they passed thro' 29
 the red sea, as by dry land:
 which the Egyptians attempt-
 ing to do, were drowned.
 by faith they made the tour 30
 of Jericho for seven days, in
 consequence of which the walls
 fell down. by faith Rahab 31
 having given the spies a safe
 reception, escap'd being de-
 stroyed with unbelievers, tho'
 she had led a dissolute life.

And what shall I say 32
 more? for the time would
 fail me to tell of Gedeon, of
 Barak, of Samson, of Jeph-
 thae, of David, of Samuel,
 and of the prophets: who 33
 through faith subdued king-
 doms, practis'd justice, ob-
 tained what was promised,
 stopped the mouths of lions,
 were proof against the vio- 34
 lence of fire, escaped the edge
 of the sword, shew'd their re-
 solution in distress, and their
 valour in fight, putting to
 flight the armies of the aliens.

35 βολας εκλιναν αλλοθρων, ε-
λαβον ρυναικες εξ αναστα-
σεως τους νεκρους αυτων, αλ-
λοι δε ελυμπατισθησαν, ου
προσδεξάμενοι την απολυ-
τρωσιν, ινα κρειττονος ανασ-
36 τασεως τυχωσιν, ετεροι δε
εμπαιγμων και μαστιγων πει-
ραν ελαβον, ελι δε δεσμων
37 και φυλακης. ελυθασθησαν,
επρισθησαν, επειρασθησαν,
εν φονη μαχαιρας απεθανον,
περιηλθον εν μηλωταις, εν
αιγειοις δερμασιν, υστερουμε-
νοι, θλιβομενοι, κακουχουμε-
38 νοι : ων ουκ ην αξιος ο κοσμος,
εν ερημιας πλανωμενοι και
ορεσι και σπηλαιοις και ταις
οπαις της γης.

39 Και ουτοι παντες μαρτυρη-
θεντες δια της πιστεως, ουκ ε-
κομισαντο την επαγγελιαν :
40 του Θεου περι ημων κρετ-
τον τι προβλεψαμενου, ινα
μη χωρις ημων τελειωθω-
σι.

1 Τοιγαρουν και ημεις τρ-
σουλον εχουτες περικειμενον η-
μιν νεφος μαρτυρων, ορκον α-
ποθεμενοι παντα, και την ευ-
περισταλον αμαρτιαν, δι' υ-
πομονης τρεχωμεν τον προ-
2 κειμενον ημιν αγωνα, αφο-
ρωντες εις τον της πιστεως αρ-
χητον και τελειωτην Ιησουν,
ος αυτη της προκειμενης αυ-
τω χαρας, υπερεινε σταυρον,
αισ-

women recovered their chil- 35
dren, tho' dead, by their be-
ing raised to life again : some
expired under torments, re-
fusing to be delivered ; that
they might obtain a better
deliverance at the resurrec-
tion. others suffer'd cruel in- 36
dignities and scourgings, be-
sides chains and imprisonment.
they were stoned, they were 37
sawn asunder, were tempted,
were slain with the sword :
they wandred about in sheep-
skins, and goat-skins, being
destitute, afflicted, torment-
ed : (of whom the world was 38
not worthy) they wandred in
deserts, and in mountains,
having no retreat but the dens
and caves of the earth.

Tho' these were all cele- 39
brated for their faith, they
did not receive the reward
that was promised : because 40
God out of his distinguishing
kindness to us, would not let
them arrive before us to the
enjoyment of perfect felicity.

Wherefore, since we are 1
surrounded with so great a
cloud of witnesses, let us lay
aside every incumbrance, and
the sin which does so easily
embarrasses us, and let us pur-
sue with constancy the course
that is proposed to us : hav- 2
ing Jesus in our view, the au-
thor and finisher of our faith ;
who for the joy that was set
O o 2 he-

αἰσχυνῆς καὶ ἀφρονήσας, ἐν
δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ
3 ἐκάθισεν. ἀναλογισασθε γάρ
τον τοιαύτην ὑπομεμενηκότα
ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐ-
τον ἀντιλογίαν, ἵνα μὴ κα-
μῆτε, ταῖς ψυχαῖς ὑμῶν ἐκ-
λυσόμενοι.

4 Οὐπω μέχρις αἵματος ἀν-
τικατέστητε πρὸς τὴν ἁμαρ-
5 τIAN ἀνίστασθαι. καὶ
ἐκκλησησθε τῆς παρακλήσεως,
ἥτις ὑμῖν ὡς υἱοῖς διαλεγέται,
“ υἱέ μου, μὴ ολιγωρεῖ παι-
“ δειας Κυρίου, μηδὲ ἐκλυοῦ
6 “ ὑπ’ αὐτοῦ ἐλεγχόμενος. ὅν
“ γὰρ ἀγαπᾷ Κύριος, παι-
“ δεύει, μάστιγι δὲ παῖτα
7 “ υἱόν ὃν παραδέχεται.” εἰ
παιδεῖαν ὑπομενεῖτε, ὡς υἱοῖς
ὑμῖν προσφέρεται ὁ Θεός, τίς
γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει
8 παῖτα; εἰ δὲ χωρὶς ἐστέ παι-
δειας, ἥς μέτοχοι γενοῦσιν
πάντες, ἀρα νόθοι ἐστέ καὶ
9 οὐκ υἱοί. εἶτα τοὺς μὲν τῆς
σαρκὸς ἡμῶν πατέρας εἰχομεν
παιδεύτας, καὶ ἐνέτροπομεθα,
οὐ πολλῶν μάλλον ὑποταγ-
σομεθα τῷ πατρὶ τῶν πνευ-
10 μάτων, καὶ ἡσσομεν; εἰ μὲν
γὰρ πρὸς ολίγας ἡμέρας, κατὰ
τὸ δοκοῦν αἰσίοις, ἐπαιδεύον·
ὁ δὲ, ἐπὶ τὸ συμφέρον, εἰς τὸ
μεγαλαίνειν τῆς ἀγαθότητος αὐ-

before him, endured the cross,
despising the shame, and is
set down on the right hand
of the throne of God. for you 3
should consider how he en-
dured such opposition from
sinners against himself, lest
ye be tired out, and quite
despond.

You have not yet resisted 4
unto death, striving against
sin. have you forgot the ex- 5
hortation which is address'd
to you, as to children? “ my
“ son, despise not thou the
“ chastening of the Lord, nor
“ faint when thou art re-
“ buked of him. for whom 6
“ the Lord loveth, he chas-
“ tises, and scourgeeth every
“ son whom he receives.”
if you are to endure chastise- 7
ment, God treats you as his
children: for where's the son
whom his father does not
chastise? but if you were 8
exempted from that discipline
which others are subject to,
then are you bastards, and
not sons. when our natural 9
parents corrected us, we gave
them reverence: is it not
much more reasonable to be in
subjection to the father of spi-
rits, in order to have life? 10
their discipline was tempo-
rary, and the effect of hu-
mour; whereas God chastises
us for our advantage, to make

ΤΟΥ.

us

* Prov. iii. 11, 12.

11 *του. πασα. δε παιδεία*
προς μεν το παρον ου δοκει
χαρας ειναι, αλλα λυπης,
υστερον δε καρπον ειρηνικον
τοις δι' αυτης γεγυμνασμενοις
αποδιδωσι δικαιοσυνης.

12 *“ Διο τας παρειμενας χει-*
ρας και τα παραλελυμενα
 13 *“ γονατα ανορθωσατε, και*
“ τροχιας ορθας ποιησατε
“ τοις ποσιν υμων, ινα μη
“ το κωλον εκτραπη, ιαθη
 14 *“ δε μαλλον.” ειρηνην διω-*
κει μελα παντων, και του α-
γιασμον, ου χωρις ουδεις ουψε-
 15 *ται τον Κυριον: επισκοπουν-*
τες μη τις υστερων απο της
χαριτος του Θεου, μητις ριζα
πικριας ανω φυουσα εν χολη,
και δια ταυτης μανθωσι πολ-
 16 *λοι. μη τις πορνος, η βε-*
βηλος, ως Ησαυ, “ ος αυτι
“ βρωσεως μιας απεδωκε τα
 17 *“ προτοκια αυτου.” ιστε*
γαρ οτι και μελεπειλα θελων
κληρονομησαι την ευλογιαν,
απεδοκιμασθη, μελανοιας γαρ
τοπον ουκ ευρε, και περ με-
τα δακρυων εκληνησας αυ-
την.

18 *Ου γαρ προσελπιθατε ψη-*
λαφωμενω, και κεκαυμενω
πυρι, και ρυοφω, και σκοτω,
 19 *και θυελλη, και σαλπιγγος*
πυχης, και φωνη ρηματων, ης

us partakers of his holiness.
'tis true, all correction at first 11
is far from appearing agree-
able, yet afterward it pro-
duces the agreeable fruits of
virtue in those who are ex-
ercised thereby.

*Wherefore * “ strengthen* 12
“ your weak hands and your
“ feeble knees. † clear the 13
“ way for your feet, lest that
“ which is lame should be
“ quite out of joint, instead
“ of being redress'd.” seek 14
peace with all men, and sanc-
tity of life, without which no
man shall see the Lord: take 15
care not to deprive yourselves
of the divine favour: and
that no poisonous root spring
up, and spread a general in-
fection among you. let there 16
be no licentious or profane
person, such as Esau, “ who
“ sold his birth-right, for a
“ single mess.” for you know 17
that afterward, when he
would have inherited the
 blessing, he was rejected: not
being able to make Isaac to
retract, though he importun'd
him with tears.

You do not approach to 18
any thing corporeal, to scorch-
ing fire, to smok, darkness,
and tempest, nor to the sound 19
of trumpets, and the voice
which pronounc'd such words,
that

οι

ὁ ἀκουσάντες παρήτησαν ὅ μὴ
 20 προστεθῆναι αὐτοῖς λόγον, οὐκ
 ἔφερον γὰρ τὸ διασπείλλον, “
 21 “Καὶ ὡς θηρίον θίγῃ τοῦ οὐροῦ,
 “λίθοβοληθήσεται.” καὶ,
 οὕτως φοβέρον τὴν το φανήλο-
 μένον, Μωσὴς εἶπεν, “ἐκ-
 “φόβος εἰμι καὶ εὐρύμοτος.”
 22 ἀλλὰ προσελπυθαίτε Σιών ο-
 ρεῖ, καὶ πόλει Θεοῦ ζωντος,
 Ἱερουσαλὴμ ἐπουρανίῳ, καὶ
 23 μυριάσιν ἀγγέλων, πανηγυ-
 ρεῖ καὶ ἐκκλησίᾳ πρωτότο-
 κων ἐν οὐρανοῖς ἀπογεγραμμε-
 νων, καὶ κλῆρ Θεοῦ πάντων,
 καὶ πνεύμασι δικαίων τέλει-
 24 λειωμένων, καὶ διαθήκης νεᾶς
 μεσίτῃ Ἰησοῦ, καὶ αἱματὶ ραν-
 τισμού κρείττον λαλουμένη πα-
 ρα τὸν Ἀβελ.

25 Βλέπετε μὴ παραίτησθε
 τὸν λαλούντα. εἰ γὰρ ἐκεῖνοι
 οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς
 παραιτήσαντες χρηματίζοντα,
 πολλῶ μᾶλλον ἡμεῖς οἱ τοῦ
 ἀπ’ οὐρανῶν ἀποσπρεφομενοί,
 26 οὐκ ἢ φωνή τὴν γῆν ἐσαλευ-
 σάμενοι, νῦν δὲ ἐπηγγελται, λε-
 γων, “ἔτι ἅπαξ ἐγὼ σειῶ οὐ-
 μόνον τὴν γῆν, ἀλλὰ καὶ
 27 “τὸν οὐρανόν.” τὸ δὲ, “ἐ-
 “τι ἅπαξ,” ὅπου τῶν σα-

that they who heard, in-
 treated they might hear it
 no more. nor could they en- 20
 dure that threat, “if so much
 “as a beast touch the moun-
 “tain, it shall be stoned.”
 and so terrible was the ap- 21
 pearance, that Moses cry’d
 out, “I tremble with the
 “fright.” but you are come 22
 to mount Zion, to the city of
 the living God, the heavenly
 Jerusalem, and to an innu-
 merable congress of angels,
 to the general assembly, the 23
 church of the first-born who
 are enroll’d in heaven, to
 God the judge of all, to the
 spirits of just men made per-
 fect, to Jesus the mediator of 24
 the new covenant, and to the
 asperser of that blood which
 cries for pardon, and not for
 vengeance as that of Abel.

Take care that you be not 25
 deaf to him that speaketh :
 for if they did not escape, who
 disregarded the oracles pro-
 nounc’d on earth, much less
 shall we escape, if we turn
 away from him that deliver-
 ed the oracles from heaven :
 whose voice then shook the 26
 earth : but he has promised
 to do it now, saying, “* yet
 “once more I will shake, not
 “the earth only, but heaven
 “too.” and this expression, 27
 “yet once more” signifies the
 abo-

λεομένων την μελαθεσιν, ὡς
 ἀπεποιτημένων, ἵνα μὴ τὰ
 28 μὴ σαλευόμενα. διὸ βασι-
 λειαν ἀσαλευτὸν παραλαμ-
 βανούτες, ἐχομεν χαρὶν, δι' ἧς
 λατρεύωμεν εὐαρεστῶς τῷ Θεῷ
 μετὰ αἰδούς καὶ εὐλαβείας.
 29 καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ
 καίαναισκον.

1 Ἡ φιλαδελφία μενεῖ. τῆς
 2 φιλοξενίας μὴ ἐπιλανθανεσθε,
 διὰ ταύτης γὰρ ἐλάβον τινες
 3 ἕμισανγέλους. μνησ-
 κεσθε τῶν δεσμιῶν, ὡς συν-
 δεδεδεμένοι, τῶν κακούχου-
 μων, ὡς καὶ αὐτοὶ οὐκ ἐν
 σωμαί.

4 Τιμὸς ὁ γάμος ἐν πασι,
 καὶ ἡ κοίτη ἀμώμος, πορνούς
 δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.
 5 ἀφιλαργυρὸς ὁ τρόπος, ἀρ-
 κούμενοι τοὺς παρούσιν. αὐ-
 τὸς γὰρ εἰρηκεν, “οὐ μὴ σε
 “ἀνῶ, οὐδ' οὐ μὴ σε ἐγκα-
 6 “ταλιπῶ.” ὥστε θαρρύν-
 τας ἡμᾶς λέγειν, “Κυριὸς ἐ-
 “μοὶ βοηθός, καὶ οὐ φοβη-
 “θήσομαι τι ποιήσει μοι
 “ἄνθρωπος.”

7 Μνημονεύετε τῶν ἡγουμέ-
 νων ὑμῶν, οἵτινες ἐλάλησαν
 ὑμῖν τὸν λόγον τοῦ Θεοῦ,
 ὡς ἀναθεωροῦντες τὴν ἐκβα-
 σιν

abolition of those changeable
 things which were only con-
 triv'd, that what is unalter-
 able might lastingly succeed.
 since then we are entering into 28
 a kingdom which cannot be
 changed, let us maintain the
 divine favour, whereby we
 may serve God acceptably,
 with reverence and fear. for* 29
 “our God is a consuming fire.”

Let brotherly love still 1
 reign: be not unmindful of 2
 hospitality: for thereby some
 have unknowingly entertain-
 ed angels. remember those 3
 that are in chains, as if you
 were confin'd with them; and
 those who suffer adversity,
 as being your selves of
 the same body.

Marriage is every where 4
 honourable, and that state is
 innocent: but the licentious
 and adulterers God will pu-
 nish. let your morals be free 5
 from avarice, being contented
 with what you have: for be
 bath said, “I will never
 “leave thee, nor forsake
 “thee.” so that we may 6
 boldly say, “† the Lord is my
 “helper, and I will not fear
 “what man shall do unto me.”

Remember those who have 7
 the rule over you, who have
 preach'd to you the word of
 God: imitate their faith; con-
 sider

* Deut. iv. 24.

† Josh. v. 1. Psal. cxvii. 6.

σιν της αναστροφης, μμεισθε την πιστιν.

- 8 Ἰησους Χριστος χθες και σημερον ὁ αὐτος, και εις τους
9 αιωνας. διδαχαις ποικιλαις και ξεναις μη παραφερεσθε. καλον γαρ καρῖι βεβαιουσθαι την καρδιαν, ου βρωμασιν, εν ὧς ουκ ωφεληθησαν οἱ περιπατησαντες.

- 10 Εχομεν θυσιαστηριον, ἐξ οὗ φαγειν ουκ εχουσιν εξουσιαν
11 οἱ τη σκηνη λατρευοντες. ὧν γαρ εισφερεται ζῶων το αἷμα περι ἁμαρτίας εις τα ἅγια δια του αρχιερεως, τούτων τα σωμαῖα κατακαίεται ἐξω της
12 παρεμβολης. διο και Ἰησους, ἵνα ἁγιασῇ δια του ιδιου αἱματος τον λαον, ἐξω της
13 πυλης επαθε. τοιουν ἐξερχωμεθα προς αὐτου ἐξω της παρεμβολης, τον ονειδισμον
14 αὐτου φεροντες. ου γαρ εχομεν ὡδε μενουσαν πολιν, ἀλλὰ την μελλουσαν ἐπιζητούμεν.

- 15 Δι' αὐτου οὖν αναφερωμεν θυσιαν αινεσεως διαπαντος τῷ Θεῷ, τούτεστι, καρπον χειλεων ὁμολογουμένων τῷ ὀνοματι αὐτου. της δε ευποίας και κοινωνίας μη επιλανθανεσθε, τοιαυταις γαρ θυσιας ευαρεστειται ὁ Θεος.

sider their conduct, and the exit they made.

Jesus Christ is always the same, yesterday, to-day, and for ever. be not then misled by artful, novel doctrines: for the mind is better improved by the gospel-dispensation, than by the distinctions about meats, in which some have been so uselessly vers'd.

We have a victim, where of they, who still serve at the tabernacle, have no more right to eat, than * the sacrificers had to eat of the flesh of those beasts, which were burnt without the camp, and whose blood the high-priest carried into the sanctuary. for Jesus likewise suffered without the gate, to show he was the expiatory victim for the people. let us therefore decamp, and bear the reproach of following his example: for we have no settled corporation here, but are in expectation of that which is approaching.

Let our sacrifice then, which we are to offer to God by Jesus Christ, be that of incessant praises, the offering of our lips, which celebrate his name: but don't forget to be beneficent to the community; for such sacrifice is acceptable to God.

Πει-

Con-

* Lev. xvi. 27.

17 Πειθεσθε τοις ἡγουμένοις ὑμῶν, καὶ ὑπεικete, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρὰς τοῦτο ποιῶσι, καὶ μὴ σθενάζοντες, αλυσίτες γὰρ ὑμῶν τοῦτο.

18 Πρασευχεσθε περὶ ἡμῶν, πεποιθήμεν γὰρ ὅτι καλὴν συνειδήσιν ἐχομεν, ἐν πασι καλῶς θελοντες ἀναστρέφεσθαι. περισσώτερος δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα ταχίον ἀποκατασταθῶ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναστὰς ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἰματί διαθήκης αἰωνίου, τὸν Κυρίον ἡμῶν Ἰησοῦν, καθάρτισαι ὑμᾶς ἐν πανί, ἐργῶ αγαθῶ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐαρεστοῦν ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας (τῶν αἰώνων.)

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνεχέσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν.

23 γινώσκete τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, εἰάν ταχίον ἐρχῆται, ὄψομαι

24 ὑμᾶς. ἀσπασασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἀγίους. ἀσπάζονται ὑ-

25 μᾶς οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν.

Confide in your guides, and be respectful: that they who are vigilant, as being accountable for your souls, may discharge themselves with cheerfulness, and not with anxiety, which would be to your prejudice.

Pray for us, for we trust we have a clear conscience, and desire our virtuous conduct may appear to all the world. I conjure you the more earnestly to do this, that I may be restored to you the sooner.

May the God of peace, who has raised from the dead our Lord Jesus (who by the blood of the eternal covenant is become the grand pastor of the sheep) make you perfect in every virtue, to the accomplishment of his will: effecting that in you by Jesus Christ, which is agreeable to him: to whom be glory thro' all ages.

Pray, my brethren, favourably receive this exhortation, which I have writ to you in brief. know, that our brother Timothy is set at liberty. if he comes quickly, I shall make you a visit with him. salute those who commend you, and all the christians. they of Italy salute you. grace be with you all.

A M H N.

VOL. II.

A M E N.

Pp

Ire.

Irenæus and Hippolytus, Bishop of Portua, the scholar of Irenæus, who abridg'd his master's books against heresys, affirm'd, that *the epistle to the Hebrews* was not Paul's the apostle. Phot. Biblioth. c. 121, 232.

Caius, a man of great eloquence at Rome in the time of Zephyrinus, writ a disputation, now in my custody, against Proclus, in which he suppresses the temerity and insolence of his adversaries in trumping up new scriptures, and mentions only thirteen epistles of the divine apostle, not reckoning that to the Hebrews among the rest: in fact, several of the Romans to this very day, think the epistle to the Hebrews was not written by *Paul*. Euseb. Hist. Eccles. lib. VI. c. 21. and ch. 25. he says, Origen in the fifth book of his expositions upon John, has these words concerning the apostle's epistles. "PAUL being qualified to be a minister of the New Testament, not of the letter, but the spiritual meaning, he who fully preach'd the gospel from *Jerusalem* all about to *Illyricum*, did not write to all the churches, which he instructed, nay, to those, whom he did write to, he sent but a few verses: and PETER on whom *the church of Christ was erected, against which the gates of Hell shall never prevail*, left but one epistle, that is acknowledged to be his. but grant, that the second is his too, for whether it be his or no, is a question; what must we say of JOHN, he who lean'd on *Christ's bosom*? he left behind him but one gospel, he who professes, he could have written as many books, as would have overwhelm'd the world. HE wrote *the Revelation* too, but was enjoined silence with respect to the oracles of the seven thunders. besides, he left posterity a very short epistle: but grant, that the second and third was his (for all men do not allow them to be genuine) * both of them don't contain above an hundred verses." and in his Homilys upon the epistle to the Hebrews, Origen says thus:

Ο χαρακτήρ της λέξεως της προς Εβραίους επιστολής, ουκ έχει το εν λόγω ιδιωλικόν του αποστόλου, ομολογούσατος εαυτόν ιδιωτήν ειναι τω λόγω, τούτοις τη φράσει: αλλά εστίν η επιστολή συνθεσις της λέξεως ελληνικῆς, ὡς πᾶς ὁ ἐπιστάμενος κρίνειν φράσεων διαφορας, ὁμολογῶντι αὐ. πολλὰ τε αὐ, ἐπὶ τα νοήματα της επιστολής θαυμάσια εἰσι, καὶ οὐ δύσερα πῶς ἀποστολικῶν ομολογούμεναν γραμμάτων, καὶ τούτο αὐν συμφασί αληθές, καὶ ὁ πρὸς τῶν ἀγαγῶντι τη ἀποστολικῇ. Εἰώ δε ἀπορρινομενος εἰπαίμ' αὐ, ὅτι τα μεν νοήματα του ἀποστόλου εἰσιν: ἡ δε φράσις καὶ ἡ συνθεσις, ἀποκημημενυανῆος τινος τα ἀποστόλου, καὶ ὡς πρὸς σχολασ-

The style of the epistle to the Hebrews has nothing of the homespun language of an apostle, that owns himself to be illiterate with respect to his speech, that is, his *diction*. but this epistle, with respect to the texture of the style, has all the *air* of the Greek eloquence. this every one must allow, that has any *taste* to distinguish the difference of styles. besides, the *sentiments* of this epistle are truly *marvelous*, and not inferior to the writings allow'd to be apostolical: and this must be subscrib'd to as truth by every one, that attentively reads the apostles writings. in short, my opinion is, that the sentiments are deriv'd from some apostle, but the phrase and composition is the work of some com-

γραφῆσθαι τὰ εἰρημένα ὑπο τοῦ διδασκαλοῦ. Εἰ τις οὖν ἐκκλησία ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὐτὴ εὐδοκίμειω καὶ ἐπιτοῦψι: οὐ γὰρ εἴκη οἱ ἀρχαῖοι ἀνδρες ὡς Παύλου αὐτὴν παραδεχάσθαι. τίς δὲ ὁ γράψας τὴν ἐπιστολὴν, τὸ μὲν ἀληθὲς Θεὸς οἶδεν. ἡ δὲ εἰς ἡμᾶς φθασκία ἱστορία, ὑποπνῶν μὲν λεγούσων, ὅτι Κλημὲς ὁ γενόμενος ἐπισκοπὸς Ρωμαίων ἐγράψε τὴν ἐπιστολὴν: ὑπο δὲ πνῶν, ὅτι Λουκᾶς ὁ γράψας τὸ Εὐαγγέλιον, καὶ τὰς Πράξεις.

mentator upon the apostle's words, who illustrated his master's dictates with his own *Scholia*. if then there be any church that look upon this epistle, as Paul's, let no-body blame them upon that account: for those antients who receiv'd it as Paul's, had some ground for it. but who it was that did actually write this epistle, God only knows. as to the historical writings now extant, some ascribe the epistle to *Clemens*, who was bishop of *Rome*: others, to *Luke*, who writ *the Gospel*, and *the Acts*.

The same Eusebius, chap. 14. speaking of Clemens Alexandrianus, says, in his institutions he descants upon every part of scripture, not omitting those writings; whose authority is contradicted: I mean, the epistle of Jude, and the other general epistles, and that of Barnabas, and that which is said to be the *revelation of Peter*, and the *epistle to the Hebrews*, which he affirms to be *Paul's*, but was originally writ in the Hebrew tongue, and translated by *Luke* for the use of the Greeks: the stile of the translation of this epistle, and that of the *Acts* of the apostles being the same. "but 'twas for a very good reason, says *Clemens*, that the title, *Paul the apostle*, was not set before it; for the *Hebrews* being so prejudic'd against, and jealous of him, he very wisely suppress'd his Name, for fear of raising their aversion to his epistle. besides, the Lord being the apostle of the Almighty to the *Hebrews*, *Paul*, as being sent to the Gentiles, modestly declines stiling himself the apostle of the *Hebrews*, both in reverence to the Lord, and because his writing at all to the *Hebrews* was a work of supererogation, he being the preacher and apostle of the *Gentiles*." but neither Clemens, nor any of the antients pretend to have seen this imaginary epistle in *Hebrew*, or to have seen or heard of any one that had seen it: so that it is a meer hypothesis founded upon his ignorance both of the Hebrew and of the Greek language. for the Greek has all the air of an original: there's nothing of that constraint observable in a translation, nor such *Hebraisms* as occur so frequently in the version of the *Septuagint*, and that of *Ecclesiastics*. besides the passages of the scripture cited in it are taken from the *Septuagint*, even where they differ from the *Hebrew*. chap. i. 6, 7. iii. 8, 9, 10. viii. 8, 9. x. 5. 37, 38. in which places, if the Hebrew reading was substituted, the author's argument would be spoil'd. the citation from *Psal. xl. 7*. where the Hebrew is, *you have pierced my ears*, is rendred by the author of the epistle, *you have formed σῶμα a body for me*, which shows the epistle could not be a translation from the *Hebrew*, nor the writer very well vers'd in that language, and consequently not St. Paul. see note chap. xi. 21. in chap. vii. 2. πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης: the word *Melchisedec* and king of *Salem* being in the first verse, should have been there interpreted, if πρῶτον, &c. had been the addition of an

interpreter; for throughout the new Testament the interpretation always follows the Hebrew word, as in Mat. xxvii. 46. Mark v. 41. xv. 22, 24. John i. 38, 41. ix. 7. xix. 37. Acts iv. 6. ix. 16. xiii. 8. which shows the sense is not here given, but the mystery contained in the words, viz. that Christ was our peace. besides, the playing upon the ambiguity of the Greek word διαθήκη, ch. ix. 16. which signifies both a *covenant*, and a *testimony*, shows invincibly both that the *epistle* was originally writ in Greek, and that the author was not well acquainted with the *Hebrew*, in which BERITH always signifies a *covenant*, and never means a *testament*. and Jerom in *Comment. in Epist. ad Gal. cap. III. 16.* observes, that if the author of the epistle had writ in Hebrew, there would have been no room for making the reflexions he does upon the nature of a *testament*. for his reasoning being founded upon a meer quibble, serv'd rather to set off his wit, than to recommend his penetration.

As for the whole series of ecclesiastical writers that came after, they either copied Clemens Alexandrinus, or are so divided among themselves, some ascribing the *epistle* to *Luke*, others to *Barnabas*, others to *Clement Romanus*, another to *Apollon*, their authority can have no weight. for far from having any historical evidence to support their bare conjectures, some of them thought it necessary to *corrupt* the text to help out their *hypothesis*. see note chap. x. 34. to such wretched shifts were the poor fathers reduc'd, to palliate their *insincerity* or their *ignorance*.

However, a very learned writer of our own thinks Heb. xiii. 23. a sufficient proof that Paul was the original author. as if no body could be acquainted with Timothy but Paul. which shows, that in order to understand the doctrine of MORAL EVIDENCE, that is, the doctrine of CHANCES, some other discipline and diet is necessary besides that of *bearly chewing a few Hebrew roots*.

After all, what Jerom says, is just, "nihil interesse cuius sit: cum ecclesiastici viri sit, & quotidie Ecclesiarum lectione celebretur." *Epist. ad Dardanum*.

Chap. I. 3. WISDOM is the *breath* of the divine power, and an *emanation* from the glory of the Almighty: she is the *RADIATION* of the *external light* ΑΠΑΤΤΑCΜΑ του Φωτος αιδιου, the perfect *Mirror* of the power of God, and the *IMAGE* (εικων) of his goodness. Wile. VII. 25, 26. Καθαπερ γαρ τον αυηλιον αυην, ως ηλιον, ος μιν δυναμενοι του ηλιου αυην ιδειν, ερωσι, και τας περι Γαληνην αλλοιωσεις, ως αυην εκεινην, οηλος και την του Θεου Εικονα, τον αγγελον αυτου λογον, ως αυτον κα'ανουσιν. "As they are capable of contemplating the splendor of a mock-sun, who can't look at the sun itself, and may view the *phasis* of the moon, tho' not her full light: so they may contemplate the *IMAGE* of God, his angelic *LOGOS*. tho' not *God himself*." PHILO of *dreams*. ΔΟΥCΕ δε αυην ΕΙΚΩΝ Θεου, δε ου συμπαC ο κοCμος αδημιουργητο. "The *LOGOS* is the *IMAGE* of God, by whom the whole world was fram'd." Philo of the *monarchy*. as the appearance of the *bow*, that is in the *cloud* in the day of rain, so was the appearance of the *brightness* round about; this was the appearance of the *likeness* of the *glory* of the Lord. Ezekiel I. 28.

Ib. Substance] *Αὐτὴ δὲ καθ' ἑαυτὴν ὑποστάσις οὐκ ἔχει.* splendour in itself is nothing substantial, but a mode. Philo of the world.

Ver. 6. World] *οικουμένη* is that supreme region, where the angels reside, as this writer shows, Chap. III. 5. where he calls it, *the future world*, that is, with respect to us.

Ib. Psal. XCVII. 7. Προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ. worship him all ye angels. Lxx. worship him all ye gods. in the Hebrew.

Ver. 7. Psal. CIV. 4. Ο τοῖων τοὺς ἄγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λεῖψουρσους αὐτοῦ ΠΤΡ ΦΛΟΓΟΝ. "who maketh the winds his messengers, and flaming fire his ministers." the author of the epistle design'd to show by this quotation, that there was nothing extraordinary in the title of *angels*, and *ministers*, since those names were apply'd to *winds* and *fire*. Grotius observes further, that as the *winds* and *flame* were denominated *angels*, so some of the *angels* were call'd *seraphim*, that is *flames*, and *cherubim*, which signifies winds. see Psalm xviii. 11. and liv. 3.

Ver. 8. See Psalm xlv. The Jewish writers explain this of Solomon's marriage with the king of Egypt's daughter. see Calvin upon the place. *God is thy throne*, that is, he will maintain you in your kingdom: the mystical sense is, Christ shall have an everlasting kingdom. *Solomon* seems to be rather the *occasion* than the *subject* of that psalm.

Ver. 9. Peers] this agrees very well with Solomon's brothers, but in the mystical sense it means the *faithful* or mankind in general. *who are his fellows, unless it be men?* says Chrysostom, Homil. iii. p. 717. see Chap. II. 14.

Ib. Thou, Lord, &c.] see Psal. cii. 26. these citations are very surprising, because 'tis certain what David meant of God, the author of the epistle applies to Jesus Christ. whence some look upon these citations as meer *accommodations* or *allusions*, which however are not impertinent to show Christ's *superiority* to the *angels*.

Chap. II. 6. certain writer] because all the Psalms were not compos'd by one and the same hand; the author of some of them being intirely unknown. see Psal. VIII. 5.

Ib. What is man, &c.] the author, v. 5. re-assumes the subject of Chap. I. and shows that he, who introduces the faithful into heaven is not an *angel*, but a *man*. and what is said of man in general, is apply'd to the *Messias* in particular, to prove, that as the present world is subject to mankind, the future world will be subject to Jesus Christ.

Ver. 14. Death] the Jews said, that the *devil*, who held the empire of *Death*, was named *SAMAE*L: under whose power God had put all *nations* except their *own*. see the Thalmud Baba-Bathra in Maimonides of *Moses's death*. he is the same with *SATAN*, who is stil'd *the prince of this world*, John XII. 31. and *the God of this world*, 2 Cor. IV. 4. see Zech. III. 1.

Chap. III. 3. As he that possesses a *domain*, is more excellent than the *domain*, of which he is master, and as the workman is superior to his work, so the *saints* have a greater superiority, and have *more* of the *king*, than the greatest kings upon earth. Philo of *Noah's plantation*.

Ver. 5. Κατακτο Μωσής λαβῆναι πιστός ἐν πανί τρωικῷ σεσηνησθαι, as *Moses is said to have been faithful in all the house*. Philo of *allegories*.

Ver. 8. Grotius observes that the proper names of men and places used to be render'd into other languages, not by words of the same *sound*, but of the same *signification*.

Chap. IV. 3. Rest] Psal. XCV. 11. The author gives the mystical sense of the word *rest*, according to the custom of his age, in which all the places of the Old Testament were explain'd in a more sublime sense than what the words literally afforded. the incredulous Israelites under Moses were excluded from entering into the *rest* of Chanaan, the Jews in David's time were threatened with being excluded from *rest*, even when they were in possession of Chanaan; the author therefore concludes, that there is a spiritual and heavenly *rest*, from which the later Jews would be excluded, if they did not believe; tho' the Psalmist did not expressly mention any *future rest*. this seems to be his argument, tho' he is not very clear for want of something to be supply'd. whence a learned critic infers, that the stile of this writer is far from being form'd by such laws as *Quintilian* prescribes. "no-
"bis prima sit virtus perspicuitas, rectus ordo, non in longum dilata
"conclusio: nihil neque desit, neque superfluat. Ita sermo & doctis pro-
"babilis, & planus imperitis erit." *Instit. Orat. lib. viii. cap. 2.* but the stile of the Jewish *Midraschim* is far from coming up to this character, and such the writer of this epistle follows, tho' not without great reason; because he writ to a people accusom'd to such a stile.

Ver. 10. Κα'επαυσεν οὖν τῇ ἑβδόμῃ ἡμέρᾳ ἀπὸ τῶν ἔργων αὐτοῦ ὃν στοιχεῖ: τοῦτο δὲ ἐστὶ τοῦτο, τὰ θνητὰ σὺν παντίαι πλατῶν ὁ Θεός, ὅταν ἀρχῇαι κτίειν τὰ θεία, καὶ ἑβδομάδος φύσει οικεῖα. "he therefore rested the seventh day from the works he had made: the meaning is this, God discontinues the formation of *mortal* things, when he enters upon the making such as are *divine*, and more suitable to the nature of the number *seven*." PHILO.

Ver. 12. ἵνα τὸν ἀδιδακτον ἐκνοῇς Θεὸν τεμνοῦντα τὰς τε τῶν σωματίων καὶ τῶν πρᾶγματιων ἕξας ἀπασας ἡρμοσθαι καὶ ἡνωσθαι δοκούσας φύσει, τῷ τῶν συμπατίων αὐτὸν λόγῳ, ἕς εἰς τὴν εὐαῖαν ἀκονηθεὶς αἰμὴν, διαιρῶν οὐδεπὼς λυθεῖ τὰ αἰσθητὰ πάντα, περὶ δὲ τῶν ἀζώων καὶ ἰερόμενων ἀμῶν διετέλεθ. "that you may consider the divine being, who is above all information, who dissects all bodies, and every thing, how exact soever the natural cohesion of the parts may seem, by his *dividing word*; which by the keenness of its edge, makes such an intire dissolution of all sensible objects, it does not stop till they are reduc'd to meer *atoms* that are void of parts." PHILO.

Ὅσον τει λόγος ἀνδρὶ τιμωτέρον ἐστὶ σιδήρου.

No weapon is so sharp as humane REASON. Phocylides.

Ib. Two edged Sword.] the same similitude is in PHILO, whom this writer seems to have read, says Grotius. Οὐχ' ἐράς ὅτι καὶ Ἀβραὰμ ἔκοφος ἦν ὅτε κηλῶ κατὰ Θεὸν μέτρεν πάντα, καὶ μηδὲν ἀπολαττεῖν τῷ σὺννήῳ, λαμβάνει: τῆς φιλοφρονίας βομφαίας μνημα πυρ καὶ μαχαίραν, διελειν καὶ κηφάφλεζει το ὅνην ἀφ' ἑαυτοῦ σιχομενος, ἵνα σιμνη τῇ διανοίᾳ μέτραις πρὸς τὸν Θεὸν ἀναπῇ. "Don't you perceive how the philosopher Abraham, when he began to measure every thing by the standard
"of

“ of piety, and to get rid of what was mortal, takes fire and sword,
 “ as a flaming weapon, eager to clear away and consume all of that
 “ nature belonging to him, that with a disincumber’d mind he might
 “ mount sublime to heaven.” *Philo of Cain. μαχαιρα διδομος* Revel.
 i. 16. is the same as *ρομφαια διδομος*, ch. ii. 12. “ thine almighty Lo-
 “ gos leap’d down from heaven, out of thy royal throne, like a fierce
 “ warrior into the midst of a land of destruction, and brought your
 “ authentic decree like a *sharp sword*. Wisdom xviii. 15, 16.

Ch. V. 1, 2. Πας γαρ Αρχιερεως εστι ανθρωπων λαμβανομενος, &c.] Βουλε-
 λαι γαρ αυτου ο νομος μειζονας μεμοιρασθαι Φυσεως η κατ’ ανθρωπον, ινα
 δια μεσου τινος ανθρωποι μιν ιλασκωνται Θεον, Θεος δε τας χαριτας οραση και
 χορηγη. “ it is the intention of the law, that the high priest should
 “ be of a more refined temper than other men, that the divine Being
 “ may be render’d propitious to men, and distribute his favours to
 “ them by such a mediator.” *Philo of Laws. Τελειον δε αρχιερευου-
 νην δι ης προφητευων επιδημονικως θεραπευει το ΟΝ και τας των υπηκουων
 κατορθωσε ευχαριστίας, ει δε διαμαρτανουσιν, ευχας και ικεσιας ιλασκομενος
 ποιησει.* “ the fourth advantage that Moses obtained was the *Ponti-
 ficate*, by which, and his *prophetic* character, he *regulated* the sy-
 “ stem of worship to be paid to the BEING, prescrib’d the forms of
 “ thanksgiving for the prosperity of his *subjects*, and offer’d up his
 “ prayers and supplications for the pardon of their offences.” *Philo of
 rewards and punishments.*

Ch. VI. 14. Solid nourishment.] this may signify either something
 more useful than meer *Elements*; or doctrines not easy to be com-
 prehended, and such as cannot be digested but by persons of *penetra-
 tion* and *judgment*. in the first sense it cannot well be here taken; for
 though all that is here said be *useful*, yet the doctrines propos’d as
principles and *foundations*, in the beginning of the VIth chapter, are
 much more useful than the *allegorys* we find in chap. VII, &c. for
 these are *embellishments* of the Jewish *allegorists*; which if we had
lost, we should have mis’d nothing *necessary*. by *solid food* then is
 meant some *mystical* interpretations of the Old Testament, which the
 Jews set so great a value upon, they did not use to let *Novices* into
 the *secrets*. such is that representation of Christ, which the author
 of this epistle finds in the history of Melchisedek: such is the com-
 parison of *Christ’s* priesthood with that of *Aaron*. such *mystical* di-
 vinity could not well be propos’d to people newly initiated, because
 such representations suppose the *doctrine* of Christ’s priesthood to be
 very well known. but they are not more *sublime* than the doctrine
 of Christ’s *sacrifice*, independent of Judaism, at least they are not so
useful.

Ver. 14, Τελειων.] the *perfect*, i. e. those who are vers’d in mysti-
 cal knowledge. as the qualities of bodies are distinguished by the
 external organs, so the mind has an *internal sense*, by which it judges of
 the *mystical* meaning of the scripture, says GROTIUS. the consum-
 mate wise-man ο τελειος σοφος in Philo, was one that had τανεισδυσαν-
 τα λησεν τα κρυπτα των πραξεων, the faculty of penetrating into
 occult knowledge, pag. 1092

Εξήρισαν οἱ πρῶτοι πᾶς ἐρο-
σάμεν το Θεόν : ἐνθ' οἱ δοκούμεν
ἀρίστᾳ φιλοσοφείν, εἶπεν ὅτι α-
πο τοῦ κόσμου καὶ τῶν μερῶν
αὐτοῦ καὶ τῶν ἐνυπαρχουσῶν του-
τοῖς δυναμῶν, ἀνίληψιν ἐποίησα
μέγα του αἰθίου ὥσπερ γὰρ εἰ-
πς ἰδοὶ δεδημιουργημένην οἰκίαν
ἐπιπλάσας, καὶ πυλάσις, σῶσις,
ἀνδρῶσι, γυναικῶσι, τοῖς ἀλ-
λοῖς οἰκοδομημασὶν ἐνοῖαν ἀνί-
ληψεται τοῦ τεχνίτου : οὐ γὰρ ἀνευ
τεχνῆς καὶ δημιουργοῦ νομῶσι τὴν
οἰκίαν ἀποβλεπόμεναι. τὸν αὐ-
τὸν δὲ τρόπον καὶ ἐπὶ πόλεως καὶ
στῆς καὶ παντὸς ἀγαθῆς ἡμεῖς ο-
νομασθέντες : οὕτως δὲ
καὶ εἰσελθὼν τις ὥσπερ εἰς μέγιστον
οἰκίαν ἢ πόλιν τὸν δὲ τὸν κόσμον,
δεσπομενός οὐρανόν ἐν κυκλῷ πε-
ριπολούμενος, καὶ πάντα ὅβριος συνει-
ληροῖα : πλανήτας δὲ καὶ ἀπλά-
νεις ἀστέρας καὶ αὐτὰ καὶ ἀπυ-
τῶς κινουμένους, ἐμμελῶς τε καὶ
ἐναρμονίως, καὶ τῇ παντὶ ὠφελι-
μῶς : γῆν δὲ τὴν μετὰ πᾶσι χωρὸν
λαχούσαν, ὕδατος τε καὶ αἰὸς
λαχούσης ἐν μέσῳ τείαςμῶν :
εἰς δὲ ζῶα θνητὰ τε αὐ καὶ ἀθά-
νατα, καὶ φυτὰ καὶ κερπῶν δια-
φορὰς, λογίζεσθαι δεῖν, ὅτι οὐκ
ἀνευ τεχνῆς παρθελοῦς δεδημιου-
ρήσας, ἀλλὰ καὶ ἢ καὶ εἶναι ὁ
τοῦδ' τοῦ παντὸς δημιουργὸς ὁ
Θεός. οἱ δὲ οὕτως ἐπιλογιζόμενοι,
διασκεῖας τὸν Θεόν κατὰ λαμβαν-
ουσι, δια τῶν ἐργῶν τὴν τεχνίτην
κατανοοῦντες. ἐστὶ δὲ πς ΤΕΛΙ-
ΩΤΕΡΟΣ καὶ μάλλον κατεδάρμη-
κός τους, τὰ μάλιστα μυστήρια μυ-
νδείς, ὅστις οὐκ ἀπο τῶν γέννη-
τῶν το ἀπὸν ἰσχυρίζεται, ὥς ἀν ἀπο-
σκεῖας το μῆνον, ἀλλ' ὅπερ καὶ
το γέννητον, ἐμφανὶς ἐναρτῇ τοῦ
ἀγνῆτον λαμβάνειν, ὥς ἀπ' αὐ-
τοῦ αὐτὸν κατὰ λαμβάνειν, καὶ τὴν
σκεῖαν αὐτοῦ. ὅπερ ἢ, τὸν τε Λό-
γον, καὶ τὸν δὲ τὸν κόσμον. οὕτως
ἐστὶ Μῆνός ὁ λέγων, " ἐμφανιστῶν
" μοι σταυτὸν, γινώσκῶς ἰδοὺ σὺ.
" μὴ

It was an enquiry among the
antients, what sort of knowledge
men have of the Deity. the best
of their philosophers said, that
from the contemplation of the se-
veral parts of the world, and their
inherent qualities, we deduce the
notion of a *cause*. for if any one
sees an edifice exquisitely well
built, with its vestibules, portico's,
the proper halls, and apartments
for men and women, he will
form an idea of the architect :
and conclude, such a house could
not be rais'd without the contri-
vance of an artist. the same no-
tion will arise from the view of
a city, or a ship, or any such les-
ser or greater fabrick : so if he
turn his thoughts to a nobler
structure, that of the world, and
contemplates the revolution of
the all-circumscribing heavens, the
planets and fix'd stars, that move
with such universal harmony and
advantage : the earth situated in
the middle, the water and air
widely diffus'd and confin'd to its
proper bounds : together with the
animals of a transient or more
lasting duration, and all the diffe-
rent species of vegetables and fruits ;
he will certainly infer, that all this
is the effect of exquisite art, the
very workmanship of the Deity.
they who reason *thus*, discover
the shadow of the divine Being.
and see the artist by his works
but there are some of a more
perfect and refined intellect, who
don't judge of the *cause* by its ef-
fects, as they do of a *body* by its
shadow, but being initiated in the
sublimest mysteries, they soar a-
bove the creation, and take a di-
rect view of the uncreated Being ;
they see him intuitively, as he is,
they behold his shadow, that is,
his *Logos*, and the whole world.
such was Moses, who said, " show
" me *your self*, let me see you in-
" *cuitively*.

“ μὴ γὰρ ἐμφανισθεῖς μοι δι-
 “ οὐρανοῦ ἢ γῆς, ἢ ὑδάτος ἢ αἰ-
 “ ρος, ἢ πνός ἀπλῶς τῶν ἐν γῆ-
 “ νεσσι, μὴδὲ κατεπλήρισται μὲν ἐν
 “ ἀλλῷ πνι τὴν σὴν ἰδεῖν, ἢ ἐν
 “ σοι τῷ Θεῷ.”

Οὐδεὶς γὰρ περὶ τῆς φύσεως
 Θεοῦ διαγινώσκει δύναται, ἀλλ’ ἀ-
 γαπήσειον εἶναι τοῦ ὀνομαστος αὐτοῦ
 διρησάμεν, ὑπὲρ ἧν τοῦ Ἑρμηνεύου
 Λόγου. ὅστις γὰρ ἡμῶν τῶν ἀτε-
 λῶν ἀν εἶναι Θεός. τῶν δὲ ὁσίων
 καὶ ΤΕΛΕΙΩΝ, ὁ πρῶτος.

Ὁ γὰρ Νεὺς—ἐπὶ μαλλὸν ἐπα-
 νίων ἐρευνᾷ, τὸ Θεῖον καὶ τὴν του-
 τῷ φύσιν, δι’ ἑρώτα ἐπιστήμης ἀ-
 ληθῆς, μένειν ἐπὶ τῶν ἐξ ἀρχῆς
 δοξμάτων οὐ δύναται, ἀλλὰ με-
 τεκίαν ζῆτε βελτιούμενος αὐαι-
 νῶ.

Διὰ τὴν καθάρσιν τελείας
 Νόον καθαρεύειν, καὶ μυστήν γῆ-
 γόσιν τῶν θεῶν τελεσθῶν—ἐγ-
 γαίρειν ὁ Θεὸς κρημα.

“ tuitively. don’t let me see you
 “ by the representations of the
 “ heaven, the earth, or water, or
 “ air, nor by the reflexion of any
 “ created object as from a *mirror*,
 “ but let me contemplate thy
 “ *IDEA* only in thy divine essence.”

No one can comprehend the
 divine *Nature*: it is well if we
 are acquainted with his *Name*,
 that is, the *Logos* his *messenger*:
 who is the God of such *imperfect*
 creatures as we are; but to the
 wise, and to the *PERFECT*, the su-
 preme *Being* alone is God.

The mind from an insatiable
 thirst of *science*, rises *again* above
 the world to contemplate the *Deity*
 himself: impatient of being con-
 fin’d to *antique* maxims, it goes
 in search of more *substantial*
 Rest.

The mind, when purified by
 sacred exercises, and become a
Mystic, is rewarded by the divine
 Being with perfect Rest.

See *PHILO of Allegorys*, lib. ii. pag. 79, 99, 76, 929. of *Rewards and Punishments*.

Ιβ. Τα αὐθιήρια ἑξυμνασμένα, *their senses exercis’d.*] this expression
 seems to be borrowed from the *Stoicks*, who defin’d *αματαιομαζα* the
 absence of folly, εἶναι ἀναφερούσαν τὰς φαντασίας ἐπὶ τὸν ὀρθὸν λόγον, *the*
habitus of reducing a visionary brain to the precepts of Reason. Diogenes
 Laert. lib. III. §. 47.

—Sapientia prima est,
 Stultitiā caruisse.—

HORACE.

In Wisdom’s School,
 The first advance is,—not to be a Fool.

’Twas a *Maxim* with the *Stoicks*, that people, whose imaginations
 were not kept under due *discipline*, naturally sunk into Enthusiasm,
 and Folly. Philo, speaking of Abraham, files him, τὴν φαντασίαν ὁ
 αὐκῆς, *one of a disciplin’d imagination*, that is, as appears by the con-
 text, a *MYSTIC*. pag. 389.

Dr. Hammond observes, that tho’ it seems strange, that the author
 after having told the Hebrews, they were too *weak* to digest such so-
 lid food as the mystical explications of the types or figures of the Old
 Testament, should yet proceed, chap. vii. to give it them, by entering
 there into this mystical divinity concerning Melchisedec’s priesthood:

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but

but the reason, he says, is clear; first, because the caution here given might be sufficient to avert the danger; and secondly, because of the generality of them, he was persuaded better things, Ch. VI. 9. tho' of some he had reason to pass a severer censure.

Chap. VI. 4. Ἀδυνατὸν ἐνθάδε δεῖλοι βίαι πεπύουσιν ὅς ἀπαξ ἀνδραπέυλας μοῖς εἶναι ἀνεύσειται. "but in this sort of exercise life itself is in danger, for if once they fall, it is very difficult to recover." PHILO. Τους δὲ ὁμολογήσαντας καὶ ἐπινοήσαντας τοῦτον εἶναι τὸν Χριστὸν, καὶ ἤτινον αἷμα Μεσσιανίας ἐπὶ τὴν ἐννομον πολέειαν, ἀρνησάμενος ὅτι ὁύτος εἶναι ὁ Χριστός, καὶ πρὶν τελευτῆς μὴ μετάνοίας, οὐδ' ἔλως σωθῆ ἀποφαινομαί. "they who have own'd their conviction that he is the *Messiah*, if upon any account they afterwards return to the observances of the *legal polity*, and *repentance* his being the *Messiah*, and never retract till they die, will never obtain salvation, in my opinion." Justin Martyr, *against Trypho*n.

Ver. 13. a greater] Εὐ καὶ τῷ ὁρκῷ βεβαιώσας τὴν ὑποσχέσιν, καὶ ὁρκῷ θεοπράται: ὁρας (ᾧ ὅτι οὐ καθ' ἑαυτοῦ οἰκονομῶν) Θεός: οὐδὲν (ᾧ αὐτοῦ κρείττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων ἀριστός. he graciously confirm'd his promise by an oath, such as is suitable to the deity; for you see, God did not swear by another, nothing being so excellent; but by himself, the best of beings. PHILO of allegories, lib. ii. p. 98. in Gen. xxii. 16.

Ὁ μαρτυρῶν, παρ' ὅσων ὁ μαρτυρεῖ κρείσσων ἐστὶ τοῦ μαρτυρουμένου: ὁ μὲν γὰρ δεῖλαι, ὁ δὲ εὖ λέγει: τοῦ δὲ ὠφελου ἀξιόπιστον εἶναι τοῦ θεοῦ. ἀμείνον δὲ οὐδὲν ἐπινοήσεται τοῦ αἰῶντος ὁ πῶτε οὐδὲ ἴσων, ἀλλ' οὐδὲ ὀλίγω κατὰ δεσποτέρων. ἀλλ' ὅλως γινεῖ κατὰ βεβαιώσας ἀπὸ τοῦ μετα Θεοῦ εὐρισκείται. τοῦ τε πιστεύου καὶ χάριν, ἀποστύμμενοι κατὰ φύρον τὴν ἐν ὅρκῳ ἀνθρώποι: ὁ δὲ Θεός καὶ λέγων πιστός ἐστιν: ὥστε καὶ τοὺς λόγους αὐτοῦ βεβαιώσας ἐνέχει μὴδὲν ὅρκῳ διαφερεῖν. καὶ συμβέβηκε τὴν μὲν ἡμετέραν βίωσιν, ὅρκῳ: τὴν δὲ ὅρκῳ αὐτοῦ Θεοῦ πιστεύεται οὐ γὰρ δι' ὅρκῳ πιστός ὁ Θεός, ἀλλὰ δι' αὐτὸν καὶ ὁ ὅρκος βεβαιός. πῶς οὐδὲ τῷ ἐκροσθέντῃ παρὲς τὰς αὐτὸν οἰκονομίας; ἵνα τὴν ἀπὸ τῆς ἀληθείας τὴν γινώσκου, καὶ διελκόμενος ἀπὸ παρρησίας. οὐ γὰρ δύναται διηγεῖσθαι τὸ αἶμα τοῦ αἰῶντος κατὰ λαὸν ἐν ψυχῇ ταμίζεται τῇ ἐ-

A witness, consider'd as giving information, is superior to the person, who receives the information; for the one *needs*, what the other *gives*. but that which gives assistance is more to be trusted than that which wants it. now we know nothing more excellent than the supreme *cause*, nor is there any thing equal to him, or that is not vastly, nay infinitely below him: so that men have recourse to an oath, in order to gain credit; whereas the deity deserves to be believ'd, when he only gives his bare word, which is as secure as any oath can be. our affirmation gains credit upon account of the oath, and the oath upon account of the deity. for what he says is not the more credible by the oath, but it is so, because he says it, and the oath is only a confirmation. what then did our *PROPHET* mean by introducing him in this manner? 'twas to show his creatures their frailty, and at the same time to give them comfort. for we cannot have that idea, so worthy of the first cause,

αὐτῶν, το, οὐχ' ὡς ἀνθρώπος ὁ
θεός, ἵνα ἀπαντᾷ τὰ ἀνθρωπο-
λογουμένα ὑπερκύβωμεν, ἀλλὰ
πλείστον μετ' ἐχούσης τοῦ θνήσκου,
καὶ χωρὶς αὐτῶν ἐπιννοῦται μὴδὲν
δυναμένοι, μὴ ἐκβῆναι τὰς ἰδίας
κῆρας ἰσχυροῦς, ἀλλ' εἰς τὸ θνη-
τὸν εἰσδύμενοι καθάπερ οἱ κοχ-
λῆαι, καὶ περὶ αὐτοὺς ὥσπερ ἐκεί-
νοι σφαιρηδὸν ἐκλουμένοι, καὶ περὶ
τοῦ μακρῆος καὶ ἀσφαλεῖος καὶ
περὶ αὐτῶν δοξαζόμεν, τὴν μὲν
ἀλοπαῖαν τοῦ λόγου ὅτι ἀνθρωπο-
μορφὴν τοῦ θεοῦ, ἀποδιδράσκον-
τες: τὴν δὲ ἐν τοῖς ἔργοις ἀπεβί-
αι, ὅτι ἀνθρώπου τῆς, ἐπαρροδου-
μενοί: διὰ τοῦτο χεῖρας, πόδας,
εἰσόδους, ἐξόδους, ἐχθρας, ἀποσ-
τροφάς, ἀλλοθρίωνται, ὀργὰς προ-
αναπλαττομέν, ἀντιθέτα μέρη καὶ
πῦθι τοῦ αἵμου, ὧν ἑστί καὶ ὁρ-
κός τις ἡμέτερας ἀσθενείας ἐπικου-
ρίαι.

Chap. VII. 1, 2, 3, 4. Μελχί-
σεδὲκ βασιλεὺς τῆς εἰρήνης Σά-
λημ, τοῦτο γὰρ ἐρμηνεύεται, ἱε-
ρεὺς ἑαυτοῦ πεποιθὲν ὁ θεός, οὐ-
δὲν ἔργον αὐτοῦ προδιαβύπτως,
ἀλλὰ τοιοῦτον ἐργασίματος βασι-
λεὺς καὶ εἰρηναῖος, καὶ ἱερωσύνης
ὁξίον πρὸς αὐτοῦ προῖον.

Αἱ τοὺς γὰρ καὶ εἶναι προσερεῖ,
ἀπὲρ Ἀμμανίται καὶ Μωαβίται τῷ
βλεπέντι παρασχέιν οὐκ ἠδελ-
σαν: ὅτι χάριν ἐκκλησίας ἐργον-
ται καὶ συλλογῶν θεοῦ. Ἀμμα-
νίται γὰρ οἱ ἐκ τῆς Μηθρὸς αἰσ-
θυσταί, καὶ Μωαβίται οἱ ἐκ τοῦ
Παθρὸς Νου φυνίτες, τροπῶν δυοῖ:
—ἱερεὺς γὰρ ἑστί Λόγος.

Ὁ δὲ χρῆσμος ὁ μετὰ τὰς ἐπι-
νικίους εὐχὰς ἀναστρέφει, ὡς ὁ τὴν
αὐτομάτην καὶ αὐτοδιδάκτον λα-
χὼν Ἰερουσαλὴν πεινῆσαι Μελ-
χισεδεκ, ἐδωκε γὰρ, ὅσων, αὐ-
τῷ διδῆκην ἀπὸ πάντων. Ρῆμι-

always present to our minds; viz.
that the divine *being* is nothing
like humane nature: which would
make us avoid all the common
forms of speech. but because we
are chiefly allied to mortal things,
can think of nothing but them,
and are not masters of our *destiny*:
but *invested* with *mortality*, we
are *involved* in our *selves*, like
snails in their *shells*, and form the
same *notions* of the immortal bea-
tiful *being*, as we do of ourselves,
in *words* declining the absurdity of
ascribing a *humane form* to the *dei-
ty*: but in *fact* improve the impie-
ty of attributing humane *passions*
to him: hence I say, it is, that we
disfigure the *deity* with hands, feet,
local motion, hatred, disaffection,
aversion, resentment, *qualities*
and *passions* incompatible to the su-
preme being, and among the rest,
that of *swearing*, as a *salvo* to our
imbecility. PHILo, pag. 146.

Melchisedec king of peace, for
that is the meaning of *Salem*, was
constituted a priest by God him-
self, there being no account of
his preceeding actions: he himself
made him such a pacific king, the
first that was worthy of his priest-
hood.

For such a one offers bread and
wine, which the Ammanites and
Moabites refus'd him when he was
present: for which reason they
are excluded from the divine as-
sembly: for *sense* was the *MOTHER*
of the Ammanites, and *phancy* the
FATHER of the Moabites; they are
two types—but the priest is the
type of the divine *REASON*.

The sacred writings, which
mention the religious addresses that
were presented for the victory, by
Melchisedec, who obtain'd the
priesthood, by a spontaneous *in-
stitution* and *instruction*, says, he
gave him *tythes* of all.

Απαῖωρ, ἀμήτωρ, ἀγενεαλόγητος] *neither his father, nor his mother were in the genealogical records, agreeable to the Syriac version. Seneca, Epist. CVIII. after having said, that there had been two of their kings, the one had no father, the other had no mother, explains it by saying, de Servii MATRE dubitari: Aci PATREM nullum dici. in Ion, a tragedy of Euripides.*

Ion. v. 109, — — — — — ὡς καὶ ἀμήτωρ

without mother

Απαῖωρ τε γέρας πους θρέψαν-
τας

And without father born, brought
up

Φοίβου ναοὺς θηρεύων.

In Phebus temple, him I serve.

Φοίβος γὰρ γένε' ὡς πατήρ.

Phebus was my real father. v. 136.

Τὴν ἀρ' ἐκπεφυκα, ἀμήτωρ.

I am a very *terra filius*. v. 542.

Ἰπρ. Καὶ τῶνδε ἀπαῖων ἐστ' αἶον
κακόν

And to complicate the *curse*, you'll
bring

Ἀμήτωρ', ἀναριθμήτην, ἀκτεύλη-
τον

A *motherless*, an *unrecorded* slave,

Τυράννος, εἰς σὺν δόμῳ δεσπῶν

To domineer at home. v. 838.

PHILO says, Sarra was said to be *without a mother*, ἀμήτωρ, being sister to Abraham by a different *venter*, p. 248.

A learned critic applies the following lines of Horace upon this occasion.

persuades hoc tibi vere,

Ante potestatem Tulli, atque ignobili regnum,

Multos saepe viros, NULLIS majoribus ortos

Et vixisse probos, amplis & honoribus auctos. Lib. I. Sat. VI.

Where *nulli Majores* are such whose names and exploits thro' length of time are lost. such were the parents of *Melchisedec*; for which reason he is said to have been *without father*, and *without mother*, &c. this consider'd, we may easily perceive that before the time of Christ no man could, without a revelation, have imagin'd from the story of *Melchisedec*, that there would in after times come an eternal priest, who was to be successor to none, nor have any to succeed him. nor could any man after the coming of Christ, gather by mere reasoning founded on the rules of criticism, that *Melchisedec's* parents, and his death, were omitted in the *scripture* with this design, that by such a silence he might be represented as a *type* of Christ. whoever should have pretended this, might have been confuted by a bare negation. why therefore, you will say, did the apostolical writer insist so much upon that story with the Jews? for it's plain he does not here say he had any revelation made to him of that matter, nor require to be credited upon his bare affirmation. I answer, the allegorical Jewish writers of that time accommodated innumerable passages of the Old Testament to the *Messias*, not countenanc'd by any *grammatical construction*, but by a certain *old custom* of explaining away the scripture in that manner. so because they interpreted the CXth Psalm of the *Messias*, the writer of the epistle adapts their comments to his purpose; and because they own'd the *Messias* ought to be like *Melchisedec*, he reasons against them from their own principles; not against other men, who might have denied the *assumption*. and he gave into this method

method of disputing with the Jews so much the more readily, as there was no consequence to be drawn from such an interpretation, inconsistent with what he knew to be true concerning *Christ*; nay he might, according to the Jewish custom, compare *Christ* to *Melchisedec*. otherwise, if the thing be consider'd in itself, no grammatical argument of any force could be drawn against others from that history; and therefore such things are not to be too much urged now, since that way of explaining the scripture is now grown *obsolete*.

Δια τοῦτο Μωσὴν ἀνακέκληκεν, καὶ ἐλάλησεν αὐτῷ ὁ Θεὸς· καὶ Βεσελεὴλ ἀνακέκληκεν, ἀλλ' οὐχ' ὁμοίως; ἀλλὰ τὸν μὲν τῆς ἐμφάνσεως τοῦ Θεοῦ λαμβανούσα ἀπὸ αὐτοῦ τοῦ αἵτιους· τὸν δὲ ὥσπερ ἀπὸ σκευῶν τῶν γινόμενων, τὸν τεχνίτην εἰς ἐπιλογισμὸν καὶ ἀνοουσία. Δια τοῦτο εὐρησθε τὴν σκηνὴν καὶ τὰ σκευὴ πάντα αὐτῆς προῆρον μὲν ὑπὸ Μωσῆος, αὐτῆς δὲ ὑπὸ Βεσελεὴλ καὶ τὰ σκευαζόμενα Μωσῆος μὲν γὰρ τὰ ἀρχετυπά τεκνίτευει, Βεσελεὴλ δὲ τὰ τούτων μιμήματα.

Ἐκείνος γὰρ τὰς σκευὰς πλατῆς, καὶ ὡς περ οἱ ζωγράφοι, εἰς οὐδέμιν οὐδὲν ἐμψυχον δημιουργοῦσι· Βεσελεὴλ γὰρ ἐν σκευαῖς ποίων ἐκινεῖται. p. 218.

Σκηνὴν οὖν ἔργον ἱερῶς αἰὶν δημιουργοῦν ἐδόξεν, ἥς τὴν κατὰ τοὺς θεσφατοὺς λόγους ἐπὶ τοῦ οὐρανοῦ Μωσῆος ἀνεδοξασκίον, τὸν μελλόντων ἀποτελεῖσθαι σώματα ἀσώματους ἰδεῖν τῇ ψυχῇ θεωρῶν, πρὸς αἷς εἶναι, καὶ ὡς περ ἀπ' ἀρχετυπῶν ἱερῶν καὶ νοητῶν παρὰ τοῖς αἰσθητοῖς μιμήματα ἀπεικονισθῆναι. p. 665.

Ὁ μὲν οὖν τυπὸς τοῦ παρὰ τοῖς αἰσθητοῖς ἐνεσφραγίσθη τῇ διανοίᾳ τοῦ προφήτου. διὰ ζωγραφειῶν, καὶ προδιδασκαλίας ἀφανῶς αὐτοῦ ὅλης ἀεὶ τοῖς εἰδῶσι ib.

Εἰ μὲντοι καὶ σκηνὴν καὶ τοὺς ἀσώματους ὑπελάβει τις λέγειν καὶ τὰ ὁρατά ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργήματα ὅλης. ἀλλὰ τὰ ἀσώματα καὶ τὰ νοητὰ θεωρηματα, ἃν αἰσθηταὶ ταῦτα εἰσὶν, κατὰ πλάγιον τὴν

Chap. VIII. 1, 2, &c. sanctuary] Wherefore God called Moses and spoke to him: he called Beseleel too, but not in the same manner; the one had an *idea* of God from God himself: the other had an *obscure notion* of the creator from his reasoning about the creatures. so that you will find 'twas Moses who prepar'd the tabernacle and all its vessels, for Beseleel to work upon. for Moses made the *original* models, which Beseleel copied. p. 80.

For he only sketch'd out the plans, like limners, who have not the art of producing any thing that is animated: a mere *sketcher*, as his name signifies.

He therefore thought fit to make that most sacred fabrick, the *tabernacle*, the *apparatus* of which he had learnt from the oracle in the mountain; where his soul survey'd the *incorporeal* ideas of the future *corporeal* edifice, the sensible objects being to be copy'd from the *ideal* models, as from their *original*.

Thus the *original* form was impress'd upon the prophet's mind, being *internally delineated* and *design'd*, by the intervention only of *incorporeal* ideas.

Now if it be consider'd, that it is not the visible tabernacle and altar, which are made of inanimate perishing matter, that are here meant, but the invisible *intellectual* ideas, of which they are only the sensible *images*, the relation

tion

μαλλον την ὑφηγησιν. επωδη γαρ παντος το μεν παραδειγμα, το δε μιμημα ο ποιων εποικει, και αρετης την μεν αρχαυτων σφραγίδα εισραζει, τον δε απο ταυτης ενσημαινετο εμμεροσολον χαταληρη: η μαν ουν αρχαυτων σφραγιδας ασηματος εστιν ιδεα: η δε χαταχρηστικα εικων σωμα ηδη, φυσικη μαν αισθητον, ου μιν εις αισθητον ερχομενον. PHILO of isrling.

Chap. IX. 11. Χειροποιητου] ην γαρ αναγκαιον ιερον κατασκευαζοντας χειροποιητον τω πατρι, και ημεωνι του παντος, τας ομοιας λαβειν ουσιας. εις το όλον εδημιουργει. PHILO, of Moses's life, p. 667.

Τα αδυτα της σκηνης εστιν συμβολικως ρητα. τα δε εκτος εστιν αισθητα. ib. 666. see Wisdom ix. 8.

Chap. X. 5. a body hast thou prepar'd] Jerom in his version of the Lxx. has *aures autem perfecisti mihi*, which shows that they writ *ωια ears*, as it is in the Hebrew; so Cyril and Arnobius read it. the Hebrew word *cherish* answering to *καθησμεν* signifies *thou hast bored*, and some of the antients render'd the passage *ωια δε σουρας μοι, thou hast bored my ears*, alluding to the custom that was observ'd when servants voluntarily made themselves perpetual slaves. Exod. xxi. 6. Deut. xv. 17. so that David's meaning was, *I will be perpetually devoted to your service*. Psal. xl. 7. but the author of this epistle frequently consults the *mystical sense* rather than *the letter*, in his citations; and therefore substituted *σωμα body* instead of *ωια ears*, as best answering his views: and afterwards some of the *fathers* corrupted the Lxx. to make it agree with a *supposititious* apostle.

Vcr. 28. The verb *αθεειν* does not barely signify *to violate*, but by words and deeds to declare a man will not observe the law, and does not think it ought to be observ'd, or scornfully to reject it. for such impiety among the Jews, there was no sacrifice of expiation. see Numb. xv. 20. Deut. xxvii. 26. xxix. 19. *αθεειν* signifies to reject, Luke vii. 30. x. 16. John xii. 48. Jude 8. see the antient glossaries. and Hesychius *αθεειν* *αλιμαζει, βεβαλειαι. αθεειν* *αυβριλειαι, καταφρονηται*.

Ib. 18. Τοις δεσμοις συνεπαθουσαι] *you sympathiz'd with those who were in bonds*. this is undoubtedly the true reading, which was fraudulently chang'd to favour the *hypothesis* that St. Paul was the author of this epistle. see the various readings on this place.

tion will be the more surprizing. for as the creator made the *archetypes* of every thing, so he made their *sensible images* distinct from them: for instance he made the archetypal signature of virtue first; and then from that he made the express resemblance of it. which archetypal signature is an incorporeal *idea*: but the express *image* commences a *body*, in its own nature really sensible, tho' not as yet the *object* of sense.

For it was necessary that they who were constructing a temple made by human art, should use such materials resembling the elements of which the world was form'd.

The interior parts of the tabernacle represent the *ideal*, as the external do the *sensible* world.

Chap. XI. 1, &c. Faith.] Εἰρήναι γάρ, "συ δὲ αὐτὸν εἰρήναι μετ' ἐμοῦ", ἵνα ἐνδοξασμον καὶ ἐπαμφοτέρισμον ἀβεβαίου ψυχῆς διαθέσεις ἀποδυσάμενος τὴν οὐκ ἐκείνην καὶ βεβαίωσιν διαθεῖται καὶ πιστὴν ἐνδυστήσῃ. PHIL. of the confus. of Babel, p. 324.

Μοῦνον οὖν ἀνέυδης καὶ βεβαίον ἀγαθόν, Πίστις ἢ πρὸς τὸν Θεὸν πίστις, πικρὸν ἔργον βίου, πληρωμα χρηστοῦ ἐλπίδων, ἀφόρια μὲν ἔχων, ἀγαθὸν δὲ φορὰ, χαλαραί-μονιας ἀποψώσις, εὐσυνείσας γνώσις, εὐδαιμονίας κληρὸς, ἐν ᾧ πᾶσι βελτί-ωσις ἐπιτηδεύουσιν τῶ παύσῃ αἰσῶ, καὶ συνάμειν μὲν παύσῃ, βουλο-μένης δὲ τα ἀρίστα. καὶ θαπέρ γὰρ οἱ μὲν δι' ολισθηρὰς βελόνας ὁ-δοῦ, ὑποπελίζονται καὶ πηλοῦσιν, ἡ δὲ δια ξηρὰς καὶ λεωφόρου, ἀ-παισίσθῃ χροῦναι πορεύει : οὕτως δὲ μὲν δια τῶν σωματικῶν καὶ τῶν ἐκείας τῶν ψυχῆν ἀγόντες, οὐδὲν ἀλλ' ἢ πηλοῦσιν αὐτὴν ἐβρίζουσιν : ολισ-θηρὰ γὰρ ταῦτα γὰ καὶ παύσῃ ἀ-βεβαίωσιν : οἱ δὲ δια τῶν καὶ αὐ-τὰς ἀρήτας θεωρημάτων ἐπὶ Θεῷ σπεύδοντες, ἀσφαλὴ καὶ ἀκράδαντον ἴδον εὐθυνοῦσιν, ὡς ἀψυδιστοῦσιν καίαι, ὅτι ὁ μὲν ἐκείνους πιστοῦ-σας ἀποστρεφεί Θεῷ ; ὁ δ' ἀποστρεφεί-σας ἀποστρεφεί Θεῷ. ἀλλ' οὐ μόνον τὴν πρὸς τὸν ΟΝ πίστιν οὕτω μαρτυροῦσιν οἱ χρηστοί, τὴν ἑαυτῶν τῶν ἀρίτων, ἀλλὰ καὶ τῶν αὐτῶν ἀπεφάναν πρὸς βύβ-ρον, &c. PHIL. of Abraham, pag. 387.

Ver. 3. Μὴ ἐκ φαίν] ἀξίως περικτον, ἀναβλεψάντα εἰς τὸν οὐρα-νον καὶ τὴν γῆν. καὶ τα ἐν αὐτοῖς παύσῃ ἰδεῖν, γινώσκειν ὅτι οὐκ ἐξου-σίαν ἐποίησεν αὐτῶν ὁ Θεὸς καὶ τῶν ἀνθρώπων γένος.—τα μὴ ὄν-τα εἰς γένος ἀρουντὴ ἀνεφάνεν

1b. Λαλεῖται] Ζῇ μὲν γὰρ, ὡς καὶ πρὸ τῶν ἐφ' ἡμῶν, ὁ τεθνήσκαι δὲ-κων,

For 'tis said, "stand thou there by me." meaning, that he should lay aside all dubiousness and hesitation ; qualities of an unsteady mind : and invest himself with faith, the impenetrable temper of the soul.

The only good, that is never fallacious, and never fails, is FAITH ; that faith, which has the deity for its object, and is the cordial of our life, the grand restorative of our hopes, the bane of misfortunes, the source of felicity, the antidote of superstition, the arcana of piety, and the title to happiness : it is a panacea, by the assistance of the universal cause, who tho' he can do every thing, wills only what is best. when the way is slippery, the traveller soon loses his feet ; but if the road be dry, he walks secure : so when the soul is convey'd out of the way, into the dangerous and uncertain paths of a sensual life, it gets a habit of stumbling. whereas they, who set out for heaven, in the plain paths of virtue, pursue a safe uninterrupted course : so that nothing can be pronounc'd more true than this, he that trusts in those external things, distrusts the deity ; but he that renounces them, does truly confide in him. nor do the oracles celebrate this hero only for his faith, the queen of all the virtues, but stile him the oldest chief, tho', &c.

Pray look, my son, upon the heaven, and the earth, and all that is therein ; and consider that God did not make them nor mankind of any thing pre-existing. 2 Macch. vii. 28.—he produc'd things out of nothing that existed. PHIL.

For he is alive, as I said before, who is looked upon as dead, since he

καὶ, οὐκ καὶ πάλιν ἐν Θεοῦ καὶ
φωνῇ χρωματός ἐνισκείται. τίθηται
δὲ ὁ περιεῖναι νομιζόμενος τὸ ψυχι-
κὸν θάνατον, ἀρετῆς, καὶ ἢ ἄξιός
μνησθῆναι ζῆν, ἀποσχησθῆναι.

Διὸ καὶ τὸ ἐπιφερόμενον, “ ἀνείη
“ Καὶ ἐπὶ Ἀβὲλ τὸν ἀδελφόν αὐ-
“ τοῦ, καὶ ἀπικλείεν αὐτόν,” καὶ
μὲν τὴν προχείρον φαντασίαν ὑπο-
βάλλει ὅτι Ἀβὲλ ἀνείηται: καὶ
δὲ τὴν ἀκριβεστάτην ἐξέτασιν, ὅτι
αὐτός ὁ Καὶν ὕψ’ ἑαυτοῦ: ὥσθ’ ὅ-
πως ἀναστρέψεται καὶ ἀπικλείεν
ἑαυτόν. ἀλλὰ οὐχ ἔλεγον. εὐκόλως
δὲ τοῦτο ἐτάθεν. ἢ γὰρ ἐξ αὐτοῦ
ἀνελούσα ψυχὴ τὸ φιλαρέστον καὶ
φιλοθεὸν δέσμα, τὸν τῆς ἀρετῆς τι-
θησκά βίον: ὥσθ’ ὁ Ἀβὲλ, τὸ πα-
ραδόξω δόξαν, ἀνείηται τὴν καὶ ζῆ:
ἀνείηται μὲν ἐκ τῆς τοῦ ἀφροσύ-
νης διανοίας, ζῆ δὲ τὴν ἐν Θεῷ ζῶν
εὐδαιμονίαν: μαρτυροῦσι δὲ τὸ χρεσ-
θὲν λόγον, ἐν ᾧ φωνὴ χρωματος,
καὶ βίων ἁ πεπορευθῆναι ὑπὸ κακοῦ
συνθέτου τλαυτῶς ἐνισκείται. πᾶς
[αὐτὸς] δὲ μὴ κατ’ ἀν’ ἀποδείχθαι δύνα-
τος? ὁ μὲν δὲ σοφὸς τεθνήσκων
δοκῶν τὸν εὐδαίμονα βίον, ζῆ τὸν ἀ-
φραδίαν. ὁ δὲ φαυλὸς ζῶν τὸν ἐν
κακίᾳ τεθνήσκων εὐδαιμόνα. PHIL-
LO of the plots of the wicked against
the virtuous.

VER. 8. Λοίπῳ πληχθεὶς περὶ
τοῦ πάλιν καὶ συγγενεῖαν καὶ πα-
τρῶν οἶκον καὶ ἀλλοτρίαν καὶ μετὰ
ἐκείνην καὶ πατὴρ ἀπὸ τῆς ξενί-
ας ἐκ τῆς οἰκίας ἐπανῆλθεν, ἀλλὰ οὐκ
ἀπὸ τῆς οἰκίας ἐκ τῆς ξενίαν μαλ-
λόν ἀπαρτίει, ἐσπεύδων συνείναι,
νομιζὼν ἐνδοξίαν εἶναι τὴν τελειω-
σαι, τὸ ταχέως τὸ πρόσταχθαι ἀ-
νύσαι.

— Ἐπιστεύσεν Θεῷ, οὐκ ἐκ τῶν
ἀποδείξεων ἐπιδεικνυμένη τὴν
εὐχαρίστησιν, ἀλλὰ ἐκ προσδοκίας
τῶν μελλόντων, ἀρῆς καὶ ἐκ-
κρεμμάτων ἐλπίδος χρηστότης, καὶ
ἀνεκδοκίας νομισσάμενος ἡδὺν παρέ-
χειν τὰ μετὰ παρόντα, διὰ τὴν τοῦ
ὑ-

he lifts up his voice in prayer to
the deity. but he that seems to
be alive, is extinct by the death of
the soul, being destitute of virtue,
which alone can render one wor-
thy of life.

Therefore what follows, “ Cain
“ rose up against his brother, and
“ slew him,” at first view infi-
nuates as if Abel was kill’d: whereas
if the matter be nicely consider’d,
the meaning is, and so it is to be
read, Cain kill’d himself, and not
another: a misfortune which he de-
serv’d. for the soul that de-
prives itself of virtue and piety, is
dead to all the purposes of virtue.
so that Abel, tho’ it be a strange
paradox, was *taken* off, and yet
was *alive*. for being *taken* off
from a vicious temper of mind,
he enjoy’d a state of happiness in
the deity. this the divine oracle
attests, which expressly says, that
with vocal noise he complain’d of
the injuries he had suffer’d from
his evil companion. but if he was
actually dead, how could he speak?
the truth is, the wife, who seem
to be lost with respect to this
world, are in a happy state of life;
whereas he that leads a vicious
life, is dead to all the enjoyments
of felicity.

Struck with the oracle. he left
his country, kindred, and family,
and posted to foreign regions with
the same alacrity, as if he was
returning home from thence,
looking upon the voyage as at an
end, if he was but expeditious in
complying with his orders. PHIL-
LO of Abraham.

He believ’d God, not only out
of gratitude for past benefits, but
from the hopes of future advan-
tages, upon which he depended,
undoubtedly concluding the noble
reward was as good as present;
since he that had promised it
could

ὑποτρομεῖν βεβαβίαν πρὶν, καὶ ἀγαθὸν τελειὸν ἀθλον εὐρηται.

Ver. 13. Παροικίαν, οὐ καλοῦσιν ἠλδομεν. τῷ γὰρ οὐτὶ πάντα μὴ ψυχῇ σου παρὶδὼ μεν οὐρανόν, γῆν δὲ ξένην εἰσέλθῃ· καὶ μὴ νομίζῃ τὴν μὴ σοφίας οἶκον ἰδοῦν, τὸν δὲ σωμάτων οὐσίαν, ᾧ καὶ παροικῶμεν. PHILO of agriculture.

Διὰ τοῦτο οἱ καὶ Μαυσὴν σοφοὶ πάντες εἰσαγγίλῃ παροικούντες. αἱ γὰρ ψυχαὶ ψυχῶν στέλλονται μὴ ἀποικίαν ἐν πόλει τὴν ἐξ οὐρανοῦ· εἰδῶσι δὲ ἐνταῦθα τοῦ φιλοδιακονοῦ καὶ φιλομαθοῦς εἰς τὴν περιγίαν φῦσιν ἀποδύμεν. ἐπιδὼν οὖν ἐνδοξαστέαται σωματικὰ αἰσθήσια καὶ θνήσκει αὐτὸν παρὰ καὶ ἰδούσιν ἐπαπαρτοῦ καὶ ἐκκλίνου παλιν ὅθεν ὤρεσθησαν τὸ πρῶτον, παρὶδὼ μὴ τὸν οὐρανὸν χωρὸν ἐν ᾧ πολιτευοῦνται; ξένον δὲ τὸν περιγίαν ἐν ᾧ παροικῶν, νομίζουσιν. PHILO of the confusion of Babel.

Λάβαν μὴ γὰρ, οὐκ εἶδες, οὐ γένος, οὐκ ἰδεῖν, οὐκ ἐννοῆμα, οὐκ ἄλλο τῶν νοήσῃ μου καὶ λαμβανόμενον, οὐδὲν ἄλλως εἶδως, ἡρήμιος δὲ τῶν ἐμφανῶν, ἀπὲρ εἰς οὐκ καὶ ἀκούας καὶ τὰς συγγενεῖς δυναμίδας ἐρχόμεναι, καὶ πατρίδας ἡξίως καὶ Χαρρὰν, ἣν ὡς ξένον ὁ φιλαρέτος Ἰακώβ πρὸς οἰκίαν χροῖον, τῆς οἰκίας ἐπαπαρτοῦ διαμνησμένος. ὁ δὲ μακρὸς αἰὼν αὐτῷ καὶ βίος ἐν τῇ νοήσῃ πολὺ ταμνεύεται.

Παύλας δὲ εἰρήναι καὶ το, "ἀποστέλλω σε εἰς τὴν γῆν ταύτην;" καλὸν μὴ γὰρ ἐν τῷ λογισμῷ ἐφ' αὐτοῦ μεταστὰ καὶ ἀποδημῶσι πρὸς αἰσθήσιν. δεύτερος δὲ πλοῦς, ἐφ' αὐτὴν ὑποστρέφει παλιν. ἴσως δὲ καὶ τὸ περὶ ἀφθαρσίας ψυχῆς ὑπαινιγνέται διήμα διὰ τούτων. ἀπολιπούσα μὴ γὰρ τὸν οὐρανὸν τοπικόν, ὡς καὶ μικρὸν προτέρον εἰλεχθῇ, καὶ ἄλλως εἰς ξένον χωρὸν ἠλθε τὸ σῶμα φῦσιν δὲ

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could never fail. PHILO of Abraham's migration.

We went into Egypt, as travellers, not to make our abode there. for to the *wife*, heaven is his native country: on earth he is a *pilgrim*: where *wisdom* dwells, there's his *home*; the body is his *inn*, where he's only a *guest*.

Therefore, all the *wife* are represented by Moses as *sojourners*. for their souls are sent as a colony from heaven: it being their custom to make a trip to this lower world, to satisfy their curiosity, and their love of information: after they have, for a while, resided in the body, and survey'd this sensible transitory *scene*, they return to the place, from whence they first set out, reflecting that *heaven* is their native country, and *corporation*; but that what belongs to this *earth*, where they sojourn'd, is wholly *foreign* to them.

Laban knows nothing of the *ideal* world: nothing of the proper objects of the *intellect*, nothing scientifically; attach'd to the bare *phenomena* of sight, of hearing, and to such like *sensations*: he is a *meer citizen* of *Charrha*, where the virtuous *Jacob* resides, like a *stranger*, for a while, never losing the thoughts of his returning *home*, where a more lasting *scene* of life is prepar'd for him in the *intellectual system*.

Most beautiful is that expression, "I will bring you back to this land." it had been better, for *reason* to have staid at *home*, without roving to the regions of *sense*. but the next voyage it takes, is to return to *itself*. perhaps too the doctrine of the *immortality* of the *soul* is here hinted at. for having left the realms of heaven, as I said but now, it arriv'd in the *body*, as in a *foreign* place:

Rr

οὐ μέχρι τοῦ πάντος καθεύδουσαν
αὐτὴν ὁ γεννητὸς περιστάσει πα-
τὴρ, ἀλλ' οἰκτὸν λαβὼν λυτὴν τα-
δεσμά, καὶ ἐλευθερὰν ἀχρὶ τῆς
μυῖστοπλῆως ἀσφαλῶς παρὰ πτε-
μαίν. PHILO of dreams.

VER. 17. προσκυνῶν] τῷ δὲ ἡ
πράξις ἐκ καὶ αὐτὸ τοῦ τέλος ἐπὶ κα-
λουθῆσεν, ὁλοκληρὸς καὶ παύσις,
οὐ μόνον ἐν ταῖς ἱεραῖς βίβλοις,
ἀλλὰ καὶ ἐν ταῖς διανοαῖς ἀνα-
γραφίς ἐσημαίνετο.

Id. μονογενῆ] υἱὸς ἐκ τῆς γαμε-
τῆς γένεαι τῷ σφῷ ἱεροσ, ἀγα-
πίος καὶ μόνος, τὸ, τὸ σῶμα
καλλιστόν, καὶ τὴν ψυχὴν ἀριστόν.
ἡδὴ γὰρ τελειώσεως τῆς ἡλικίας
ἐξέρχεται ἀρεῖας, ὡς τὸν πατέρα
μὴ παθεῖ μόνον εὐνοίας οὐσιας,
ἀλλὰ καὶ ἰσχυρῆς καὶ πατρὸς ἡδὴ
δικαιοσύνην ἰσχυρὰ πνι μελῶσθαι
φιλοστοργία. Id. pag. 373.

place: but its parent assures her; he will not suffer her to be al-
ways confin'd a prisoner, but will
take pity on her, release her from
her chains, and convey her safe to
her native city.

Offer'd up.] This action, tho'
it had not its full effect, is repre-
sented in the sacred records as ab-
solutely finish'd, and consider'd by
every reader as such. PHILO of
Abraham, p. 374.

His darling Son.] This sage had
by his wife a legitimate, only-be-
loved son, comely in his person,
and a fine genius. for even then
his parts appear'd as bright as if
he had been at full age: so that
his father was fond of him, not
so much out of natural affection,
as from a stronger instinct, his
love to those virtues, he distin-
guish'd in his child.

VER. 21. Τὸ ἀκρον τῆς ραβδου αὐτου.] Upon the top of his staff.]
the Hebrew is *Vajischihabbou hal rosch hammittah*, he lean'd back
upon the bed's-head; in the posture of one that had been tired with
sitting upright. so in the 1 Kings i. 47. after David had receiv'd
the congratulatory addresses of his nobles, *he lean'd back upon his bed*,
having given audience in a sitting posture, as Jacob receiv'd Joseph,
Gen. xlviii. 2. the Vulgate has *adoravit Deum conversus ad lectuli
caput*. Aquila, *προσκυνῶν ἐπὶ κεφαλὴν τῆς κλινῆς*. Jonathan, *he
worshipp'd Israel at the bed's-head*. all of them agreeing in the signi-
fication of the Hebrew word *Mittah*. which makes it probable the
Lxx originally had τὸν κεφαλὴν or κεφατὸν, which signifies a couch
or *sofbi*. otherwise the Lxx were certainly in a mistake, which the
author of this epistle follow'd for want of being acquainted with the
Hebrew. see M. Le Clerc's learned commentary upon the place.

VER. 23, 24. Γεννηθεὶς σου ὁ
παῖς εὐδὺς ὅψιν ἐνεφάνη ἀστειο-
τεραν ἢ καὶ ἰδιώτην, ὡς καὶ τῶν
τοῦ πρᾶννου κρημαλίων, ἐθ' ὁ-
σόν οἶον τὸ ἢν πύς γονεὶς ἀλογη-
σαι.

—γεννη καὶ ἀστειον ὀφθαλμοῖς
τελειότερον δὲ τῆς ἡλικίας ἰδου-
σα. κακὴ τῆς ὀφθαλμοῦ ἐστὶ μαλόν ἢ
πρότερον στυπατα εὐνοίας, υἱὸν
ποιεῖται, γὰρ περὶ τὸν ἄγον τῆς

The child from his birth show'd
something extraordinary in his
mind; so that his parents try'd all
they could to elude the king's e-
dict. PHILO's life of Moses.

—His aspect was beautifully no-
ble: and Pharaoh's daughter see-
ing him thrive so extraordinarily,
was the more taken with his
comeliness, and made him pass
for her son, having artfully before-
hand

ζατῖρος τεχνάσασα προτέρων, ἵνα
ῖνῃτος, ἀλλὰ μὴ ὑπεβαλῖματος νο-
μιτῇ. *ib.* pag. 605.

Ὁ δὲ ἐπ' αὐτὸν εὐατὺς τὸν ὄρον
τῆς ἀνθρώπου εὐφροσύνης, καὶ συ-
ζατῖρος μὲν τοῦ ποσειδῶν βασι-
λέως νομισθεὶς τῆς δὲ πατρίδας
ἀρχῆς ὅσον εὐδῆπιν γέροντος ἐλπο-
ταὶ αὐτῶν διαδόχος, καὶ τι γὰρ
ἀλλ' ἢ τοῦ βασιλέως προσταγέυ-
μετος, τὴν συζατῖκην καὶ προγονι-
κὴν ἐχέλασσε παιδείαν, τὰ μὲν
τῶν εὐπεισιταμένων ἀγαθὰ, καὶ
εἰ λαμπροτέρα χαίρεις, νοδὰ εἶναι
ὑπελάβων τὰ δὲ εὐσι γονέων,
εἰ καὶ πρὸς ὀλίγον ἀφανίστρεα, οἰ-
κεία γούν καὶ ῖνῃσι. *ib.* p. 607.

Καὶ γὰρ ἡ χάρις ἡ παιδισκῇ,
πᾶν καὶ ἀκρίβως περὶ αὐτὸν οὐ-
σα κλέιχτους ὄψεσθαι. οὐδὰ δὲ
αὐτὸν ποιεῖν ἡ Θερμουδὶς παι-
δοποιεῖται, γυνὴς γυνήσις οὐ μι-
μοειμένη: καὶ πῶς νομισάσα τὸν
Μαυσὸν πρὸς τὸν πατέρα, ἐπι-
δείκνυε τοῦτον καὶ ὡς ὀφείλυσε
διαδόχῃ, εἰ καὶ βουλήσιν Θεοῦ
μὴ τυχεῖ παῖδες γυνήσι: πρὸς αὐ-
τὸν τὴν ἐλεγχον, ἀγαθὴ λαμάνη
“ παιδὰ μαρπὴν τε θεῶν καὶ φρο-
“ νημάτι γέννησιον, θαυμαστῶς δὲ
“ αὐτὸν καὶ παρὰ τῆς τοῦ πατέ-
“ ρος χάριτος. ἐμαυτῆς μὲν ἡγ-
“ σαιμην παιδὰ πομπασάσαι τῆς
“ δὲ σὺς βασιλείας διαδόχον.”
ταῦτα λέγουσα, ταῖς τοῦ πατρὸς
χερσιν ἐτίθει το βρέφος: ὁ δὲ
λαβὼν καὶ προστεροντισμέτος κα-
τα φιλοφρονιστὴν χάριν τῆς συζα-
τῖρος, ἐπιπῆσιν αὐτῷ τὸ διαδη-
μα. κατὰφέρει δ' ὁ Μαυσὶς εἰς
τὴν γῆν, περιβαλόμενος αὐτὸ κατὰ
ἡνιοχίαν δίδειν, ἐπεβαίνει τὴν αὐ-
τὸ τοῖς ποσὶ. καὶ τοῦτο ἐδόξεν οἰ-
κῶρον ἐπὶ τῇ βασιλείᾳ φερεῖν.

hand put on the appearance of a
big-belly, that he might be thought
her *genuine*, and not a *supposititious*
child.

Tho' he was arrived at the top
of human grandeur, accounted the
grandson of a king, vowed to suc-
ceed to the throne by the univer-
sal wishes of the people, and had
no other title than that of *the*
young king; yet he followed the
hereditary customs of his ancestors,
looking upon the enjoyments of
his adoptive parents, how *splendid*
soever they were, as *spurious*: and
the fortunes of his natural parents,
tho' so low at present, as what
was more *proper* and *genuine*.

An immense variety of infant
charms attracted the eye of the
spectator. thus adorn'd, *Thermutis*
adopts him for her son, not having
any of her own. in process of time,
she carries *Moses* to her father, pre-
sents him to him as one design'd
for a successor, in case providence
did not bless her with a *boy* of her
own: and thus address'd him,
“ this child, divinely fair without,
“ and nobly form'd within, I have
“ miraculously receiv'd from the
“ *courtesy* of the river, with the
“ design of adopting him for my
“ son, and your successor.” this
said, she deliver'd the infant to
her father's arms. he takes the
boy, grasps it to his breast,
and out of *complacency* to his
daughter, puts his own *diadem*
upon the child's head. but *Moses*
threw it to the ground, then roll'd
it about with childish sport, and
kick'd it with his feet. which
was look'd upon as *ominous* to the
kingdom. *Jos. lib. ii. c. 7. §. 7.*

Vet. 29. — They passed through the red sea as by dry land, which the
Egyptians attempting to do, were drowned. PHILO and JOSEPHUS de-
scribe this passage with pompous circumstances, not to be found in
the Hebrew copy, now extant. and both agree, the catastrophe of the

Egyptians was universal, not so much as a *link-man* having escaped, to carry home the news of the disaster. but *Josephus* endeavours to soften the colouring, or rather to touch the piece in *Chiaro-scuro*.

Εγω μιν ὡς ἔβρον ἐν ταῖς ἰσραὺς
βιβλοῖς οὕτως ἐκαστον τυττων
παρῶκε. θαυμάζει δὲ μηδεὶς
τὴν λόγῳ τοῦ παρὰδόντος, εἰ ἀρ-
χαῖοις ἀνθρώποις καὶ πονηρίας ἀ-
πίστοις ἔνθεον σωτηρίας ὁδὸς καὶ
διὰ θαλάσσης, εἴτε καταβουλή-
σιν Θεοῦ, εἴτε κατ' αὐτματον :
ὅποτε καὶ τὰς περὶ τοῦ Ἀλεξάν-
δρου τὸν βασιλέα τῆς Μακεδονίας
χθρὸς καὶ πρῶτην μένοντι ὑπὲρ
ρηστὰ τοῦ Παμφυλίου πλάγος, καὶ
ὁδὸν ἀλλήν οὐκ ἔχουσι παρῶκε
τὴν δὲ αὐτοῦ, καταλυταίᾳ τῇ Περ-
σῶν ἡμίονον τοῦ Θεοῦ διλη-
σαντες, καὶ τοῦτο πῦρτις ὁμολο-
ροῦσιν εἰ τὰς Ἀλεξάνδρου πράξεις
οὐκ ἀψάμενοι. περὶ μὲν οὖν του-
των ὡς ἐκαστὴν δοκίμιον διαλαμβα-
νέται. *Josephus's Antiquities, lib.*
ii. near the end.

Thus I have deliver'd every
circumstance as I found it in the
sacred books. nor let any one look
upon the relation, as incredible,
that our ancestors, who were
men of virtue, should find a way
to escape thro' the sea, whether
it was effected by the divine in-
terposition, or the spontaneous
operation of nature. especially,
considering how the Pamphylian
sea, not long ago, retreated be-
fore the army of *Alexander King*
of Macedon, and left them the
only way they had to march,
providence having design'd to
make him the instrument of over-
throwing the Persian empire: an
event which all his historians have
recorded. but every one is at
liberty to follow his own opinion.

However, by *Plutarch's* account of this expedition, it appears, there's
no comparison to be made between *Alexander's* passage, and that of
Moses. his words are these:

Ἡ τῆς Παμφυλίας παραδραμὴ
πολλοῖς μῆντε τῶν ἱστορικῶν ὑπο-
δοῖσις γραφικὴ πρὸς ἐκπληξίν καὶ
σέβον, ὡς θεῖα πνι τυχὴ παραχρ-
ρησομένη Ἀλεξάνδρῳ τῷ θαλάτ-
σαν, ἀλλὰ αἰ τραχέα ἐκ πε-
λάγους προσφερομένη, σπᾶνις
δὲ λεπίους καὶ προσηγῆς ὑπὸ τα-
κρεμνομένη καὶ παρερρωγῆς τῆς ορε-
νῆς πορὸς διακαλυπτομένη. δι-
δοῖ δὲ καὶ Μεγακλῆς ἐν κομῶδιᾳ
παίζειν, πρὸς τοῦ παρὰδόντος.

Ὡς Ἀλεξανδρῶδες νῆν τοῦτο! καὶ
ζῆλον πᾶν
Αὐτομάτος οὗτος παρεστῆς: καὶ δι-
ελθεῖν διηλαθῇ
Διὰ θαλάσσης δὴ πῶτον πν', οὐ-
τως εἶπας μοι βέλγος.

The Pamphylian expedition has
prov'd a fine theme for historians
to flourish, and make *Fools* stare
with their *bombast*: as if the sea
had miraculously pav'd the way
for *Alexander*: which always
came rowling in upon the craggy
cliffs, and seldom let the *breakers*
show their heads above water.
Menander in his Comedy sneers
at this paradoxical event,

How Alexandriac this! I want a
Man,
He's here spontaneous.—I must
pass thro' sea.—
No sooner said than done.—the
way is clear.

Αυτος δε Αλεξανδρος εν ταις επιστολαις ουδεν τοιουτον παραλαμμενος, οδωπηπουσι φησιν την λεγμενην Κλιμακην, και διαδυν ορμησας εκ Φασηλιδος.

But Alexander in his epistles, does not rattle with any such *prodigy*: all he says is, he left *Phaselis*, and march'd by mount *Climax*. *Plutarch's life of Alexander*.

See the learned Dissertation of M. Le Clerc *de Maris Idumaei trajectione*, at the end of his commentary upon the Pentateuch; and Philo of *Moses's Life*, book ii. and iii.

What is quoted above from Philo, is sufficient to give a *taste* of the *mystical divinity*, which was so much in vogue in his time, that the apostles thought it proper to accommodate themselves to the *genius* of the age, and probably the author of the epistle to the Hebrews, whoever he was, gave into the allegorical way with less reluctance for having read *Philo's* writings, which were all publish'd before any part of the new testament appear'd. for *PHILO* was an elderly man, when he was sent to Rome on an embassy to *Caligula*, from the Alexandrian Jews, which happen'd A. D. 39. about six years after the death of Christ. a few years after he went upon a like commission to *Claudius*, when his reputation was so great, and his reception so honourable, his works were thought worthy of being lodg'd in the public library. the purity of his *diction*, the dignity of his *sentiments*, the refin'd vein of his *morality*, and the compass of his *learning*, were so distinguished, he pass'd for another *PLATO*: so that it is no great wonder, that a *primitive writer* should borrow from such a *master*: it is rather a pity, he did not borrow more, and equally *marvellous* that none of the apostles should take any notice of *Philo*, nor *Philo* ever so much as mention either the *Messias*, or any of his *apostles*.

Chap. I. 1. Ερχαλου] *ερχαλου* Steph. δ. ε. ζ. α. Alexand. Clar. Lincol. Sinah, Laud. 2. Cantab. 3. Magdal. 1. Petav. 1, 2, 3. Hunting. 1. Covell. 2, 4. Velef. lect. Barbar. 7. Basil. 2. Leicest. Seidel. the Complut. ed. Rob. Steph. 1^a. Origen. Athanasius, Theodoret.

Ver. 3. Δι' εαυτου] is not in the Alexand. Petav. 3. Roe 2. Colbert. 7. Vulgate, Æthiopic, Cyril, Euthalius. see Prol. 991.

Ib. Ημων] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Vulgate, Syriac, Æthiopic, Coptic, Cyril. Hierosol.

Ver. 12. Εαισεις] *ΑΑΛΑΤΕΙΣ* Clar. Gr. Lat. Germ. Lat. (Gr.) N. Col. 2. Velef. lect. Tertullian, and the Vulgate. see Grotius.

Ch. II. 7. Και καλας—σου] is not in Cantab. 2, 3. Sinah, Magdal. 1. Lincol. N. Col. 2. Baroc. Barb. 7. Roe 2. Hunting. Covell. 3, 4. Genev.

Ch. III. 6. Μεχρι τουλος βεβαιαν] is not in Calaritan, nor the Æthiopic, nor in the old Latin version. Dr. Mills thinks it a marginal *Scholium* to την παρηγισαν. see Prol. 1208.

Ch. VI. 10. Του κοπου] is not in Steph. 4. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Roe 2. Velef. lect. Covell. 2. Vulgate, Syriac, Æthiopic, Chrysostom, nor any of the Greek commentators.

Ch. VIII. 4. Των ιερων] is not in Alexand. Clar. Gr. Lat. Colbert. 7. nor the Vulgate.

Ver. 11. Πλησιον.] *πολην* Steph. 8. 1. 12. Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Genev. Colbert. 7. Cantab. 2, 3. Lincol. Laud. 2. Baroc. Roe 2. Magdal. 2. Petav. 2, 3. Hunting. 1. Covell. 3, 4. N. Col. Sinah, Leicest. Basil.

Basil. 2. Seidel. the Complutens. ed. and two first of Rob. Steph. the Vulgate, Coptic, Syriac, Arabic, Augustin, Theodoret, and some MSS. copys of Chrysostom.

Ib. *Αὐτῶν*] is not in the Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* Covell. 2. Laud. 2. Colbert. 7. Cantab. 2. Vulgate, Cyprian, Chrysostom.

Ch. IX. 9. *Καθ' ἡν*] Alexand. Clar. Colbert. 7. some old MSS. mention'd by Beza, the Vulgate, Occumenius. see Prol. 1046.

Ver. 9. *Ὁ Θεός*] is not in the Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* Colbert. 7. Lincoln. Æthiopic, Coptic. *ὁ Θεός μου* N. Col. 2. Laud. 2. Complut. ed.

Ver. 10. *Καί*] is not in Alexand. Colbert. 7. Covell. 2. and Steph. 6. Alexand. Clar. *Lat. Germ. Lat. Covell. 2.* the Syriac, and the old Latin version read *δικαιωμαῖα* for *δικαιώματα*. see Prol. 1355.

Ver. 12. *Οὗτος*] Alexand. Clar. *Germ. Syriac, Arabic, Chrysostom.*

Ver. 14. *αἰωνίου*] *ἀΐου* Clar. *Gr. Lat. Germ. Lat. (Gr.)* Lincoln. Baroc. Velef. lect. Barb. 4. Roe 2. Petav. 1, 2. Covell. 2. the Vulgate, Coptic, Chrysostom, Idacius. *αἰωνίου* is not render'd by the Æthiopic.

Ver. 15. *Προσηκουαί*] *εἰρηκοναί* Alexand. Clar. *Gr. Lat. Germ. Gr. Lat. Roe 2. N. Col. 2. Hunting. 1. Colbert. 7. Covell. 2. Vulgate, Syriac, Arabic, Æthiopic, Chrysostom, Theophylact.*

Ver. 16. *Τὴν διανοίαν*] Alexand. Clar. Colbert. 7. Roe 2. Covell. 2.

Ver. 17. *Αὐτῶν*] is not in Clar. *Gr. Lat. Germ. Lat. (Gr.)* Baroc. Barb. 3. Colbert. 7. Covell. 2. Colinæus, Froben, Aldus, Vulgate, Syriac, Arabic.

Ver. 30. *Δεῖς Κύριος*] is not in Clar. *Gr. Lat. Germ. Lat. (Gr.)* Colbert. 7. Vulgate, Syriac, Æthiopic, Coptic.

Ib. *Πίστεις μου*] Clar. *Gr. Lat. Germ. Lat. (Gr.)* Vulgate, Syriac, Coptic, Cyprian, Eusebius, Theodoret. *Comment.* in Hab. *μου* is transpos'd in the Alexand. *δικαίος μου*. see Prol. 932.

Ver. 34. *Δεσμοῖς μου*] *δεσμοῖς* Steph. 1. 2. Alexand. Clar. *Gr. (vinculis eorum)* Clar. *Lat. Germ. Lat. (Gr.)* Roe 2. Velef. lect. Vulgate, Syriac, Coptic, Chrysostom, Theophylact. *Estius, Grotius* and others think this the true reading, as agreeable to ch. xiii. ver. 3. *μαρτυροῦσθε τὸν δεσμὸν μου*. *δεσμοῖς* was easily chang'd to *δεσμοῖς*, says *Estius*; and *μου* was added, no doubt, by one that had a mind to father the epistle upon Paul, says *Dr. Mills*. see Prol. 646.

Ib. *ἐκείνους*] Steph. 8. 6. Alexand. Clar. *Lat. Germ. Lat. Hunting. 1.* Vulgate, Syriac, Arabic, Æthiopic, Clemens Alex. see *Dr. Mills*.

Ib. *ἐν οὐρανοῖς*] is not in Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* Colbert. 7. Velef. lect. Vulgate, Æthiopic, Coptic, Clemens Alexand. *Dr. Mills* thinks it crept from the margin.

Ch. XI. 3. *τὰ βλέπομενα*] *το βλέπομενον* Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* Colbert. 7. Clemens Alexand. p. 364.

Ver. 4. *λαλεῖται*] *λαλεῖ* Steph. 1. 8. Alexand. Covell. 2, 4. Baroc. Barb. 1. Roe 2. Petav. 2. Genev. Lincoln. Aldus, Froben, Vulgate, Syriac, Clemens Alexand. Epiphani. Chrysostom, Theodoret, Theophylact. see Gen. iv. 13. Heb. xii. 24. and Prol. 639.

Ver. 8. *ὁ καλούμενος*] Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* the Vulgate, Theodoret. see *Dr. Mills* a. 1.

Ver. 11. *Ἐλεγε*] is not in Alexand. Clar. *Gr. Lat. Germ. Lat. (Gr.)* Colbert. 7. Vulgate, Æthiopic, 'tis best omitted, says *Grotius*.

Ver.

Ver. 12. *ὡς ἡ ἀμ.*] Alexand. Roe 2. Baroc. Magda 1. Petav. 1, 2, 3. Hunting. 1. Leicest. Cantab. 3. Complutensian edition.

Ib. *ἡ παρα το χειλος*] is not in Clar. Gr. Lat. Germ. Gr. Lat. nor the Æthiopic.

Ver. 13. *Και πισθες*] is not in Alexand. Clar. Gr. Lat. Gen. Gr. Lat. Sinah, Magdal. 1. Covell. 3, 4. Cantab. 2, 3. Lincol. N. Col. 2. Baroc. Laud. 2. Roe 2. Petav. 1, 2. Hunting. 1. Colbert. 7. Leicest. Basil. 2. Velef. lect. Complutensian ed. Colinaus, the Vulgate, Syriac, Æthiopic, Arabic, Coptic, Jerom, Chrysostom, Theodoret, Theophylact, Oecumenius, who cites PHOTIUS, as using *και πισθ.* by way of explication το *ασπασαμενοι*.

Ver. 18. *ἑτι*] is not in Clar. Germ. Syriac, Arabic, Æthiopic, Chrysostom.

Ver. 20. *Περι*] *και περι* Alexand. Clar. Gr. Lat. Germ. Lat. (Gr.) Colbert. 7. Vulgate, Theodoret.

Ver. 37. *Εκπεισθησαν*] is not in N. Col. 2. Basil. 2. Syriac, Æthiopic, Eusebius *Prep. Evang.* I. 12. c. 10. Chrysostom, Theophylact, nor in Origen *Ep. ad African.* and Comment. on Mat. but it is in *Homil. 14. on Jerem.* and in *lib. 7. contr. Celsum*. Erasmus, Beza, and Grotius think it adventitious. *Fr. Junius* thinks it should be *εκπεισθησαν*, they were burnt. *Tan. Faber* *επησθησαν*, they suffer'd the loss of their limbs. Gataker *επησθησαν*, they were burnt. but almost all the MSS. agree in the common reading.

Ch. XII. 10. *Ενοχλη*] this is a quotation from the LXX, which runs thus, *μη τις εστω εν υμιν ριζα αμυ φυουσα εν χολη και πικρια*, lest there should spring up among you a root as bitter as GALL. this is undoubtedly the true reading there. but possibly the author of the epistle thought fit to substitute *ενοχλη* for *χολη*, as he did *σωμα* for *ωμια*, ch. x. 5. for all the MSS. both *Greek* and *Latin*, unanimously read *ενοχλη*. tho' Dr. Mills thinks they have all copied the mistake of some very antient transcriber. see *Prol. 495*.

Ver. 18. *Οπισ*] is not in the Alexand. Clar. Lat. Germ. Lat. Roe 2. nor in many MSS. mention'd by *Erasmus*, nor in the Syriac, Æthiopic, Coptic, Chrysostom, Theophylact. see *Prol. 1071*.

Ver. 20. *Η βολιδι καλαξουσθησαι*] is not in the Alexand. Clar. Gr. Lat. Germ. Gr. Lat. Lincol. N. Col. 2. Baroc. Laud. 2. Cantab. 2, Roe 2. Magdal. 1. Colbert. 7. Petav. 1, 2. Covell. 2, 3, 4. Genev. Hunting. 1. Sinah, Leicest. Gonvil. Vienna, Seidel, the Complut. ed. the Vulgate, Syriac, Arabic, Æthiopic, Coptic, Chrysostom, Euthalius, Theodoret, Theophylact, nor Oecumenius. 'twas a *Scholium* from *Exod. xix. 13.* see *Prol. 991*.

Ver. 24. *Κετις*] Steph. a. z. b. u. the Alexand. Baroc. Laud. 2. Hunting. 1. Genev. Lincol. Covell. 2. Leicest. N. Col. 2. the Complut. ed. Aldus, Velef. lect. Vulgate, Syriac, Chrysostom, *Chronic. Alexand.*

Ver. 26. *Ομο*] *ομοια* Steph. a. Alexand. Roe 2. Velef. lect. Vulgate, Syriac, Arabic, Æthiopic, and LXX. *ομο, λησι*, Clar. Gr. Lat. Germ. Lat.

Ch. XIII. 21. *Των αιωνων*] is not in Clar. Gr. Laud. 2. Hunting. 1. Covell. 2. Leicest. Seidel, Complut. Ed. Colinaus, Clemens Alex. Theodoret.

N. B. The *Bosnian* MS. not being mention'd among the various lessons of this epistle, the reader might conclude, there is a different reading in that MS. but Kuster in his preface says, it is writ in capitals, and is above 800 years old; but the epistle to the Hebrews is not contained therein: not only its authority, but its author, being looked upon as uncertain by the antient church, especially the Western church. certain it is, no one *Father* of the two first centuries ever quoted any part of this epistle, except Clemens Alexandrinus, who indiscriminately quotes the supposititious, as well as the genuine writings of those ages, and was so little vers'd in critical literature, he imagin'd the epistle was originally writ in *Hebrew*. Augustin, *An.* 4. 12. says, its authority was still question'd. however, the *Monks* of the fifth century admitted it as canonical; but by what *motives* is still a *secret*.



THE
I A K Ω B O T G E N E R A L E P I S T L E
O F
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.
J A M E S.

1 **Ι**ΑΚΩΒΟΣ Θεου και
Κυριου Ιησου Χριστου
δουλος, ταις δωδεκα
φυλαις ταις εν τη διασπορα,
χαιρειν.

2 Πασαν χαραν ηγησασθε,
αδελφοι μου, οταν πειρασ-
3 μοις περιπεσητε ποικιλοις: γι-
νωσκουτες, οτι το δοκιμον
υμων της πιστεως κατεργαζε-
4 ται υπομονην. η δε υπομονη
εργον τελειον εκειτω, ινα ητε
τελειοι και ολοκληροι, εν μη-
δενι λειπομενοι.

5 Ει δε τις υμων λειπειται
σοφιας, αιειλω παρα του δι-
δουλος Θεου πασιν απλως,
και μη ονειδιζουτος, και δο-
6 θησεται αυτω. αιειλω δε εν
πιστει, μηδεν διακρινομενος,
ο γαρ διακρινομενος εοικε κλυ-
δων θαλασσης ανεμιζομενω
7 και ριπιζομενω. μη γαρ οι-
εσθω ο ανθρωπος εκεινος οτι
ληψεται τι παρα του Κυ-
8 ριου. αληθ διψυχος, ακα-
V O L II. Τ Α Σ -

JA M E S a servant of 1
God and of the Lord
Jesus Christ, to the
TWELVE TRIBES dispers'd
thro' the world, sends greet-
ing.

Consider the various tryals 2
that surround you, my bre-
thren, as matter of great joy;
knowing this, that the bring- 3
ing your faith to the test, pro-
duces constancy. but constancy 4
should be brought to its perfec-
tion, that you may be entirely
accomplished, without any de-
fect.

If any of you is deficient in 5
prudence, let him ask it of
God, who liberally gives to
all without upbraiding: and
be will give it. but let him 6
be fully persuaded of the law-
fulness of what he asks: for
be that is diffident about that,
is like the waves that fluctuate
with the wind. such a man 7
must not expect any answer
from the Lord. a diffident 8
S I man

τασθαλος εν πασαις ταις ὁ-
δοις αὐλου.

- 9 Καυχασθῶ δὲ ὁ ἀδελφος
ὁ ταπεινος ἐν τῷ ὕψει αὐ-
10 του, ὁ δὲ πλουσιος, ἐν τῇ
ταπεινωσει αὐλου, ὅτι ὡς
ανθος χορῶν παρελευσεται.
11 ἀνέειλε γὰρ ὁ ἥλιος συν τῷ
καυσῶνι, καὶ ἐξήρανε τὸν χορ-
τον, καὶ τὸ ανθος αὐλου ἐξε-
πέσε, καὶ ἡ εὐπρεπεια τοῦ
προσώπου αὐλου ἀπώλετο,
οὕτω καὶ ὁ πλουσιος ἐν ταῖς
πορείαις αὐλου μαρανθησεται.
12 μακαριος αὐτὸς ὃς ὑπομενεῖ
πειρασμον, ὅτι δοκιμος γενο-
μενος ληψεται τὸν στέφανον
τῆς ζωῆς, ὃν ἐπηγγέλαιτο ὁ
Κυριος τοῖς ἀγαπῶσιν αὐτόν.
13 Μὴδεὶς πειραζόμενος λεγε-
τω, ὅτι ἀπο τοῦ Θεοῦ πει-
ραζομαι, ὁ γὰρ Θεὸς ἀπει-
ραστός ἐστι κακῶν, πειραζει
14 δὲ αὐτὸς οὐδένα. ἕκαστος δὲ
πειραζεται, ὑπὸ τῆς ἰδίας ἐ-
πιθυμίας ἐξελκόμενος καὶ δε-
15 λεαζόμενος. εἰς ἡ ἐπιθυμία
συλλαβουσα τικτεῖ ἁμαρτίαν,
ἡ δὲ ἁμαρτία ἀπολέσθευσις
ἀποκυεῖ θάνατον.
16 Μὴ πλανασθε ἀδελφοὶ μου
17 ἀγαπῆται. πᾶσα δοσις ἀγα-
θη, καὶ πᾶν δῶρημα τελείου
ἀγαθὸν ἐστι, καταβαίνον ἀπο
τοῦ πατρὸς τῶν φωτῶν, παρ'
ὃ οὐκενι παραλαβὴν, ἢ τρο-
18 πῆς ἀποσκίασμα. βουλη-
θεὶς ἀπεκυσεν ἡμᾶς λόγῳ ἀ-
ληθείας, εἰς τὸ εἶναι ἡμᾶς ἀ-

man is inconstant in all his
actions.

Let him that is poor triumph 9
in the advantages of being a
christian. let the rich be hum- 10
bled by his instability: for he
is as transitory as a flower in
the field. the sun is up and 11
darts its rays, the grass is wi-
ther'd, its flowers droop, and
all their beautiful appearance
vanishes away. just so the
rich man fades with all his
projects. happy is he that 12
can stand the trial: for when
he has undergone the test, he
shall receive that crown of life
which the Lord has promised
to those that love him.

Let no man under tempta- 13
tion, say, it is God that tempts
him; for as he is incapable of
moral evil, he can't influence
any one thereto. a man is in- 14
stigated and drawn into the
snare by his own vicious pas-
sions, which once indulg'd,
are productive of sin, and the 15
genuine offspring of sin is
death.

Don't be deluded, my bre- 16
thren; every thing that is 17
valuable, every gift that leads
to perfection is deriv'd from
heaven, it descends from that
original light, which knows
no change, no shadow, or de-
cline: 'tis he that has volun- 18
tarily renew'd us by the ora-
cles of truth, that we might
be

παρχην τινὰ τῶν αὐτοῦ κτισ-
μάτων.

19 Ὡστε, ἀδελφοί μου ἀγα-
πῆτοι, ἐσὶν πᾶς ἀνθρώπος
ταχύς εἰς τὸ ἀκοῦσαι, βρα-
δύς εἰς τὸ λαλῆσαι, βραδύς
20 εἰς ὀργήν. ὀργὴ γὰρ ἀνδρός,
δικαιοσύνην Θεοῦ οὐ κατεργα-
21 ζεῖται. διὸ ἀποθεμενοὶ πα-
σαν ρυπαρίαν καὶ περισσειαν
κακίας, ἐν πραύτητι δέξασθε
τὸν ἐμφύλον λόγον, τὸν δι-
ναμένον σῶσαι τὰς ψυχὰς
ὑμῶν.

22 Γίνεσθε δὲ ποιῆται λόγου,
καὶ μὴ μόνον ἀκροᾶται, πα-
23 ραλογίζομενοὶ ἑαυτοὺς. ὅτι
εἰ τις ἀκροᾶται λόγου ἐστὶ καὶ
οὐ ποιῆται, ὅστος εἰκεν ἀνδρὶ
καλῶ οὐοῦντι τὸ προσῶπον τῆς
γενέσεως αὐτοῦ ἐν ἐσοπύρῳ·
24 κατενόησε γὰρ ἑαυτόν, καὶ ἀ-
πέστηκε, καὶ εὐθεὺς ἐπέλα-
25 θεν ὁποῖος ἦν. ὁ δὲ παρα-
κυψας εἰς νομὸν τελείου τοῦ
τῆς ἐλευθερίας, καὶ παρα-
μεινας (ὅστος) οὐκ ἀκροᾶται
ἐπιλησμονῆς γενομένος, ἀλλὰ
ποιῆται ἔργον, ὅστος μακάριος
ἐν τῇ ποιήσει αὐτοῦ ἐστί.

26 Εἰ τις δοκεῖ θρησκὸς εἶναι,
μὴ χαλινάγων γλῶσσαν
αὐτοῦ, ἀλλ' ἀπαλίων καρδίαν
αὐτοῦ, τοῦτο μάλιστα ἢ θρη-
27 σκεῖα. θρησκεία καθάρα καὶ
ἀμείνων παρὰ τῷ Θεῷ καὶ
πατέρι, αὕτη ἐστίν, ἐπισκεπ-
τεσθαι ὀρφανούς καὶ χήρας ἐν
τῇ θλίψει αὐτῶν, ἀσπιλὴν
ἑαυτοῦ τηρεῖν ἀπὸ τοῦ κοσ-
μοῦ.

be the first converts of the
new creation.

Wherefore, my dear bre- 19
thren, let every one be eager
to hear, averse to contradic-
tion, and deaf to passion. for 20
he that is not dispassionate is a
stranger to the practice of true
virtue. throw off then your 21
vices as dregs and scum :
and receive with docility that
genuine doctrine, which is
effectual to your salvation.

Don't delusively content 22
your selves with being of the
audience, but put what you
hear in practice : for a bare 23
auditor without practice is
like one who sees his image
form'd by a mirror : he takes 24
a view, turns away, and
instantly loses his appearance.
whereas, he that attentively 25
considers the perfect law of
liberty, and is attach'd there-
to, he is not a forgetful bearer,
but reduces it to practice,
and his conduct is crown'd
with happiness.

If a person of an ungo- 26
vernable tongue pretends to
religion, he abuses himself :
for his religion is meer illu-
sion. pure and unadulterated 27
religion, in the eye of God
our father, consists in taking
care of orphans and widows
in their distress : and in keep-
ing clear of the vices of the
age.

- 1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἐκίτε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
- 2 Χριστοῦ τῆς δόξης. εἰς γὰρ εἰσελθὴ εἰς τὴν συναγωγὴν ὑμῶν αὐτὸς χρυσοδακτύλιος ἐν ἐσθῇ λαμπρᾷ, εἰσελθὴ δὲ καὶ πτωχὸς ἐν ῥυτίδι ἐσθῇ-
3 τι, καὶ ἐπιβλεψήτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἰπὴτε αὐτῷ, σὺ καθοὺ ὡδὲ καλῶς, καὶ τῷ πτωχῷ εἰπὴτε, σὺ στήθι ἐκεῖ, ἢ καθοὺ ὡδὲ ὑπὸ τὸ ὑπόπο-
4 διον μου. καὶ οὐ διεκρίθη ἐν ἑαυτοῖς, καὶ ἐγένεσθε κρίται δι-
5 αλογισμῶν πομπῶν; ἀκούσατε, ἀδελφοί μου ἀγαπῆται, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλου-
6 σίους ἐν πίστει, καὶ κληρονομοὺς τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐ-
7 τὸν; ὑμεῖς δὲ ἠλιμασάτε τοὺς πτωχόν. οὐχ οἱ πλουσιοὶ καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἐλκουσιν ὑμᾶς εἰς κρί-
8 τηρία; οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τοῦ ἐπικληθέντος ἐφ' ὑμᾶς;
- 9 Εἰ μὲν οὖν νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, "ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν," καλῶς ποιεῖτε.
- 10 εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργάσεσθε, ἐλθόμενοι ὑπὸ τοῦ νόμου ὡς παρα-
βαῖται. ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πιάσει δὲ ἐν

*My breibren, let not your christian profession be accom-
panied with partiality. when
any one, adorn'd with a gold
ring, and a splendid dress, en-
ters into your assembly; and
a poor man comes in meanly
habited: if you should re-
spectfully say to the suit of
fine cloths, sit you there,
that's for quality; and to
the poor man, stand thou
there, or place your self at
my feet: have not you made
an arbitrary distinction, don't
your judgments flow from a
vicious principle? consider,
my dear breibren, has not
God chose the poor of this
world to be rich by faith,
and to inherit the kingdom he
has promised to those who
love him? but you, who de-
spise the poor, are not you
oppress'd by the rich? is it
not they who drag you to
their tribunals? they who
blaspheme that sacred name
by which you are distin-
guish'd?*

*If, agreeably to the scrip-
tures, you observe that royal
law, "thou shalt love thy
neighbour as thy self;"
you do well. but partiality
is iniquity; and the law will
convict the offender of trans-
gression. for he that violates
but one precept of the whole
law, is as obnoxious to punish-
ment,*

11 ἐνι, γέρονε πάντων ενοχος. ὁ
 γὰρ εἰπὼν, μὴ μοιχεύσῃς, εἶ-
 πε καὶ, μὴ φονεύσῃς. εἰ δὲ
 οὐ μοιχεύσεις, φονεύσεις δέ,
 12 γέγονας παραβάτης νόμου. οὐ-
 τῷ λαλεῖς, καὶ οὕτω ποιεῖ-
 ται, ὡς διὰ νόμου ἐλευθερίας
 13 μολλώσῃς κρινέσθαι. ἡ γὰρ
 κρίσις ἀνέλεως τῷ μὴ ποιη-
 σαμένῳ ἐλεος, καὶ ἀκαυχᾶται ἐ-
 λος κρίσεως.

14 Τί το ὄφελος, ἀδελφοί
 μου, εἰαν πιστὸν λεγῇ τις ἐ-
 χεῖν, ἐργὰ δὲ μὴ ἐχῇ; μὴ
 δύνασθαι ἡ πίστις σωσαί αυ-
 15 τόν; εἰαν δὲ ἀδελφὸς ἡ ἀ-
 δελφὴ γυμνοὶ ὑπαρχώσι, καὶ
 λειπομένοι ὡς τῆς ἐφημέρου
 16 τροφῆς, εἰπῇ δὲ τις αὐτοῖς ἐξ
 ὑμῶν, ὑπάγετε ἐν εἰρήνῃ, θερ-
 μαίνεσθε καὶ χορταλέσθε, μὴ
 δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
 τοῦ σώματος, τί το ὄφελος;
 17 οὕτω καὶ ἡ πίστις, εἰαν μὴ ἐργὰ
 ἐχῇ, νεκρὰ ἐστὶ καθ' ἑαυτήν.
 18 ἀλλ' εἰπῇ τις, "συ πιστὸν
 " ἔχεις, κατ' ἔργα ἐκώ,
 " δεῖξόν μοι τὴν πίστιν σου
 " ἐκ τῶν ἐργῶν σου, κατ' ἔργα
 " δεῖξω σοὶ ἐκ τῶν ἐργῶν
 19 " μου τὴν πίστιν μου. συ
 " πιστεύεις ὅτι ὁ Θεὸς εἰς ἐσ-
 " τι, καλῶς ποιεῖς, καὶ τὰ δαι-

ment, as if he had broke
 thro' all the rest. he that
 11 said, "do not commit adul-
 " tery," said too, "do not
 " kill." though you should not
 commit adultery, yet if you
 kill, you are a transgressor of
 the law. speak and act as
 12 those, who are to be judged
 by * the law of liberty. for
 he that has not shewed mer-
 cy, shall be condemn'd with-
 out mercy: while the merci-
 ful shall triumph at his trial.

What advantage is it, my
 14 brethren, for a man to say
 he has faith, if he has no
 beneficence? can such a faith
 save him? suppose one of
 15 your brethren should be de-
 stitute of cloths, and of his
 daily nourishment, and one of
 16 you should thus address him;
 "go and prosper, I wish you
 " a warm fire, and a full
 " meal:" without relieving
 his wants, would he be the
 better for your wish? just so
 17 faith, if it be not operative,
 is intirely lifeless. it will be
 18 said, "you have a specula-
 " tive faith, but mine is
 " practical. where is your
 " faith, if no effects appear?
 " as for me, my actions will
 " vouch for my faith. you
 19 " believe there is but one
 " God, very well: the de-
 " mons

" μόνια

" mons

* That is, the gospel, which was design'd to deliver men from all
 their prejudices, and vicious passions.

“μονία πιστευουσιν, και φρι-
“σουσι.”

“mons believe as much, and
“tremble.”

20 ΘΕΛΕΙΣ ΔΕ ΓΝΩΝΑΙ, Ω ΑΝ-
ΘΡΩΠΕ ΚΕΝΕ, ΟΤΙ Η ΠΙΣΤΙΣ ΧΩ-
ΡΙΣ ΤΩΝ ΕΡΓΩΝ ΝΕΚΡΑ ΕΣΤΙΝ? 20
21 ΑΒΡΑΑΜ Ο ΠΑΤΗΡ ΗΜΩΝ ΟΥΚ
ΕΞ ΕΡΓΩΝ ΕΔΙΚΑΙΩΘΗ, ΑΝΕΝΕΓΚΑΣ
ΙΣΑΑΚ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΠΙ ΤΟ
22 ΘΥΣΙΑΣΤΗΡΙΟΝ? ΒΛΕΠΕΙΣ ΟΤΙ
Η ΠΙΣΤΙΣ ΣΥΝΗΡΕΙ ΤΟΙΣ ΕΡΓΟΙΣ
ΑΥΤΟΥ, ΚΑΙ ΕΚ ΤΩΝ ΕΡΓΩΝ Η
23 ΠΙΣΤΙΣ ΕΙΣΕΛΕΙΩΘΗ? ΚΑΙ ΕΠΛΗ-
ΡΩΘΗ Η ΓΡΑΦΗ Η ΛΕΓΟΥΣΑ,
“ΕΠΙΣΤΕΥΣΕ ΔΕ ΑΒΡΑΑΜ ΤΩ
“ΘΕΩ, ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ
“ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ, ΚΑΙ ΦΙΛΟΣ
24 “ΘΕΟΥ ΕΚΛΗΘΗ.” ΟΡΑΤΕ ΤΟΙ-
ΝΥΝ ΟΤΙ ΕΞ ΕΡΓΩΝ ΔΙΚΑΙΟΥΝΤΑΙ
ΑΝΘΡΩΠΟΣ, ΚΑΙ ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ
25 ΜΟΝΟΝ. ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΡΑΒΒ
Η ΠΟΡΝΗ ΟΥΚ ΕΞ ΕΡΓΩΝ ΕΔΙΚΑΙΩ-
ΘΗ, ΥΠΟΔΕΞΑΜΕΝΗ ΤΟΥΣ ΑΓΓΕ-
ΛΟΥΣ, ΚΑΙ ΕΤΕΡΑ ΟΔΩ ΕΚΒΑ-
26 ΛΟΥΣΑ? ΩΣΠΕΡ ΓΑΡ ΤΟ ΣΩ-
ΜΑ ΧΩΡΙΣ ΠΝΕΥΜΑΤΟΣ ΝΕΚΡΟΝ
ΕΣΤΙΝ, ΟΥΤΩ ΚΑΙ ΠΙΣΤΙΣ ΧΩΡΙΣ
ΤΩΝ ΕΡΓΩΝ ΝΕΚΡΑ ΕΣΤΙ.

Vain man, must I show you 20
how lifeless a thing faith is,
without its effects? was not 21
our father* Abraham treated
as just, in consequence of his
actions, when he had attempt-
ed to sacrifice his son upon the
altar? don't you see his actions 22
and his faith conspir'd, and
that his faith had its perfect
effect in his conduct? it was 23
then, that those words of scrip-
ture were accomplished, †
“Abraham believed God,
“and he was regarded for
“it as a man of virtue, and
“|| was the ‡ favourite of
“God.” you see then, that 24
a man is accounted just for
his actions, and not for his
bare faith. was it not likewise 25
for her actions, that Rahab,
formerly a loose liver, was
accounted as just, for hav-
ing entertain'd the messengers
of Joshua, and dismiss'd
them the securest way? as the 26
body then without the soul is a
meer carcase, so faith without
its effects is lifeless.

1 ΜΗ ΠΟΛΛΟΙ ΔΙΔΑΣΚΑΛΟΙ ΓΙ-
ΝΕΣΘΕ, ΑΔΕΛΦΟΙ ΜΟΥ, ΕΙΔΟΤΕΣ
ΟΤΙ ΜΙΖΟΝ ΚΡΙΜΑ ΛΗΨΟΜΕΘΑ.
2 ΠΟΛΛΑ ΓΑΡ ΠΙΛΙΟΜΕΝ ΑΠΑΝ-

My brethren, don't affect 1
many of you to be doctors, con-
sidering, that those of us who
are such, shall be tried with
the greater severity. for we 2

ΤΕΣ.

are

* Gen. xxii. 16, 17, 18. see Grotius.
cvi. 31. Maccab. ii. 52. see Grotius.
Hebraism, meaning no more than was. see Isa. i. 26. ix. 5. xlviii. 8.
lxii. 4. Jer. xxxiii. 16. Ezech. xlviii. 35.

† Gen. xv. 6. Pfal.
|| Gr. was called. a
‡ Gen. xxii. 12.

- 3 ΤΕΣ. ΕΙ ΤΙΣ ΕΝ ΛΟΓΩ ΟΥ ΠΛΑΙΕΙ,
 ΟΥΤΟΣ ΤΕΛΕΙΟΣ ΑΝΗΡ, ΔΥΝΑΤΟΣ
 4 ΧΑΛΙΝΑΓΩΓΗΣΑΙ ΚΑΙ ΟΛΟΝ ΤΟ
 ΣΩΜΑ. ΕΙΔΕ, ΤΩΝ ΙΠΠΩΝ
 ΤΟΥΣ ΧΑΛΙΝΟΥΣ ΕΙΣ ΤΑ ΣΤΟΜΑ-
 5 ΤΑ ΒΑΛΛΟΜΕΝ ΠΡΟΣ ΤΟ ΠΕΙ-
 ΘΕΣΘΑΙ ΑΥΤΟΥΣ ΗΜΙΝ, ΚΑΙ ΟΛΟΝ
 ΤΟ ΣΩΜΑ ΑΥΤΩΝ ΜΕΙΛΟΜΕΝ.
 6 ΙΔΟΥ, ΚΑΙ ΤΑ ΠΛΟΙΑ ΤΗΛΙ-
 ΚΑΥΤΑ ΟΥΤΑ, ΚΑΙ ΥΠΟ ΣΚΛΗ-
 ΡΩΝ ΑΝΕΜΩΝ ΕΛΑΥΝΟΜΕΝΑ, ΜΕ-
 ΤΑΓΕΙΛΑΙ ΥΠΟ ΕΛΑΧΙΣΤΟΥ ΠΗΔΑ-
 ΛΙΟΥ, ΟΠΟΥ ΑΝ Η ΟΡΜΗ ΤΟΥ
 7 ΕΥΘΥΝΟΥΤΟΣ ΒΟΥΛΗΤΑΙ. ΟΥΤΩ
 ΚΑΙ Η ΓΛΩΣΣΑ ΜΙΚΡΟΝ ΜΕΛΟΣ
 ΕΣΤΙ, ΚΑΙ ΜΕΓΑΛΑΥΧΕΙ. ΙΔΟΥ,
 8 ΟΛΙΓΟΝ ΠΥΡ ΗΛΙΚΝΥ ΥΛΗΝ Α-
 ΝΑΠΤΕΙ. ΚΑΙ Η ΓΛΩΣΣΑ ΠΥΡ,
 Ο ΚΟΣΜΟΣ ΤΗΣ ΑΔΙΚΙΑΣ, ΟΥΤΩΣ
 Η ΓΛΩΣΣΑ ΚΑΘΙΣΤΑΙ ΕΝ ΤΟΙΣ
 ΜΕΛΕΣΙΝ ΗΜΩΝ, Η ΣΠΙΛΟΥΣΑ
 ΟΛΟΝ ΤΟ ΣΩΜΑ, ΚΑΙ ΦΛΟΓΙ-
 ΖΟΥΣΑ ΤΟΝ ΤΡΟΧΟΝ ΤΗΣ ΓΕΝΕ-
 ΣΕΩΣ, ΚΑΙ ΦΛΟΓΙΖΟΜΕΝΗ ΥΠΟ
 7 ΤΗΣ ΓΕΕΝΥΗΣ. ΠΑΣΑ ΓΑΡ ΦΥ-
 ΣΙΣ ΘΗΡΙΩΝ ΤΕ ΚΑΙ ΠΤΕΙΝΩΝ,
 ΕΡΠΕΙΩΝ ΤΕ ΚΑΙ ΕΝΑΛΙΩΝ, ΔΑ-
 ΜΑΖΕΤΑΙ ΚΑΙ ΔΕΔΑΜΑΣΤΑΙ ΤΗ
 8 ΦΥΣΕΙ ΤΗ ΑΝΘΡΩΠΙΝΗ. ΤΗΝ ΔΕ
 ΓΛΩΣΣΑΝ ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΑΝ-
 ΘΡΩΠΩΝ ΔΑΜΑΣΑΙ, ΑΚΑΤΑΣ-

are all liable to frequent mis-
 takes. he that does not give
 too great a loose to his tongue,
 is an accomplish'd person and
 fit to moderate the whole
 church. you see how manage-
 3 able horses are made by the
 application of a bit, which
 makes them take what mo-
 tion we please. a ship too of 4
 the greatest burthen, tho' the
 wind bears hard, by means
 of an inconsiderable helm,
 veers about as the hand of
 the pilot directs her. so the 5
 tongue is but a small part
 of the body, yet how grand
 are its pretensions. a spark of
 fire! what quantities of tim-
 ber will it blow into a flame?
 the tongue is a brand that sets 6
 the world in a combustion:
 it is but one of the numerous
 organs of the body, yet it can
 blast whole assemblies: tipp'd
 with infernal sulphur it sets
 the whole train of life in a
 blaze. * creatures of every 7
 kind, beasts, birds, reptiles,
 and sea-monsters, are fre-
 quently tamed by human in-
 dustry. but who could ever 8
 tame the † tongue? arm'd
 with

χείλον

with

* Βραχυ τοι σθανος ανηρος

Αλλα ποιηταις πρατιδων

Δαμα φυλα πουλου,

Χθονων τ' αερων τε παιδευματα.

Euripides Aol. 1.

Weak man by subtle arts extends his rule:

Sea-monsters, beasts, and birds, are brought to school.

† Pſal. cxl. 4. Ecclſ. x. 14. Cleanthes. Κακουρῆστον οὐδεν διαβολῆς
 ἐστ. πω. nothing is more pestilential than calumny.

χέλον κακόν, μέσην ἰου θανά-
τηφορον.

9 Ἐν αὐτῇ εὐλογοῦμεν τὸν
θεὸν καὶ πατέρα, καὶ ἐν αὐ-
τῇ καλάρωμεθα τοὺς ἀνθρώ-
πους τοὺς καθ' ὁμοιωσιν θεοῦ

10 ἰοφερονόας. ἐκ τοῦ αὐτοῦ στό-
ματος ἐκέρχεται εὐλογία καὶ
καῖαρα? οὐ χρῆ, ἀδελφοί
μου, ταῦτα οὕτω γινεσθαι.

11 κηλί ἢ πηπὴ ἐκ τῆς αὐτῆς ο-
πτικῆ βρῦει τὸ γλυκὺ καὶ τὸ

12 πικρὸν? μὴ δυναταί, ἀδελ-
φοί μου, συκὴ ἐλαίας ποι-
σαι, ἢ ἀμπέλους σῦκα? οὐ-
τως οὐδὲ ἄλκυον γλυκὺ ποι-
πσαι ὕδωρ.

13 Τίς σοφός καὶ ἐπιστήμων
ἐν ὑμῖν? δείξαι ἡμῖν ἐκ τῆς κα-
λῆς ἀναστροφῆς τὰ ἔργα αὐ-

14 τοῦ ἐν πρᾶτῃ σοφίας. εἰ
δὲ ἔπλον πικρὸν ἔχει καὶ ἐ-
ριθείαν ἐν τῇ καρδίᾳ ὑμῶν,
μὴ καλᾶκαυχασθε καὶ ψευ-
δεσθε κατὰ τῆς ἀληθείας.

15 οὐκ ἐστὶν αὕτη ἡ σοφία ἀνω-
θεν κατέρχομενη, ἀλλ' ἐπι-
γίγνηται, ψυχικὴ, δαιμονιώδης.

16 ὅπου γὰρ ἔπλος καὶ ἐριθεία,
ἐκεῖ ἀκαταστάσια καὶ παν

17 φαυλὸν πρᾶγμα. ἡ δὲ ἀνω-
θεν σοφία πρῶτον μὲν ἀγνὴ
ἐστὶν, ἐπειτα εἰρηνικὴ, ἐπι-
εῖκη, εὐπειθὴς, μέση ἐλεος
καὶ καρπῶν ἀγαθῶν, ἀδια-

18 κρίτος καὶ ἀνυποκρίτος. καρ-
πὸς δὲ τῆς δικαιοσύνης ἐν εἰ-
ρήνῃ σπειρεῖται τοῖς ποιοῦσιν
εἰρήνην.

with deadly poison, the mis-
chief scorns restraint.

By that we give praise to 9
God the father: and that
pronounces curses even a-
gainst men, who are form'd
after the divine resemblance.

from the same mouth shall 10
blessing and cursing proceed?
this ought not to be practis'd,
my brethren; does a foun- 11
tain throw up salt water and
fresh, by the same convey-
ance? can a fig-tree, my 12
brethren, produce olives, or
a vine figs? no more can the
sea yield water that is fresh.

Whoever is a skilful mora- 13
list, let him show by his vir-
tuous conduct, that he prac-
tises the humble precepts of
wisdom. but if envy and con- 14
tention embitter your minds,
don't think your false pre-
tences can stand against the
truth: such wisdom is not 15
derived from heaven; but
is terrestrial, sensual, demo-
niacal. where false zeal, and 16
a spirit of contention reign,
there confusion and every
vice prevail. but wisdom 17
deriv'd from heaven is first
dispassionate, then pacific, e-
quitable, and obsequious: full
of beneficence, and all social
virtue, free from partiality,
and hypocrisy they who cul- 18
tivate peace, enjoy the re-
ward of their virtue.

1 Πόθεν πολέμοι και μαχαι
εν υμιν? ουκ ἐνέλευθεν, ἐκ τῶν
ἡδονῶν ὑμῶν τῶν σαρραεινο-
μενῶν ἐν τοῖς μελεσιν ὑμῶν?
2 ἐπιθυμεῖτε, και οὐκ ἐχέτε, φο-
νυτε και ζηλοῦτε, και οὐ δυ-
νασθε ἐπιθυχεῖν, μαχεσθε και
πολεμεῖτε, οὐκ ἐχέτε δέ, δια
3 το μὴ αἰτεσθαι ὑμας. αἰτει-
τε, και οὐ λαμβανετε, διότι
κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς
ἡδοναῖς ὑμῶν δαπανησῆτε.

4 Μιχοι, οὐκ οἶδατε ὅτι ἡ
φιλια τοῦ κοσμου, ἐχθρα
τοῦ Θεοῦ ἐστίν? ὅς ἂν οὐν
βουληθῇ φιλος εἶναι τοῦ κοσ-
μου, ἐχθρος τοῦ Θεοῦ κα-
θίσταται. ἡ δοκεῖτε ὅτι κε-
5 νως ἡ γραφή λεγει, "πρὸς
"φθῶνον ἐπιποθεῖ το πνεῦμα
"ὁ καλῶκησεν ἐν ἡμῖν?"
6 μεῖζονα δέ διδῶσι χάριν, διό
λεγει, "ὁ Θεὸς ὑπερηφανοὺς
"ἀνίστασσει, ταπεινοὺς δέ
"διδῶσι χάριν."

7 Ὑποταγῆτε οὐν τῷ Θεῷ,
ἀνίστητε τῷ διαβόλῳ, και
8 φευξέσθαι ἀφ' ὑμῶν. ἐφίσα-
τε τῷ Θεῷ, και ἐφίει ὑμῖν,
καθαρίσατε χεῖρας, ἀμαρτω-
λοι, και ἀγνισατε καρδιας,
9 διψυχοι. ταλαίπωρησατε και
πενθήσατε και κλαύσατε, ὅ

* *Whence come quarrels and
battles, but from the struggle
of your sensual passions? you
desire, and are disappointed.
you breathe slaughter and re-
venge for what you cannot ob-
tain. you quarrel and go to
war, but without success, be-
cause you don't petition for it:
and if you did, you would not
obtain it, because you wicked-
ly request to have your pas-
sions gratified.*

*Degenerate race, don't you
know that friendship with vice
is hostility against heaven. he
that is a friend to the vicious
world, is an enemy to God. or
do you imagine that passage of
scripture to be insignificant,
† "does the spirit that dwells
"in you, incite you to vice?"
on the contrary, he heaps his
favours upon you. wherefore
'tis said, ‡ "God defeats the
"proud, but is gracious to
"the humble."*

*Surrender therefore to God,
resist the devil, and he will
flee from you. address your
selves to God, and you will
find him present with you:
cleanse your hands, ye sin-
ners; and purify your hearts,
you that are diffident. be af-
flicted, be mournful, and
weep:*

ΓΕΛΩΣ

* Ex cupiditatibus, odia, dissidia, discordiæ, seditiones, bella. Ci-
pero de finibus, 1^{ma}. see Josephus lib. xx.

† Numb. xi. 29. Gen. vi. 3. f.

‡ Prov. iii. 4.

γελῶς ὑμῶν εἰς πένθος μετα-
στραφήτω, καὶ ἡ χαρὰ εἰς κα-
10 τήφειαν. τὰ πεινωθήσῃ ἐνώ-
πιον τοῦ Κυρίου, καὶ ὑψώσει
ὑμᾶς.

11 Μὴ κατὰ λαλεῖς ἀλλήλων,
ἀδελφοί, ὁ κατὰ λαλῶν ἀδελ-
φου, καὶ κρινῶν τὸν ἀδελφὸν
αὐτοῦ, κατὰ λαλεῖ νόμου, καὶ
κρίνει νόμον, εἰ δὲ νόμον κρι-
νεις, οὐκ εἰ ποιῆτης νόμου,
12 ἀλλὰ κρίτης. εἰς ἐστὶν ὁ νο-
μοθέτης καὶ κρίτης ὁ ὄντα μενος
σωσαὶ καὶ ἀπολεσαὶ, σὺ τις
εἰ ὃς κρίνεις τὸν ἕτερον ?

13 Ἀγε νῦν οἱ λεγόντες, “ σπ-
μερον ἢ αὐριον πορεύσωμε-
θα εἰς τῆνδε τὴν πόλιν,
“ καὶ ποιήσωμεν ἐκεῖ ἐνιαυ-
“ τὸν ἓνα, καὶ ἐμπορεύσω-
“ μεθα, καὶ κερδήσωμεν.”

14 οἵτινες οὐκ ἐπιστάσθε τὸ τῆς
αὐριον, ποία γὰρ ἡ ζωὴ ὑ-
μῶν ? αἴμας γὰρ ἐστὶν ἡ πρὸς
ὀλιγον φαινόμενη, ἐπειτα δὲ

15 ἀφανίζομένη, ἀλλὰ τοῦ λεγεῖν
ὑμᾶς, “ εἰ ὁ Κύριος θελή-
“ σῃ, καὶ ἔλθωμεν, καὶ
“ ποιήσωμεν τοῦτο ἢ ἐκεί-
16 “ νο.” νῦν δὲ καυχασθε ἐν

ταῖς ἀλαζονεῖαις ὑμῶν, πα-
σα καυχῆσις τοιαύτη, πονη-
17 ρα ἐστὶν. εἰδοὶ οὖν καλοῦ
ποιεῖν καὶ μὴ ποιοῦν, ἁμαρ-
τία αὐτῷ ἐστὶν.

weep: let your mirth be
converted to sadness, and
your joy to vexation. humble 10
your selves before the Lord,
and he will raise you up.

Don't, my brethren, treat 11
one another with detraction.
be that reflects upon his bro-
ther, and censures his bro-
ther, reflects upon the law,
and censures the law: if you
censure the law, instead of
obeying it, you set up for a
judge. there is but one legis- 12
lator, and judge, he that has
the power of life and death:
who art thou, to pass sentence
upon another ?

As for you, who affirm, 13
“ to-day, or, to-morrow we
“ will go to such a city, we
“ will stay there a whole
“ year, there we will traffic,
“ and find our account.” *

how do you know, what will 14
happen to-morrow ? for,
“ what is your life ?” a va-
pour that just appears, and
then vanishes. your language 15
ought to be this, “ if the
“ Lord pleases to give us
“ life, we shall do this, or
“ that.” you triumph in your 16
vain projects, but your pre-
sumption is vicious. he then 17
that knows what is virtuous,
and does not practise it, is a
criminal.

1 Ἀγε νυν οἱ πλουσιοι, κλαυ-
σατε οὐλοῦντες ἐπὶ ταῖς
ταλαιπωρίαις ὑμῶν ταῖς ἐ-
2 περχομέναις. ὁ πλοῦτος ὑ-
μῶν σέσηπε, καὶ τὰ ἱμάτια
3 ὑμῶν σπιλοβρώλα γερονεν. ὁ
χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς
κλιῶται, καὶ ὁ ἰὸς αὐτῶν εἰς
μαρτύριον ὑμῖν ἐστίν, καὶ φα-
γεῖται τὰς σαρκὰς ὑμῶν ὡς
πῦρ, ὃ ἐθισαυρίσατε ἐν ἐσχα-
4 ταῖς ἡμέραις. ἰδοὺ, ὁ μισ-
θος τῶν ἐργῶν τῶν ἀμψ-
σάντων τὰς χώρας ὑμῶν, ὁ
ἀπεσπέρημενος ἀφ' ὑμῶν, κρα-
ζει, καὶ αἱ βοαὶ τῶν θερι-
σάντων εἰς τὰ ὦτα Κυρίου
5 σαβασθὲ ἐσεληλυθασιν. ἐ-
τρυφήσατε ἐπὶ τῆς γῆς, καὶ
ἐσπαύλασθε, ἐβρυσάτε τὰς
καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ
6 σφαγῆς, κατέδικασάτε, ἐφο-
νεύσατε τὸν δίκαιον, οὐκ ἀν-
τίλασσεσθαι ὑμῖν.

7 Μακροθυμῶσατε οὖν, ἀ-
δελφοί, ἕως τῆς παρουσίας
τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς
ἐκδέχεται τὸν τιμὸν καρπὸν
τῆς γῆς, μακροθυμῶν ἐπ' αὐ-
τῷ, ἕως ἀν λαβῇ ὕδρον πρω-
8 ῖμον καὶ ὄψιμον. μακροθυ-
μῶσατε καὶ ὑμεῖς, στήριξάτε
τὰς καρδίας ὑμῶν, ὅτι ἡ πα-
9 ρουσία τοῦ Κυρίου ἤγγικε. μὴ
στεναλέεσθε κατ' ἀλλήλων, ἀ-
δελφοί, ἵνα μὴ κριθῆτε, ἰδοὺ,
κρίτης προ τῶν θυρῶν ἐστίν-
10 κεν. ὑποδείγμα λαβέτε τῆς
κακοπαθείας, ἀδελφοί, καὶ
τῆς

As for you that are rich : 1
weep, and lament the miseries
that are falling upon you.
your wealth is wasted, your 2
wardrobe is devour'd by the
worm, and your gold and 3
silver by rust : that rust shall
convict you : that rust shall
corrode your flesh like a cau-
stic, which you have trea-
sur'd up against the last days.
bark ! what a noise there is 4
of hire, of which you cheated
the labourers, who gather'd
in your harvest ! the cries of
the reapers have reach'd e-
ven the Lord of the celestial
militia. you have liv'd on the 5
earth in voluptuousness, and
luxury : you have indulg'd
your selves as in a day of
sacrifice : you have condemn'd 6
the just, you have put him to
death, though he did not op-
pose you.

As for you, my brethren, 7
bear your sufferings with con-
stancy, till the advent of the
Lord. the farmer, from the
prospect of a golden crop,
patiently expects the showers
of the spring and the autumn.
be you equally patient, and 8
exercise your fortitude, for
the advent of the Lord is
nigh. don't repine, my bre- 9
thren, against one another,
for fear you should be con-
demn'd. behold, the judg. is
at the gate. let the prophets, 10

- της μακροθυμίας, τοὺς προ-
φῆας οἱ ἐλαλῶσαν τῷ οὐ-
11 **μαλί** Κυρίου. ἰδοὺ, μακαρι-
ζομεν τοὺς ὑπομεινοῦντας τὴν
ὑπομονὴν Ἰωβ πικρῶσαι, καὶ
τὸ τέλος Κυρίου εἶδεν, ὅτι
πολυεὺς πλάρχνος ἐστὶν (ὁ
Κυριος) καὶ οἰκτῖρμων.
- 12 **Προ** πάντων δέ, ἀδελφοί
μου, μὴ ὀμνυέτε μήτε τοῦ οὐ-
ρανίου, μήτε τῆς γῆς, μήτε
ἄλλον τινα ὄρκον, πῶς δέ ὑ-
μῶν τὸ ναί, ναί, καὶ τὸ οὐ,
οὐ, ἵνα μὴ ὑπο κρίσιν πε-
σθῆτε.
- 13 **Κακοπαθεῖ** τις ἐν ὑμῖν? **προσευχεσθῶ**. **εὐθυμεῖ** τις? **ψαλλέτω**.
- 14 **Ἀσθενεῖ** τις ἐν ὑμῖν? **προσ-**
καλεσασθῶ τοὺς πρεσβυτε-
ροὺς τῆς ἐκκλησίας, καὶ **προ-**
σεύξασθωσαν ἐπ' αὐτόν, **ἀ-**
λειψαντες αὐτόν ἐλαίῳ ἐν τῷ
- 15 **ὀνομαλί** τοῦ Κυρίου. καὶ ἡ
εὐχὴ τῆς πίστεως σώσει τὸν
καμνοῦντα, καὶ ἐγείρει αὐτόν ὁ
Κυριος, καὶ ἁμαρτίας ἡ πε-
- 16 **ποικῶς**, ἀφεθῇσιν αὐτῷ. ἐ-
ξομολογεῖσθε ἀλλήλοις τὰ
παραπτώματα, καὶ εὐχεσθε
ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε;
πολυ ἰσχυρεὶς δεήσις δικαίου ἐ-
νεργουμένη.
- my brethren, who were com-
mission'd by the Lord, be
your examples; suffer per-
secution with constancy like
them. we pronounce those
happy, who have so endur'd.
you have heard of the con-
stancy of Job, you know with
what success he was crown'd
by the Lord, who is all mer-
cy and compassion.*
- Above all things, my bre-
12
thren, don't swear, neither
by the heaven, nor by the
earth, nor use any other oath;
but let your affirmation, or
negation, be sincere, lest you
fall under condemnation.*
- Is any among you afflicted? 13
let him pray. is his mind se-
rene? let him sing psalms.*
- Is any of you sick? let 14
him send for the pastors of
the church, to pray for him,
and after giving him the *
unction, in the name of the
Lord, the prayer that pro- 15
ceeds from faith, shall save
the sick; the Lord will raise
him up, and his sins that
may have been the occasion,
shall be forgiven. confess then 16
to one another the offences
you have committed, and
pray for one another, that
you may be healed; the fer-
vent prayer of a virtuous
man has great influence.*

Ἠλίας

Elias

* Mark vi. 13.

† 1 Kings xvii. 1. xviii. 45.

- 17 Ηλιας ανθρωπος ην ομοιο-
παθης ημιν, και προσευχη
προσπυξαλο του μη βρεξαι,
και ουκ εβρεξεν επι της γης
ενιαυτους τρεις και μηνας εξ.
18 και παλιν προσπυξαλο, και ο
ουρανος υψον εδωκε, και η γη
εβλαστησε τον καρπον αυ-
της.
19 Αδελφοι, εαν τις εν υμιν
πλανηθη απο της αληθειας,
και επιστρεψη τις αυτον, ρι-
20 κωσκειω οτι ο επιστρεψας α-
μαρτωλου εκ πλανης οδου αυ-
του, σωσει ψυχην εκ θανα-
του, και καλυψει πληθος α-
μαρτιων.

Elias was only a man, as 17
we are; however, having
ardently prayed, that it might
not rain, it did not rain in
that country for † three years
and a half: then he pray'd 18
again: the heavens sent its
showers, and the earth push'd
out its fruit.

My brethren, when any of 19
*you deviates from the truth,**
whoever sets him right, may
be assured, that the retriev- 20
ing of a sinner from his erro-
neous habits, is saving a soul
from ruin, and cancels † a
multitude of sins.

* The mystical sense of the precept, Deut. xxii. 1.
xvii, xviii. 45.

† 1 Kings

† Psal. xxii. 1. Prov. x. 12.

The author of this epistle does not assume the title of an apostle, yet some of the modern critics are very confident it was writ by some apostle: tho' it is far from being certain who was the James, whose name is inscrib'd to this epistle, or whether the epistle was really writ by any James whatsoever. for EUSEBIUS, in *hist. eccles. b. ii. ch. 23.* after having given from *Hegeſippus's* Commentaries, an account of James the *Just*, bishop of Jerusalem, that has all the air of a romance, says,

Ιακωβου η πρωτη των ονομαζο-
μενων εκκλησιων επιστολην εσσαι
λεγειται. ισθιον δε ως * ρεθου-
ται μιν. ου πολλοι ζουν των πα-
λαιων αυτης εμνημονευσατ, ως
ουδε της λεγομενης Ιουδα, μιας
και αυτης ουσης των επ'α λεγομε-
νων εκκλησιων. ομως δι'ισμεν και
παιδας εν πλεισιαις δεδημοσιευμε-
να εκκλησιας.

The first of those call'd general
epistles is said to be *James's*. but
you must know it is *spurious*. for
which reason few of the antients
have mention'd it: as neither that
which is said to be *Jude's*. how-
ever we know that these as well
as the rest of those epistles have
been publicly read in most
churches.

Upon which, * *Valesius* makes this observation. *Rufinus* and *Chris-
tropherson* gave such a turn to this passage, as if this was only the opi-
nion of some: and I follow'd their sense in my version: but having
now consider'd the matter more maturely, I have alter'd my opinion,
and think, that *Eusebius* did absolutely pronounce this epistle to be *spu-
rious*. *Jerom, de Jacobo*, has these words, " unam scripsit epistolam,
" quæ

"quæ & ipsa ab alio quodam sub nomine ejus asseritur, licet paulatim tempore procedente, obtinuerit auctoritatem." he writ onc epistle, and even that is ascribed to have been published by another under *his* name; tho' in process of time it *insensibly* gain'd *authority*.

Jerom writ this A. D. 392. and in the year 405 INNOCENT the first made it canonical, which had been admitted as such by the Council of Laodicea, an. 365. for the *Apostolical Canon*, LXXXV. where this and the other general epistles are mention'd as canonical, is a plain forgery, as the learned are agreed. If the epistle was genuine, how comes it that neither *Clemens Romanus*, nor *Poly carp*, nor *Ignatius*, nor *Justin Martyr*, nor *Hippolitus*, &c. in an age that swarm'd with apochryphal gospels, &c. should take no notice of it? *Clemens Alexandrinus* descants indeed upon some part of the epistle, and so he does upon the *revelations of Peter*, universally allow'd to be spurious. Origen too quotes it, in his *commentary upon John*, but as a writing of doubtful authority. but not one of the Latin fathers ever so much as mention it, till *Hilary* of Poitiers, about the year 365, cited it as apostolical; nor did any of the African writers before *Augustin*, ever quote this as the epistle of *James*. presently after, an. 418. it was receiv'd by the council of Carthage as canonical, and then made use of as an instrument to attack the Pelagians. see Prol. 200, 201, &c. if the councils that voted the epistle to be canonical, had given any account of the learned arguments upon which they grounded their decisions, posterity perhaps could have had no pretence to have call'd their *integrity* or their *judgment* into question. * *Constantine* indeed spoke like himself, when he said, " * what was approv'd of by 300 bishops, can be nothing less than the determination of God himself; since the holy spirit, residing in such great and worthy souls, has unfolded to them the divine will." which sufficiently obviates the censure pass'd by *Sabinus* bishop of Heraclea on the council of *Nice*, who in his collection of the Synodical Acts, says, " † that excepting the emperor, and *Eusebius Pamphilus*, they were a set of illiterate simple creatures, that understood nothing." upon this *Socrates* observes, " || but *Sabinus* does not at all consider, that tho' the members of that synod were illiterate, yet as they were illuminated by God, and the grace of the holy spirit, they could not possibly be mistaken." than which nothing in the world could be more pertinent, *provided the matter of fact were true*: a fact, of which there would be little room to doubt, *provided* what *Pappus*, in his *Synodicon* to the council of *Nice*, asserts, was *bona fide*, TRUE.

Εν γὰρ οἰκῷ τοῦ Θεοῦ καὶ ὡ πα-
ρα τῇ δεξιᾷ τραπέζῃ αὐτοῦ παρα-
σκευασθῆναι, προσευξάμενοι ὡς εὐρεθῆναι
ταῖς δεσποτικαῖς ἀπαρχαῖς, τὸν Κυ-
ρίου ἐξαισησάμεν, καὶ τὰς κερ-
αλαὺς, ὅ καὶ μένοντες, ὑποτάξω-
μεν.

Having promiscuously put all the books under the communion-table in a church, they besought the Lord, that the *inspired* records might get upon the table, while the *spurious* ones remain'd underneath, which accordingly hap- pen'd.

* Socrates Scholasticus, Eccles. Hist. book I. ch. ix.
ιδιᾶς αὐτοῦ καὶ ἀφ' αὐτοῦ καὶ οὐδὲν ἐτίθεμεν.

† Ib. ch. viii.
|| Ib. ch. ix.

Such a *phenomenon* as this must have irrefragably convinced all the heathen philosophers and heretics without the *pale* of the church, *provided* they had happily been *within-doors*. it must have struck them for ever dumb, to see the parchment *rolls* *spontaneously* heave, and disengaging themselves from the *spurious lumber*, rise like Ezechiel's * *dry bones*, and mount in harmony upon the table. at such a *sight* as this, they would have swallow'd the *canon*, with less reluctance, than the prophet did † his *roll*. yet nothing less than such a *sight* as this could *sanctify* that fiery zeal, which breaths in letters of *blood* throughout the edict publish'd by the *first Christian* emperor.

ΝΙΚΗΤΗΣ ΚΩΝΣΤΑΝΤΙΝΟΣ,
ΜΕΓΙΣΤΟΣ, ΣΕΒΑΣΤΟΣ,

Επιστολὴς καὶ Λαοῖς.

ΤΟΤΟ ΠΟΝΗΡΟΥΣ καὶ ἀσθεῖς
μυμησάμενος Ἀρείου, δικαίος ἐστὶ
τὴν αὐτὴν ἐκκρίνειν ὑπὸ χρίν ἀξιμ-
αν. ὡς περ τοῖνυν Πορφυρίου ὁ τῆς
θεοσεβείας ἐχθρὸς, συνίσταται
παρόντων κατὰ τῆς θρησκείας συ-
σταμένων, ἄξιον εὐρεῖο μισθόν,
καὶ τοιοῦτον, ὡς τε ἐπονείδιστον
μὲν αὐτὸν πρὸς τὸν ἔξῃς γινέσθαι
χρόνον, καὶ πλείστης ἀναπλησ-
θῆναι κακοδοξίας ἀφανισθῆναι δὲ
τὰ ἀσθενή αὐτοῦ συσφραγίσματα: ὅ-
τω καὶ νυν εὐδὲν Ἀρείου τε καὶ
τοῦ Ἀρείου ὁμογενομένου Πορ-
φυριανούς μὲν κλείσθαι, ἐν ᾧ
τοῦς τροπὸν μαρτυρεῖται, τοῦτον
ἐχῶσι καὶ τὴν προσευχίαν. πρὸς
δὲ τοῖς καὶ ἐν τῇ συγγραμμῇ
ὑπὸ Ἀρείου συνίσταμενον εὐρεῖ-
κό: τοῦτο Πύρι παραδίδοσθαι:
ἵνα μὴ μόνον τὰ φανὴ αὐτοῦ τῆς
διδασκαλίας ἀφανισθῇ ἀλλὰ
καὶ ὑπομνήματα αὐτοῦ ὅπως ὑπο-
λειπόμενα. ἐκείνο μὲν πρὸς αὐ-
τίαν, ὡς ἐν τῇ συγγραμμῇ ὑπὸ
Ἀρείου συνίσταται φανερὴν κρυφίας,
καὶ μὴ εὐδὲς πρὸς πρὸς πυρὶ
καταναλωθῇ, τοῦτο Θανάτος ἐσ-
ταί ἡ ζημία. παραχρημα γὰρ
ἀλλοῦς ἐπὶ τοῦτο. κελεύειν ὑ-
ποδείξαι τιμωρίαν. ὁ Θεὸς ὑ-
μᾶς διαφυλάξοι. Socrates Hist.
Eccles. b. i. ch. ix.

VICTOR CONSTANTINUS,
MAXIMUS, AUGUSTUS,

To the Bishops and People.

Whereas ARIUS has followed the example of the wicked and irreligious, 'tis but just that he should suffer the same ignominy as they. therefore as PORPHYRY, that enemy of piety, for the impious writings he compos'd against religion, was justly rewarded with lasting infamy, and buried under a load of reproaches, and his prophane writings have been entirely destroy'd: so it is now our pleasure that Arius and his followers be branded with the name of Porphyrians, that as they have copied his morals, they may derive their denomination too from him. moreover, if any of Arius's writings shall be found extant, we order it to be burnt. that not only his wicked doctrine may be utterly abolish'd, but that there may not be the least monument of him convey'd to posterity. this likewise we declare, that if any person shall be found to have concealed any writing compos'd by Arius, by not immediately producing the said book, and committing it to the flames, he shall be punished with death. for as soon as he is convicted of the fact, he shall suffer capital punishment. God preserve you.

Chap.

* Ezechiel ch. xxxvii. 7.

† Ch. iii. 2.

Chap. I. 26. *Εν ἡμῖν*] is not in the Alexand. Barb. 2. Covel. 4. Genev. Vulgate, Syriac, Coptic, Æthiopic. Estius and Dr. Mills think it a *Scho-
lium*. see Prol. 1208.

Ch. II. 5. *Κοσμου τοῖσιν*] *τοῖσιν* is not in Alexand. Sinah, Magdal. 1. N. Col. 1, 2. Laud. 2. Petav. 1, 3. Colbert. 7. Covel. 2, 3, 4. Cantab. 2. Lucianus, Complutens. ed. Syriac, Arabic.

Ver. 13. *Εἰς καὶ καὶ*] *καὶ* is not in Alexand. Laud. 2. Colbert. 7. Cantab. 2. Covel. 2, 3, 4. Petav. 1, 3. Genev. Magdal. N. Col. 1, 2. Seidel. Lincol. Leicest. Lucianus, Complut. ed. Vulgate, Syriac.

Ver. 18. *Εν τῶν ὁρίων*] the Alexand. Steph. 12. Covel. 2. Barb. 1. Colbert. 7. Leicest. Colinaeus, and other editors, the Vulgate, Syriac, Coptic, Æthiopic, and Faustus Regiensis have *χωρίς* instead of *ἐν*, by way of explication, says Dr. Mills.

Ch. III. 3. *Ἰδοὺ*] *εἰς* Alexand. Petav. 3. Lincoln. 2. Steph. 8. 12. Magdal. 1. Covel. 2. N. Col. 1. Basil. 2. Lucianus, Velef. leſt. the ancient Vulgate, Coptic, Oecumenius.

Ver. 7. *Εὐαγγέλιον*] the Vulgate has *caterorum*, as if his copy had *ἀλλων* or *ἐναλλων*. see Prol. 498.

Ver. 12. *Οὐκ, &c. ὑμῶν*] Colbert. 7. Covel. 4. Genev. Vulgate, Syriac, Æthiopic, Coptic. Lucas Brugens. Estius, Grotius, &c. approve of this reading. *οὐκ ἀλλων ἵνα ποιῶσαι ὑμῶν*. Alexand. see Prol. 1208.

Ch. IV. *Οὐκ ἐχέει*, omitting *δε* Alexand. Colbert. 7. Basil. 2. Licianus, N. Col. 1. Froben, Aldus, *καὶ οὐκ ἐχέει*. N. Col. 1. Lincoln. Laud. 2. Cantab. 2. Covel. 2, 3, 4. Genev. 5 MSS. of Beza, Complut. ed. Colinaeus, Magdal. 1. Hunting. 1. Petav. 1, 3. Vulgate, Syriac, Arabic.

Ver. 4. *Μαχαρίδες*] is not in the Velef. leſt. nor in the Vulgate, Syriac, Æthiopic, Coptic. Estius and Dr. Mills think it adventitious.

Ver. 12. *Νομοθετῆς καὶ κηρύτης* is added in Steph. 27. 12. Alexand. Barb. 4. N. Col. 1. Lincoln. Petav. Colbert. 7. Covel. 3, 4. Genev. Leicest. Velef. leſt. Lucian, Colinaeus, Vulgate, Syriac, Æthiopic, Coptic.

Ib. *ὅς κηρύττει τὸν λόγον*] *ὁ κηρύττει τὸν πλησίον*. Steph. 2. 12. Alexand. Covel. 2, 4. Genev. Colbert. 7. Barb. 2. Petav. 1. Velef. leſt. Vulgate, Syriac, Æthiopic, Coptic. Dr. Mills observes, *ὅς* and *αὶ* are frequently confounded. some scribe had negligently writ *ἐλαρον*, which was explain'd in the margin by *πλησίον*, from whence, he thinks, it crept into the text.

Ver. 13. *Καὶ αὐτὸν*] *καὶ αὐτὸν* Steph. 2. 1. Barb. 2. Velef. leſt. the Vulgate, Syriac, Æthiopic, and some editions.

Ver. 14. *Εὐαγγέλιον*] *εὐαγγέλιον* Alexand. Baroc. Laud. 2. Hunting. 1. Lincoln. Seidel. N. Col. 1, 2. Basil. 2. Lucianus, Complut. ed. Erasim. two first edit. Colinaeus, Euthalius, Oecumenius. Dr. Mills thinks this the true reading. see Prol. 982.

Ch. V. 7. *ἐξέλεν*] is not in Steph. 4. Velef. leſt. Vulgate, Æthiopic. Dr. Mills thinks it adventitious. see Prol. 1208.

Ver. 9. *Κατακρίθη*] *κατακρίθη* all Steph. MSS. Alexand. Lincoln. Baroc. Magdal. 1. Petav. 1. 3. Hunting. 1. N. Col. 1, 2. Basil. 2. Lucianus, Vien. Velef. leſt. Complut. ed. Erasim. 1^a. Rob. Steph. 1, 2^a. Aldus, Vulgate, Syriac.

Ver. 11. *Πολυεσπασχυνος*] so Steph. 6. Lincoln. N. Col. 2. Laud. 2. Petav. 3. Covel. 2, 3. Complut. ed. Dr. Mills makes no doubt this is the true reading. see Prol. 1108.

Ver. 12. Μη εις ὑποκρισιν.] μη ὑποκρισιν Steph. 1a. Alexand. Covel. 2. Velef. lect. Colinæus, and other editions, the Vulgate, Syriac, Æthiopic, Arabic. Estius thinks this the true reading, and so does Dr. Mills. Prol. 1208.

Ver. 19. Ἀδελφοί.] ἀδελφοί μου Steph. 3. 4. 1a. Alexand. Baroc. Barb. 2. N. Col. 2. Vulgate, Syriac, Coptic.

Ver. 20. Ψυχὴν.] ψυχὴν αὐτοῦ Steph. 3. 4. 1a. Alexand. Barb. 2. Colbert. 7. N. Col. 1. Colinæus, Vulgate, Syriac, Æthiopic, Coptic. *Beda* says, some of the Latin MSS. have *ejus*, others *suam*.



H

THE FIRST

Π Ε Τ Ρ Ο Τ

EPISTLE GENERAL

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ

OF

Π Ρ Ω Τ Η

P E T E R.

1 **Π**ΕΤΡΟΣ ἀποστόλος
 Ἰησοῦ Χριστοῦ, ἐκλεκ-
 τοῖς παρεπιδήμοις δι-
 ασποράς Πόντου, Γαλατίας,
 Καππαδοκίας, Ἀσίας, καὶ
 2 Βιθυνίας, κατὰ προῶσιν
 Θεοῦ πατρὸς ἐν ἁγιασμῷ πνευ-
 ματος, εἰς ὑπακοὴν καὶ ῥαν-
 τισμόν αἱμάτων Ἰησοῦ Χριστοῦ.
 χάρις ὑμῶν καὶ εἰρήνη πλη-
 θυνθῆιν.

3 Εὐλογητὸς ὁ Θεὸς καὶ πα-
 τὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ κατὰ τὸ πολυ-
 αύτου ἐλεος ἀναγεννησας ἡ-
 μᾶς εἰς ἐλπίδα ζωσαν δι α-
 ναστάσεως Ἰησοῦ Χριστοῦ ἐκ
 4 νεκρῶν, εἰς κληρονομίαν ἀφ-
 θάρτου καὶ αἰμᾶντον καὶ α-
 μαραντον, τέλειημεντη ἐν ου-
 5 ρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυ-
 ναμει Θεοῦ φρουρουμένους δια
 πίστεως, εἰς σωτηρίαν εἰομένην
 ἀποκαλυφθῆναι ἐν καιρῷ ἐσ-
 χαλῷ.

PETER an apostle of
 Jesus Christ, to the so-
 reigners dispers'd thro'
 Pontus, Galatia, Cappadecia,
 Asia, and Bithynia, whom
 God the father has chosen
 in pursuance of his decree,
 to sanctify them by his spirit,
 that by their obedience they
 might be sprinkled with the
 blood of Jesus Christ. may the
 divine favour make you con-
 tinually prosper.

Blessed be the God and fa-
 ther of our Lord Jesus Christ,
 who according to his great
 mercy has regenerated us, and
 given us by the resurrection
 of Jesus Christ, the expecta-
 tion of immortal life, in the
 enjoyment of a state, that
 can never change or decay,
 a state reserv'd in heaven
 for us, whom the divine power
 preserves through faith for
 that salvation, which is go-
 ing to be made manifest in
 the latter time.

Εν

This

6 Εν ᾧ ἀγαλλιασθε, ὁλίγον
ἀσλι, (εἰ δέον ἐστὶ) λυπηθέντες
7 ἐν ποικίλοις πειρασμοῖς, ἵνα
τὸ δοκιμὸν ὑμῶν τῆς πισ-
τεως πολὺ τιμιώτερον χρυσοῦ,
τοῦ ἀπολλυμένου διὰ πυρὸς
δὲ δοκιμαζομένου, εὕρεθῃ εἰς
ἐπαῖνον καὶ τιμὴν καὶ δόξαν,
8 τοῦ. ὃν οὐκ εἶδότες ἀγαπᾶτε,
εἰς ὃν ἀσλι μὴ ὀρώντες, πιστευ-
ούτες δέ, ἀγαλλιασθε ἕχαρτα
ἀνεκλαλήτῳ καὶ ἀεδόξασμεντι·
9 κομιζόμενοι τὸ τέλος τῆς πισ-
τεως ὑμῶν, σωτηρίαν ψυ-
χῶν.

10 Περὶ ἧς σωτηρίας ἐξελέγη-
σαν καὶ ἐκέρχυνσαν προ-
φηταὶ οἱ περὶ τῆς εἰς ὑμᾶς χα-
11 ρίτος προφητευσάντες· ἐρε-
νύοντες εἰς τίνα ἢ ποῖον καιρὸν
ἐδηλοῦτο τὸ ἐν αὐτοῖς πνεῦμα
Χριστοῦ, προμαρτυρομένου τα-
εἰς Χριστὸν παθημάτων, καὶ
12 τὰς μετὰ ταῦτα δόξας· ὥς
ἀπεκαλύφθη ὅτι οὐκ ἐαυτοῖς,
ἡμῶν δὲ ὀϊκνοῦντων αὐτὰ, αἱ νῦν
ἀνηγγέλθη ὑμῖν διὰ τῶν ευαγ-
γελισσαμένων ὑμᾶς ἐν πνευ-
ματι ἁγίῳ ἀποστόλων· ἀπ'
οὐρανοῦ, εἰς αἱ ἐπιθυμοῦσιν
ἀγγελοὶ παραकुψαί.

This it is that fills you with 6
joy, notwithstanding the vari-
ous trials, which still necessa-
rily afflict you, that your faith 7
being put to a more advan-
tageous proof, than that of
gold, which loses by the essay,
may redound to your praise
and highest honour at the ap-
pearance of Jesus Christ :
whom though you have not 8
seen, you love : and though
he is not now the object of
your view, yet you believe in
him, and triumph with such a
laudable transport, as cannot
be express'd : since the salva- 9
tion of your souls is the reward
you receive for your faith.

'Twas this salvation, that 10
employ'd the most profound
enquiries of those, who pre-
dicted the dispensation that
was to be in your behalf :
when the spirit of Christ in- 11
form'd the minds of the pro-
phets of his future sufferings;
and of the glorious consequen-
ces, they were solicitous to
know the circumstances of the
times pointed at : and were 12
answer'd, that it was not they,
but we, who were concern'd in
the events which they predic-
ted, events which have been
now represented to you by those,
whom the holy spirit from hea-
ven inspired to preach the gos-
pel to you : a secret which the
angels desire to penetrate into.

- 13 Διο ἀναΐωσαμενοι τας
οσφρας της διανοιας υμων,
νηφουτες, τελειως ἐλπιιστατε ἐπι
την φερομενην υμιν χαριν ἐν
ἀποκαλυψει Ἰησοῦ Χριστοῦ.
- 14 ὡς τέκνα ὑπακοης, μὴ συσ-
χημαλιζομενοι ταῖς προτερον
ἐν τῇ ἀγνοια υμων ἐπιθυμιας.
- 15 ἀλλὰ κατὰ τὸν καλεσαντα
υμας ἅγιον, καὶ αὐτοὶ ἅγιοι
ἐν πασῇ ἀναστροφῇ γεννηθε.
- 16 διότι γεγραπται, " ἅγιοι γε-
νεσθε, ὅτι ἐγὼ ἅγιος εἰμι."
- 17 καὶ εἰ πατέρα ἐπικαλεισθε
τοῦ ἀπροσωποληπίως κρινον-
τα κατὰ τὸ ἑκάστου ἔργον, ἐν
φοβῷ τοῦ της παροικιας υ-
μων χρόνου ἀναστραφῆτε :
- 18 εἰδοτες ὅτι οὐ φθαζήσιν, ἀργυ-
ρῷ ἢ χρυσῷ, ἐλυτρωθήτε ἐκ
της ματαίας υμων ἀναστρο-
φης πατροπαράδοτου, ἀλλὰ
τιμῇ αἱματὶ ὡς ἀμνοῦ ἀμω-
μου καὶ ἀσπίλου Χριστοῦ :
- 19 προεγνωσμένου μὲν προ κατὰ-
βολῆς κόσμου, φανερωθέντος
δὲ ἐπ' ἐσχατίων τῶν χρόνων
- 21 δι' υμας, τοὺς δι' αὐτοῦ πισ-
τευούσας εἰς Θεὸν τὸν ἐξείραν-
τα αὐτοῦ ἐκ νεκρῶν, καὶ δο-
ξάν αὐτῷ δούλα, ὥστε τῇ
πίστει υμων καὶ ἐλπίδι εἶναι
εἰς Θεόν.
- Let your minds then be
duely prepar'd, be vigilant,
and constantly expect the fa-
vour you will meet with at the
appearance of J-esus Christ.
as obedient children be no lon-
ger influenc'd by those passions,
which were the effects of your
former ignorance. but as he,
who has call'd you, is holy:
let your whole conduct be an
imitation of his holiness. for
it is written, * " be ye holy,
" because I am holy." and
since you invoke him as your
father, who without respect
of persons judges every one
according to his actions;
while you are passing thro'
this world, be fearful of of-
fending him: considering, that
it was not by such perishable
things as silver or gold, that
you were releas'd from those
vain rites and customs im-
pos'd upon you by your fathers,
but by the precious blood of
Christ, who is the lamb with-
out spot, and without blemish:
who was destin'd before the
creation of the world, tho' 'tis
of late only that he has ap-
pear'd, upon your account:
it is by him that you believe
in God, who has rais'd him
from the dead, and invest'd
him with glory, that your
faith and your hope might be
in God.

Τας

Του

22 Τας ψυχὰς ὑμῶν ἡγνικότες
 ἐν τῇ ὑπακοῇ τῆς ἀληθείας
 (διὰ πνεύματος,) εἰς φιλαδελ-
 φίαν ἀνυποκρίτου, ἐκ καθαρὰς
 καρδίας ἀλλήλους ἀγαπήσατε
 23 ἐκένως· ἀναγεγεννημένοι οὐκ
 ἐκ σποράς φθαρτῆς, ἀλλὰ ἀ-
 φθάρτου, διὰ λόγου ζωῆς
 Θεοῦ καὶ μενουῦτος ἐκ τοῦ αἰω-
 24 νος. διότι πᾶσα σὰρξ ὡς
 χορὸς, καὶ πᾶσα δόξα αὐ-
 τῆς ὡς ἀνθος χορτοῦ. ἐξηραν-
 θη ὁ χορὸς, καὶ τὸ ἀνθος
 25 (αὐτοῦ) ἐξέπεσε, τὸ δὲ ῥῆμα
 Κυρίου μένει ἐκ τοῦ αἰῶνα·
 τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ
 εὐαγγελισθὲν εἰς ὑμᾶς.

1 Ἀποθεμενοὶ οὖν πᾶσαν κα-
 κίαν καὶ πᾶν ἄδολον καὶ ὑ-
 ποκρισεὶς καὶ φθονοὺς καὶ (πα-
 2 σας) κατὰλαλίας, ὡς ἀβρίγεν-
 νῆτα βρέφη, τὸ λογικὸν ἄδολον
 γάλα ἐπιποθήσατε, ἵνα ἐν αὐ-
 τῷ αὐξηθῆτε.

3 Εἰπερ ἐγεύσασθε ὅτι χρησ-
 4 τὸς ὁ Κύριος. πρὸς οὖν προ-
 σερχομενοὶ, λίθον ζωῆς, ὑ-
 πο ἀνθρώπων μὲν ἀποδοκι-
 μασμενον, παρὰ δὲ Θεῷ ἐκ-
 5 λεκτον, ἐνίμην· καὶ αὐτοὶ ὡς
 λίθοι ζωῆς οἰκοδομείσθε, οἰ-
 κος πνευματικὸς, ἱερατεῖμα
 ἁγίου, ἀνευκαὶ πνευματικὰς
 θυσιᾶς, εὐπροσδεκτοῦς τῷ

You that have purified 22
your souls by the holy spirit,
in obeying the gospel, which
obliges you to an undisguised
benevolence, let your hearts
be mutually affected with
the most disinterested ardour;
since your regeneration is not 23
owing to any corruptible prin-
ciples, but to the unchangeable
word of the immortal God.
for human nature is like grass, 24
and all their glory like the
flower of the herb, the herb
wITHERS, the flower droops,
but the word of the Lord re- 25
mainS for ever: and that is
the gospel, which has been
preached to you.

Renouncing therefore every 1
kind of malice, and knavery,
hypocrisy, envy, and detrac-
tion, as new-born infants de- 2
sire that mystical milk, which
is without any mixture, and
will make you thrive.

*Since you have tasted ** 3
how good the Lord is, adhere 4
to him as to a living † stone,
which however rejected it is
by men, is the precious stone,
which God has chosen: and 5
you your selves are as so many
living † stones, you are the
edifice, the spiritual house, a
holy priesthood, to offer up
spiritual sacrifices, agreeable

Θεῷ

to

* Psal. xxxiv. 9.

† Mat. xxi. 42. Acts iv. 11.

‡ The Jews call'd the Levites, the stones of the temple.

Durius—

Et saxo quod adhuc vivum radice tenetur. Ovid M.

Θεῷ δια Ἰησοῦ Χριστοῦ. διό
 καὶ περιέχει ἐν τῇ γραφῇ, ἰ-
 δού τιθῆμι ἐν Σιών λίθον
 ἀκρογωνιαίου, ἐκλεκτόν, ἐπι-
 7 μόν, καὶ ὁ πιστεύων ἐπ' αὐ-
 τῷ, οὐ μὴ κἀλίσκυνθῃ. ὅ-
 μιν οὖν ἡ τιμὴ τοῖς πιστεύ-
 ουσιν, ἀπειθουσι δὲ, λίθον
 ὃν ἀπεδοκίμασαν οἱ οἰκοδο-
 μούντες, οὗτος ἐγενήθη εἰς κε-
 φαλήν γωνίας, καὶ λίθος
 8 προσκομμάτος, καὶ πέτρα
 σκανδαλοῦ, οἱ προσκοπίουσι
 9 τῷ λόγῳ, ἀπειθούντες, εἰς ὃ
 καὶ ἐπέβησαν. ὑμεῖς δὲ γένος
 ἐκλεκτόν, βασιλεῖον ἱερατεύμα,
 ἔθνος ἁγίον, λαὸς εἰς περι-
 ποιήσιν, ὅπως τὰς ἀρετὰς
 ἐξαγγεῖατὲ τοῦ ἐκ σκοτοῦ ὅ-
 10 μας καλεσαμένου εἰς τὸ θαυ-
 μάσιον αὐτοῦ φωκ. οἱ ποτε
 οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ,
 οἱ οὐκ πλεημενοί, νῦν δὲ ἐλε-
 ηθέντες.

11 Ἀγαπήτοι, παρακαλῶ ὡς
 παροίκους καὶ παρεπιδήμους,
 ἀπέχεσθαι τῶν σαρκικῶν ἐπι-
 θυμιῶν, αἰτίαιες σφραγευοῦναι
 κατὰ τῆς ψυχῆς.

12 Τὴν ἀναστροφήν ὑμῶν ἐν
 τοῖς ἔθνεσιν ἐχούτες καλὴν,
 ἵνα ἐν ᾧ κατὰλαλοῦσιν ὑμῶν
 ὡς κακοποιῶν, ἐκ τῶν κα-
 λῶν ἐργῶν ἐποπτεύσαντες, δο-

13 ξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐ-
 πισκοπῆς.

to God by Jesus Christ. where-
 fore it is said in the scripture,
 I lay in Sion the principal
 stone of the angle, a choice
 one of great value: he that
 trusts thereon shall not be con- 7
 founded. it will prove an ho-
 nour to you, who believe; but
 to the incredulous, the same
 stone, which is the chief of 8
 the angle, and which the ar-
 chitects rejected, will be an
 occasion to the incredulous of
 their stumbling, and bruising
 themselves thereby: and this 9
 they were destin'd to. but you
 are * the chosen race, you
 are † kings and priests, the
 holy nation, ‡ the peculiar
 people, that you might display
 his glory, who called you out
 of darkness into his marvellous 10
 light: you, who formerly
 were || not a people, but
 are now the people of God,
 who had not obtained mercy,
 but at present have obtain'd it. 11

I exhort you, my dear bre-
 thren, as strangers and tra-
 vellers to avoid all sensual
 passions, as destructive to your
 souls. 12

Let your behaviour among
 the Gentiles be virtuous, that
 instead of inveighing against
 you as vicious, they may ob-
 serve your honest behaviour,
 and glorify God in the times of 13
 distress.

* Isa. xliii. 20.
 peditati. Cicero.

† Exod. xix. 6. Regium est nulli servire cu

‡ Exod. xix. 5.

|| Hof. ii. 23.

πισκοπης. ὑποταγήτε οὖν πα-
ση ἀνθρώπινῃ κίσει, διὰ τοῦ
14 Κυρίου, εἰς βασιλεί, ὡς ὑ-
περεχούλι, εἰς ἡγεμοσιν, ὡς
δι' αὐτοῦ πεμπομένοις εἰς
15 ἐκδίκησιν κακοποιῶν, ἐπαι-
νον δὲ ἀγαθοποιῶν, ὅτι
οὕτως ἐστὶ τὸ θέλημα τοῦ
Θεοῦ, ἀγαθοποιούνας φμουν
τὴν τῶν ἀφρονῶν ἀνθρώπων
ἀγνώσιαν.

16 Ὡς ἐλευθεροί, καὶ μὴ ὡς
ἐπικαλυμμα ἐχούτες τῆς κα-
κίας τὴν ἐλευθερίαν, ἀλλ' ὡς
17 δοῦλοι Θεοῦ.

Παῦλας τιμησαίτε. τὴν α-
δελφότητά ἀγαπάτε, τὸν Θεὸν
φοβείσθε, τὸν βασιλεῖα τι-
18 μαίτε.

Οἱ οἰκέται, ὑποτάσσομενοί
ἐν παντὶ φόβῳ τοῖς δεσπο-
ταῖς, οὐ μόνον τοῖς ἀγαθοῖς
19 καὶ ἐπιεικεσιν, ἀλλὰ καὶ τοῖς
σκληροῖς. τοῦτο γὰρ χάρις,
εἰ διὰ συνειδήσιν Θεοῦ ὑπο-
20 φερεῖ τις λυπὰς, πασχὼν ἀ-
δικῶς. ποιοῦν γὰρ κλέος, εἰ
ἀμαρτανούτες καὶ κολαφιζόμε-
νοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-
θοποιούτες καὶ πασχόντες ὑ-
21 πομενεῖτε, τοῦτο χάρις παρὰ
Θεοῦ. εἰς τοῦτο γὰρ ἐκληθη-
τε, ὅτι καὶ Χριστὸς ἐπάθεν
ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπα-
νῶν ὑπογραμμον, ἵνα ἐπακο-
22 λουθῇ τοῖς ἰκνεσιν αὐτοῦ,
ὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐ-
δέ ἐνέρεθῃ ὁλόος ἐν τῷ στόματι

distress. be subject therefore,
for the Lord's sake to every
human establishment: whe-
ther it be to the king, as su- 14
preme; or to governors, as
being deputed by him to punish
those who do ill, and to encour- 15
rage those who do well. for
such is the divine pleasure,
that by your good conduct you
obviate the cavils of incon-
siderate men. 16

You are free, don't let your
liberty serve as a pretext for
vice: but act as the servants
of God. 17

Be respectful to all. love
your brethren, fear God, and
honour the king. 18

You that are servants, be
subject to your masters with
all reverence: not only to such
as are kind and gentle, but e- 19
ven to the morose. for it is a
recommendation to the divine
favour, to suffer unjust perse- 20
cution from a principle of con-
science. what glory is there in
suffering corporal punishment
for real offences? but if you
meet with ill usage for doing
your duty, and bear it with
constancy, this will conciliate 21
the divine favour. and this is
the condition of your vocation,
since Christ himself has suf-
fer'd for us, leaving an exam- 22
ple for your exact imitation, be
who never offended, and from
whose

23 *τι αὐτοῦ, ὃς λοιδοροῦμενος οὐκ*
αὐτελοιδορεῖ, πασχὼν οὐκ η-
πειλεῖ, παρεδίδου δὲ τῷ κρι-
 24 *νοῦ διικαιῶς. ὃς τὰς ἁμαρ-*
τίας ἡμῶν αὐτὸς ἀντὶ ἡμῶν ἐν
τῷ σώματι αὐτοῦ ἐπὶ τὸ ξυ-
λον, ἵνα ταῖς ἁμαρτίαις ἀπο-
γενομένοις, τῇ δικαιοσυνῇ ῥη-
σώμεν, οὐ τῷ μωλωπὶ αὐτοῦ
 25 *ἰαθῇτε. ἥτε γὰρ ὡς προβατὰ*
πλανώμενα, ἀλλ' ἐπεστρά-
φητε νῦν ἐπὶ τὸν ποιμένα
καὶ ἐπισκόπον τῶν ψυχῶν
ὑμῶν.

1 *Ὁμοίως αἱ γυναῖκες, ὑπο-*
τάσσονται τοῖς ἰδίοις ἀνδρά-
σιν, ἵνα καὶ εἰ τινες ἀπειθου-
σι τῷ λόγῳ, διὰ τῆς τῶν
 2 *γυναικῶν ἀναστροφῆς ἀνευ λο-*
γῶν κερδηθῶσιν αἰ, ἐποπτεύ-
σαντες τὴν ἐν φόβῳ ἁγίου α-
 3 *ναστροφὴν ὑμῶν. ὡς ἐστὶν*
οὐχ ὁ ἐξωθεν ἐμπλοκῆς τρι-
χῶν, καὶ περιθεσεως χρυσιῶν,
 4 *π ἐνδυσεως ἱματίων κοσμος,*
ἀλλ' ὁ κρυπτός τῆς καρδίας
ἀνθρώπου, ἐν τῷ ἀφθάρτῳ
τοῦ πράξεος καὶ ἡσυχίου πνευ-
ματος, ὁ ἐστὶν ἐνώπιον τοῦ
 5 *Θεοῦ πολυτελής. οὕτω γὰρ*
ποτε καὶ αἱ ἁγίαι γυναῖκες,
αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν,
ἐκοσμοῦν ἑαυτάς, ὑποτάσσο-
 6 *μεναι τοῖς ἰδίοις ἀνδράσιν,*
ὡς Σάρρα ὑπήκουσε τῷ Α-
βραάμ,

*whose * lips no fallacy was e-*
ver utter'd, who, when he 23
was reviled, did not revile a-
gain: when he was in his suf-
ferings, he did not threaten, but
referr'd his cause to the righ-
teous judge. he himself cancel'd 24
our sins by the crucifixion of
his body, that we being † set
free from sin, might live in the
service of virtue. it is by his
bruises that you were healed:
for you were as sheep going 25
astray, but now you are
brought back to the pastor and
overseer of your souls.

Let the married women be 1
subservient to their husbands,
that if they happen to disbe-
lieve the gospel, they may be
gain'd ‡ by the instructive con-
duct of their wives, by obser- 2
ving the religious chastity of
their manners. let their or- 3
naments consist, not in what is
external, in curling the hair,
in appendages of gold, or fine-
 4 *ry of dress; but in the inter-*
nal qualities of the mind, in
that purity, in that mild and
dispassionate temper, which is
so acceptable to the divine
being. the holy religious wo- 5
men of former times were
thus adorned, and were sub-
missive to their husbands.
such was Sarah, who show'd 6
her

* Isa. liii. 9.

† It is an allusion to slaves, who became free by the death of their masters.

‡ Proh quales feminas habent christiani! said Libanius. Oh! what excellent Wives the Christians have!

βραχμ, κυριον αυτον καλου-
σα, ης εγεννηθη τεκνα αγα-
θοποιουσαι, και μη φοβου-
μεναι μηδεμιαν πτοσιν.

her obeysance to Abraham, by
stiling him * her Lord : and
you will be stiled her children,
if you imitate her conduct,
and are not † to be terrified
out of your virtue.

7 Οι ανδρες ομοιως, συνου-
κουητε κατὰ γυναικιν, ως ασ-
θενεστερω σκευει τῷ γυναι-
κειῳ απονεμοντες τιμην, ως
και συγκληρονομοις χαριτος
ζωης, εις το μη εσκοπισ-
θαι τας προσευχας υμων.

You husbands, do you on 7
your part behave with pru-
dence towards your wives :
who being of a more delicate
make, ought to be treated with
the greater tendernefs : and
consider they are equally inti-
tled to the evangelical gifts,
that your prayers may not be
frustrated.

8 Το δε τελος, παντας ομο-
φρονες, συμπαθεις, φιλαδελ-
φοι, ευσπλαγχνοι, φιλοφρο-
νες, μη αποδιδουτες κακον
9 αντι κακου, η λοιδοριαν αντι
λοιδοριας, τουναντιον δε, ευ-
λογουητε (ειδοτες) οτι εις του-
το εκληθητε, ινα ευλογιαν
κληρονομησητε.

In a word, live all of you in 8
perfect agreement and sym-
pathy, be full of fraternal love,
compassion, and affability.
don't return evil for evil, nor 9
calumny for calumny ; on the
contrary, bestow your bene-
dictions, considering that your
vocation obliges you thereto,
as a means to obtain the di-
vine blessing.

10 “ Ο γαρ θελων ζων α-
“ γαπα, και ιδειν ημερας
“ αγαθας, παυσαιτω την
“ γλωσσαν αυτου απο κα-
“ κου, και χειλη αυτου του
11 “ μη λαλησαι δολον. εκ-
“ κλινατω απο κακου, και
“ ποιησαιτω αγαθον, ζητη-
“σαιτω ειρηνην, και διωξα-
12 “ τω αυτην. οτι οι οφθαλ-
“ μοι Κυριου επι δικαιους,
“ και ωτα αυτου εις δεησιν
V O I. II. “ αυ-

“ ‡ He that desires to live 10
“ in prosperity, must restrain
“ his tongue from detraction,
“ and his lips from uttering
“ falsehood : he must avoid 11
“ vice, practise virtue, seek
“ peace, and persevere in
“ the enquiry. for the eyes 12
“ of the Lord are upon the
“ virtuous, and his ears at-
“ tend to their prayers, but

X x “ the

* Gen. xviii. 12.

† Gen. xx.

‡ Psal. xxxiv. 12.

“ αὐτῶν, προσώπον δὲ Κυ-
 “ ρίου ἐπὶ ποιουνίᾳς κακᾶς.”

13 καὶ τις ὁ κακῶσων ὑμᾶς, εἰν
 του ἀγαθοῦ μιμῆται γενήσθῃ;

14 Ἀλλ’ εἰ καὶ πασχοίτε δια
 δικαιοσύνην, μακάριοι: του
 δὲ φόβον αὐτῶν μὴ φοβηθῆτε,

15 μηδὲ ταραχθῆτε: Κυρίου δὲ
 του Θεοῦ ἀγιασθῆτε ἐν ταῖς
 καρδίαις ὑμῶν. ἔτοιμοι δὲ α-
 εἰ πρὸς ἀπολογίαν παντὶ τῷ
 αἰλουνὶ ὑμᾶς λόγον περὶ τῆς
 ἐν ὑμῖν ἐλπίδος, μετὰ πρᾶ-

16 τῆτος καὶ φόβου: συνειδήσιν
 ἐχούτες ἀγαθὴν, ἵνα ἐν ᾧ κα-
 ταλαλῶσιν ὑμῶν (ὡς κακο-
 ποιῶν) κατὰ σκυνθῶσιν οἱ ἐ-
 πηρεάζοντες ὑμῶν τὴν ἀγα-
 θὴν ἐν Χριστῷ ἀναστήσονται.

17 κρείττον γὰρ ἀγαθοποιούντας,
 εἰ θελοῖ το θέλημα του Θεοῦ,
 πασχεῖν, ἢ κακοποιούντας.

18 ὅτι καὶ Χριστὸς ὁ πᾶς περὶ
 ἀμαρτιῶν ἐπάθε, δίκαιος ὁ-
 περ ἀδικῶν, ἵνα ἡμᾶς προσ-
 γαγῇ τῷ Θεῷ, θανατῶθεις μεν
 σαρκί, ζωοποιηθεις δὲ τῷ

19 πνεύματι, ἐν ᾧ καὶ τοῖς ἐν
 φυλακῇ πνεύμασι πορεύθεις

20 ὁ κηρυξεν, ἀπειθήσασιν πότε,
 ὅτε ἀπέδεχέτο ἡ του Θεοῦ
 μακροθυμία ἐν ἡμεραῖς Νῶε,
 κατὰ σκευαζόμενης κιβωτοῦ, εἰς
 ἣν ὀλίγαι, τοῦτεστιν, ὀλίγῳ
 ψυχαὶ διεσώθησαν δι’ ὕδα-

21 τος. ᾧ καὶ ἡμᾶς ἀντίτυπον

“ the wicked be discounte-
 “ nances.” for || who can 13
 hurt you, if you strive to ex-
 cel in virtue.

However, if you suffer in 14
 the cause of virtue, it is your
 happiness: and instead of be-
 ing over-awed by their threats,
 and struck with concern, adore 15
 the Lord God in your hearts,
 and be ready to show with mo-
 desty and respect to every one
 that asks it, what ground there
 is for the expectations you
 have: always maintaining a 16
 good conscience, that instead of
 inveighing against you as evil-
 doers, they may be cover’d
 with confusion, who traduce
 your virtuous behaviour as
 Christians. for since it is the 17
 will of heaven you should suf-
 fer, it is better you should suffer
 for your virtue, than for any
 crimes. for Jesus Christ himself 18
 has already suffer’d for our
 sins, the innocent for the guilty,
 to bring us to God: who, tho’
 he died with respect to his bo-
 dy, was rais’d to life by that
 spirit, by which he went with 19
 guardian spirits to preach to
 those antient rebels in the time 20
 of Noah, when the divine for-
 bearance waited, till the ark
 was quite finish’d, in which
 only eight persons were saved
 by means of the water. thus 21

τυν

δαρ-

|| An nocent Vis ulla bono? Fortunaque perdat
 Opposita Virtute minas? ————Lucan.

νυν σωζει βαπτισμα, ου σαρκος
 αποθεσις ρυπου, αλλα
 συνειδησεως αγαθης επερω-
 τημα εις Θεον, δι' αναστα-
 22 σεως Ιησου Χριστου, ος εστιν
 εν δεξια του Θεου, πορευθεις
 εις ουρανον, υπολαβεντων αυ-
 τω αγγελων και εξουσιων και
 δυναμεων.

1 Χριστου ουν παθουτος υ-
 περ ημων σαρκι, και υμεις
 την αυτην εννοιαν οπλισασθε,
 οτι ο παθων εν σαρκι, πε-
 2 παυται αμαρτιας, εις το μη-
 κει ανθρωπων επιθυμιας, αλ-
 λα θεληματι Θεου τον επι-
 λαιπον εν σαρκι βιωσαι χρο-
 3 νον. αρκειος γαρ ο παρελη-
 λυθως χρονος του βιου το θε-
 λημα των εθνων κατεργασασ-
 θαι, πεπορευμενους εν ασελ-
 γειαις, επιθυμιας, οиноφλυ-
 ριας, κωμοις, ποτοις, και α-
 θεωτοις ειδωλολατρειαις.

4 Εν ω ξευλονται, μη συν-
 τρεχοντων υμων εις την αυ-
 την της ασωλιας αναχυσιν,
 5 βλασφημουντες, οι αποδω-
 σουσι λογον τω ετοιμως ε-
 χοντι κριναι ζωας και νε-
 6 κρους. εις τουτο γαρ και νε-
 κροι ευηγγελισθη, ινα κριθω-
 σιν μεν κατ' ανθρωπους σαρ-

baptism, which corresponds to
 the deluge, does now save us, not
 as it is a cleansing from external
 filth, but as it is an engagement
 to lead a divine life, from the
 belief of the resurrection of Je-
 sus Christ, who being ascended 22
 into heaven, is seated at the
 right hand of God, where an-
 gels, dominations, and poten-
 tates have been subjected to him.

Since then Christ has* with 1
 respect to his mortal nature
 died for us, arm yourselves
 with this reflection, that he,
 who is dead with respect to
 sensuality, has renounced sin ;
 so that for the future he does 2
 not pass the rest of this life in
 gratifying his sensual passions,
 but in conformity to the divine
 precepts. for the time past of 3
 your lives may suffice, to have
 liv'd in conformity to the Gen-
 tile customs, in impurity, li-
 centiousness, sottishness, in
 dissolute festivals, and the
 criminal rites of idolaters.

As they think it strange, 4
 that you don't concur in the
 same profusion of luxury, they
 traduce you. but they will be 5
 call'd to account by him, who
 is ready to judge both the living
 and the dead. for to this end 6
 was the gospel preach'd to
 those, who are now dead, that
 after having suffer'd the loss

κι,

XX 2

of

* σαρξ. The flesh, in the beginning of the verse signifies frail, mor-
 tal nature; in the latter part, it signifies corrupted, sinful nature.

κι, ζῶσι δὲ κατὰ Θεοῦ πνευ-
ματι.

of this frail life from men,
they might enjoy an immortal
life with God.

7 Παντῶν δὲ τὸ τέλος ἤρρικε.
σωφρονισατέ οὖν καὶ νηψατέ
8 εἰς τὰς προσευχάς. προ-
παντῶν δὲ τὴν εἰς ἑαυτοὺς ἀ-
γάπην ἐκλεῖψι ἐχούτες, ὅτι ἡ
ἀγάπη καλυπτεῖ πληθὺς ἁ-
9 μαρτίων. φιλοξένοι εἰς ἀλλη-
10 λους, ἀνευ ῥογγυσμοῦ. ἐ-
καστός καθὼς ἐλάβε χάρισμα,
εἰς ἑαυτοὺς αὐτοῖς διακο-
νοῦντες, ὡς καλοὶ οἰκονόμοι
11 ποικίλης χάριτος Θεοῦ. εἰ τις
λαλεῖ, ὡς λόγια Θεοῦ, εἰ τις
διακονεῖ, ὡς ἐξ ἰσχυρῶς ἢς χο-
ρηγεῖ ὁ Θεός, ἵνα ἐν πασὶ
δοξάζῃται ὁ Θεὸς διὰ Ἰησοῦ
Χριστοῦ, ᾧ ἐστίν ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.

The consummation of all 7
things draws nigh. be tempe-
rate, be vigilant in prayer.
but above all, let your mu- 8
tual benevolence be intense, for
benevolence cancels a multi-
tude of offences. be mutually 9
hospitable, without repining.
as good economists of the dif- 10
ferent dispensations of God,
communicate to one another
the gifts you have receiv'd. let 11
a speaker deliver nothing but
what is agreeable to the divine
oracles: and let him that at-
tends the poor, be active in
proportion to the strength God
has given him. amen.

12 Ἀγαπήτοι, μὴ ξενίζεσθε τῇ
ἐν ὑμῖν πυρώσει πρὸς πει-
ρασμὸν ὑμῖν γινόμενῃ, ὡς ξέ-
13 νου ὑμῶν συμβαιούτος, ἀλλὰ
καθὼς κοινωνεῖτε τοῖς τοῦ Χρισ-
τοῦ παθήμασι, χαίρετε: ἵνα
καὶ ἐν τῇ ἀποκαλυφῇ τῆς
δόξης αὐτοῦ χάριτι ἀγαλλιω-
14 μένοι. εἰ οὐκ οἰδέεσθε ἐν ὀνο-
ματι Χριστοῦ, μακαριοὶ: ὅτι
τὸ τῆς δόξης καὶ τοῦ τοῦ
Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀνα-
15 παύεται. μὴ γάρ τις ὑμῶν
πασχέτω ὡς φόνεὺς, ἢ κλεπ-
τικῆς, ἢ κακοποιος, ἢ ὡς

My dear brethren, don't 12
be surpriz'd at your being
brought as it were to the * test
of fire; as if some strange
thing had happen'd to you. on 13
the contrary, rejoice at the
share you have of sufferings,
as well as Christ: that you
may likewise triumph, when
he shall appear in his glory. if 14
you suffer indignities in the
cause of Christ, you are happy:
for the glorious spirit of God
rests upon you. take care 15
therefore not to suffer upon the
account of homicide, or thiev-
ery, or for any criminal, or

16 ἀλλοῖσι ἐπισκοπός. εἰ δὲ ὡς
Χριστιανός, μὴ αἰσχυनेσθῶ,
δοξάζειν δὲ τὸν Θεὸν ἐν τῷ
17 ἔμερει τοῦτῳ. ὅτι ὁ καιρὸς
τοῦ ἡρᾶσθαι τὸ κρίμα ἀπο-
τοῦ οἴκου τοῦ Θεοῦ. εἰ δὲ
πρῶτον ἀφ' ἡμῶν, τί τὸ τέ-
λος τῶν ἀπειθουσίων τῷ τοῦ
18 Θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ
δικαίος μολὶς σωζέται, ὁ ἀ-
σεβὴς καὶ ἀμαρτωλὸς πούφα-
19 νείηται; ὥστε καὶ οἱ πασ-
χόντες κατὰ τὸ θέλημα τοῦ
Θεοῦ, ὡς πιστῷ κλήτῃ παρα-
τιθεσθῶσαν τὰς ψυχὰς ἐ-
αυτῶν ἐν ἀγαθοποιᾷ.

1 Πρεσβυτέρους τοὺς ἐν ὑμῖν
παρακαλῶ ὁ συμπρεσβύτερος
καὶ μαρτυρῶν τῶν τοῦ Χριστοῦ
παθημάτων, ὁ καὶ τῆς μελ-
λουσῆς ἀποκαλυπτεσθαι δόξης
2 κοινῶνός, ποιμαίνει τὸ ἐν ὑ-
μῖν ποίμνιον τοῦ Θεοῦ, ἐ-
πισκοποῦντες μὴ ἀναγκασίως,
ἀλλ' ἐκούσιως, μὴδὲ αἰσ-
χροκερδῶς, ἀλλὰ προθυμῶς,
3 μὴδ' ὡς κατὰ κυρίευσόντες τῶν
κλήρων, ἀλλὰ τυποὶ γινο-
4 μένοι τοῦ ποιμνίου. καὶ φα-
νερῶντος τοῦ ἀρχιποίμενος,
κοιμείσθε τὸν ἀμαραντίνον τῆς
δόξης στέφανον.

5 Ὁμοίως νεώτεροι ὑποταγή-
τε πρεσβυτέρους. πάντες δὲ
ἀλλήλοις ὑποτάσσομενοι, τῇ
τά-

pragmatical practices. but 16
whoever suffers as a christian,
let him not be ashamed, but
rather give thanks to God up-
on that account. for now is 17
the time when God will begin
his judgments with his own
church. now* if he begins with
us, what will the conclusion be
to those who do not obey the di-
vine gospel? if the virtuous 18
escape with difficulty, what
will become of impious trans-
gressors? let those then, whom 19
God calls to sufferings, by vir-
tue recommend their souls to
him; as to a creator, who will
make good his promise.

I address myself to you pas- 1
tors, as being a pastor myself,
and a witness of the sufferings
of Christ, and as one who is to
partake of the glory, that shall
hereafter be made manifest; to 2
exhort you to feed the flock of
God, which is among you: to
take care of it, voluntarily,
without reluctance, not from
any view to sordid gain, but
out of real affection; not to 3
domineer over the laity, but
to be examples for their imita-
tion; that when the sovereign 4
pastor shall appear, you may
carry off a glorious crown,
that will never fade.

As for you that are young, 5
be you submissive to those
of a more advanced age: and
do

- ταπεινοφροσυνην ερχομβω-
 “σασθε, ὅτι ὁ Θεὸς ὑ-
 “περφηανους ἀντιτασσεται,
 “ταπεινοὺς δὲ δίδωσι χα-
 6 ριν.” ταπεινωθήτε οὖν ὑ-
 πο τὴν κράλαιαν χεῖρα τοῦ
 Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν
 7 καιρῷ. πᾶσαν τὴν μεριμ-
 ναν ὑμῶν ἐπιρρίψαίνετε ἐπ’
 αὐτόν, ὅτι αὐτῷ μελεῖ περὶ
 ὑμῶν.
 8 Νηψατε, γρηγορησατέ, ὅ-
 τι ὁ ἀνιδίκος ὑμῶν διαβο-
 λος, ὡς λέων ὠρυόμενος, πε-
 ριπατεῖ, ζητῶν τίνα κἀλα-
 9 πῇ. ὡ ἀνίστητε στέρεοι τῇ
 πίστει, εἰδότες τὰ αὐτὰ τῶν
 παθημάτων τῇ ἐν κόσμῳ ὑ-
 μῶν ἀδελφότητι ἐπιλεισθῆναι.
 10 ὁ δὲ Θεὸς πάσης χάρις, ὁ
 καλεσας ἡμᾶς εἰς τὴν αἰῶ-
 νιον αὐτοῦ δόξαν ἐν Χριστῷ
 Ἰησοῦ, οἰκτρὸν παθοῦντας, αὐ-
 τὸς καθάρισαι ὑμᾶς, σθη-
 ρίσαι, θενωσαι, θεμελιωσαι.
 11 αὐτῷ ἡ δόξα, καὶ τὸ κράτος
 εἰς τοὺς αἰῶνας τῶν αἰῶνων.
 ἀμήν.
 12 Διὰ Σιλβανανοῦ ὑμῶν τοῦ
 πιστοῦ ἀδελφοῦ, ὡς λογιζο-
 μαί, δι’ οἰκτρῶν ἐγγραψα,
 παρακαλῶν καὶ ἐπιμαρτυρῶν
 ταύτην εἶναι ἀληθὴ χάριν τοῦ
 13 Θεοῦ, εἰς ἣν ἐσχηκατέ. ἀσ-
 παλεῖται ὑμᾶς ἡ ἐν Βαβυλῶνι
 συν-

do you all of you pay a beco-
 ming deference to one another:
 be * cloak'd with humility,
 for “† God opposes the proud,
 “and shows favour to the
 “humble.” submit yourselves 6
 therefore to the divine jurif-
 diction, that he may exalt you
 in due time. refer all your 7
 disquietudes to him, for you
 are the objects of his care.

Be temperate, be vigilant: 8
 for your adversary the Devil
 || goes about like a roaring li-
 on, seeking whom he may de-
 vour. resist him by the stea- 9
 diness of your faith, consid-
 ering that your brethren among
 the Gentiles, suffer the same
 persecutions as you do. but 10
 may the all-gracious God,
 who has called us to eternal
 glory, perfect, confirm, fortify,
 and settle you, during the
 short interval of your suffer-
 ings. to him belongs eter- 11
 nal glory and empire. a-
 men.

I formerly writ to you a 12
 short epistle, by Silvanus, I
 think, a faithful brother, to de-
 clare and testify to you, that the
 true dispensation of God is that
 to which you are attach'd. the 13
 ‡ church at ** Babylon, who are
 like-

* Εἰκομβωμα was the short white cloak wore by slaves. see Pollux, lib. iv. † Prov. iii. 34. || Joh i. 7.

‡ Clemens Alexandrinus thinks *Ecclesia* a Lady at Babylon, to whom St. John's Second Epistle is inscrib'd, was here meant. Dr. Mills thinks Peter's wife is here sh'd *Ecclesia*, or else some lady residing at Babylon

** Babylon a city in Egypt, not far from where Cairo now stands.

ὁὐνεκλεῖτη, καὶ Μάρκος ὁ likewise Christians, and Mark
 14 υἱός μου. ἀσπασάσθε ἀλ- my son salute you. salute one 14
 ληλους ἐν φιλημαλί ἀγάπης. another with social affection.
 εἰρήνη ὑμῖν πασι τοῖς ἐν Χρισ- peace be with every christian
 τῷ Ἰησοῦ. Ἀμήν. among you. Amen.

Chap. I. 4. ἡμᾶς.] ὑμᾶς Alexand. Baroc. Laud. 2. Magdal. 1. Colb. 7. Petav. 1, 2, 3. Hunting. 1. Covel. 3, 4. N. Col. 1, 2. Lincoln. Trin. Genev. Leicest. Aldus, Froben, the two first of Rob. Steph. Colinæus, the Vulgate, Syriac, Jerom, Augustin. Oecumenius, Gildas.

Ver. 8. Εὐδοῖς.] εὐδοίης Steph. 4. Covel. 4. Genev. Vulgate, Syriac, Polycarp. *epist.* 5. 1. Irenæus. Polycarp added πιστεύετε πιστεύουσας δὲ, and so the Vulgate read it. Which Dr. Mills thinks is the genuine reading. see Prol. 185.

Ver. 12. ἡμῖν.] ὑμῖν Steph. 8. 6. if. Alexand. Colbert. 7. Genev. Magdal. 1. N. Col. 1, 2. Laud. 2. Petav. 1, 3. Covel. 4. Velef. lect. Leicest. Lucianus, Complut. ed. Colinæus, Vulgate, Æthiopic, Arabic, Coptic, Oecumenius, and all the Latin MSS.

Ver. 16. Εὐσεβίς.] Steph. 3. Alexand. N. Col. 1, 2. Colbert. 7. Barb. 1. Velef. lect. Aldus, Colinæus, the Vulgate, Clemens Alex. Opatatus l. 2. p. 51. and the Lxx. Lev. ii. 14. xix. 2.

Ver. 20. Εσχάτων.] ἰσχυροῦ Alexand. N. Col. 1, 2. Colbert. 7. Covel. 4. several MSS. mentioned by Curcellæus, the Syriac, Cyril, Alexand. see Prol. 922.

Ver. 22. Δια πνευματος.] is not in the Alexand. Barb. 2. Covel. 4. Velef. lect. Vulgate, Syriac, Æthiopic, Jerom. Dr. Mills thinks it borrowed from some *Scholias*. see Prol. 1209.

Ver. 24. ὡς χοῖρος.] ὡς is not in the Alexand. N. Col. 1. Genev. Syr. Origen, nor the Lxx. Isa. xl. 6.

Ib. Ἀνθρώπου.] is not in Covel. 4. αὐτοῦ (instead of ἀνθρώπου) in Steph. 8. 1. if. Alexand. N. Col. 1. Barb. 2. Velef. lect. Colinæus, Vulgate, Syriac, Æthiopic, Origen. ἀνθρώπου is a *Scholium*. see Prol. 1209.

Ib. Ἀνθός αὐτοῦ.] αὐτοῦ is not in Alexand. Covel. 3. Petav. 3. Hunting. 1. Basil. 2. Aldus, Froben, Colinæus, the Syriac, Oecumenius, nor the Lxx. Isa. xl. 7.

Chap. II. 2. Ἀντιθέτης.] εἰς σωτηρίαν is added in Steph. 8. 1. 12. if. the Alexand. N. Col. 1. & 2. *Text and Comment.* Genev. Barb. 7. Petav. 1, 2, 3. Lincol. Colbert. 7. Covel. 2, 4. Sinah, (but in this MS. it seems to be added by a different hand) Leicest. Velef. lect. Colinæus, Vulgate, Syriac, Æthiopic, Coptic, Clemens Alexand. *Pedag.* l. 1. Origen. *Com. in Roman.* Cyril, Glaphyr. in Num. Gildas. Dr. Mills thinks it an interpolation. see Prol. 647.

Ver. 6. Διο καὶ.] διο τῇ Alexand. Genev. Magdal. 1. N. Col. 1, 2. Petav. 1, 2. Hunting. 1. Lincol. Covel. 3, 4. Cantab. 2. Wechel. *al.* Laud. 2. Basil. 2. Leicest. Vienna, Lucianus, Complut. ed. διο *scilicet* edit. 1^a Erasmi, Aldus.

Ver. 7. All from Αἰθῶν ἐν, &c. to καὶ λίθος, is omitted by the Syriac interpreter. Grotius thinks it is borrow'd from Mat. xxi. 42. and foreign to this place.

Ver. 13. Κυρίου.] Θεῶν Vulgate, Syriac, Æthiopic.

Ver. 14. Ἐδιδάκην μιν.] μιν is not in the Alexand. Magdal. 1. Petav. 3. Lincoln; Colbert. 7. Sinah, Leicest. N. Col. 2. Vulgate, Syriac, Arabic, Æthiopic.

Ver. 18. Σκολοις.] *Dyscolis* in the Vulgate. δυσκολοις καὶ σκολοις, according to the Syriac. but all the MSS. have σκολοις, yet Dr. Mills thinks this is only an explication of δυσκολοις. see Prol. 499. "but" "who would ever explain a word, whose meaning was very clear," "by a term that is *ambiguus*? for δυσκολος when apply'd to a man, "can only mean *morose*: whereas σκολιος has various significations. "Hesychius among the several senses of σκολια explains it by δυσκολα." Kuster's Preface.

Ver. 19. Χαρις.] χαρις θεου. Steph. δ. χαρις θεῷ Steph. ια. χαρις παρὰ τῷ θεῷ Steph. ι. Covell. 4. N. Col. 1. Laud. 2. Barb. 1. Colbert. 7. Lucianus, and the Syriac.

Ver. 24. Μωλωπὶ αὐτοῦ.] αὐτοῦ is not in Steph. δ. ι. Alexand. N. Col. 1, 2. Covell. 4. Genev. Baroc. Barb. 2. Petav. 2. nor the Vulgate. but Dr. Mills thinks it should be retained. because the Hebrew is frequently redundant.

Ch. III. 5. αἱ ἀπικύουσαι ἐπὶ τὸν Θεόν] is not in the Æthiopic version. Dr. Mills suspects it may be an interpolation. what interpreter, *says he*, would have dropt such an expression? besides, Peter would not have made use of the *present*, but either of the *aorist*, or else of the *preter-perfect* tense. Prol. 1217.

Ver. 7. Συζηληρονομία.] συζηληρονομίαι Steph. ι. ια. Covell. 3. Leicest. Velef. lect. Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Ambrose, Jerom, Oecumenius. see Prol. 822, 1209.

Ib. Εἰσκατασταθαι.] Steph. δ. ε. θ. ια. Alexand. Velef. lect. Barb. 5. Petav. 1. Cantab. 2. Covell. 2, 4. Sinah. N. Col. 1. Lincoln. Laud. 2. Lucian. lect. Seidel. the Complut. ed. Colinæus, the Vulgate, Syriac, Æthiopic, Arabic, Oecumenius. see Prol. 1209.

Ver. 8. Φιλοφρονες.] ταπεινοφρονες Steph. δ. ι. ια. ιγ. Alexand. Lincoln. Petav. 2. (*manu recentiori*) Colbert. 7. Covell. 2, 4. Genev. MS. *Casena* in Collegio Novo, Colinæus. the Vulgate has *modesti*, *humiles*. but *humiles* not being in the most ancient Latin MSS. particularly the two Donatian MSS. *Erasmus* thinks it is a *Scholium*: and so Dr. Mills. Prol. 958.

Ver. 13. Μιμῆσαι.] Ζηλοῦσαι Steph. δ. ι. Alexand. Covell. 4. Genev. Petav. 3. Velef. lect. Colinæus, Vulgate, Syriac, Æthiopic, Arabic, Coptic, Clemens Alexand. it is in the margin of Lincoln. Dr. Mills thinks 'tis borrow'd from Titus ii. 14. see Prol. 647.

Ver. 15. Τὸν θεόν.] this is not in the Æthiopic. τὸν χριστὸν in Steph. ια. Alexand. the Vulgate, Syriac, Coptic, Clemens Alexand. and so Lincoln. in the margin.

Ver. 16. Μὲν πρᾶν.] ἀλλὰ μὲν πρ. Steph. δ. ι. Alexand. Barb. 1. Covell. 4. Genev. Colb. 7. Vien. Vulgate, Clem. Alex.

Ver. 17. Θέλει] is not in Cantab. 2. Covell. 3. θαλοι Alexand. Sinah, Magdal. 1. Petav. 1, 2, 3. Genev. Basil. 2. Laud. 2. Lincoln. N. Col. 1, 2. Lucian. lect. some MSS. mentioned by Colinæus, (i.e. the Complut.) Erasmus's first ed. Clemens Alex. Oecumenius.

Ver. 18. *Ἐπεὶ*.] *αὐτὸν* Steph. δ. ι. Alexand. Genév. Covcl. 4. Velef. leſt. the Vulgate, Syriac, Æthiopic, Clemens Alex. *ap. Caſſiodor.* Cyril. Alex. Dr. Mills thinks this a *Scholiūm*. Prol. 924.

Ib. *Τὸ πνεῦμα*.] the article *τὸ* is not in the Alexand. Sinah, and ſeveral MSS. nor in the Complut. ed.

Ver. 20. *Ἀπεδέχθη*.] Steph. δ. ι. τ. ια. Alexand. N. Col. 1, 2. Covcl. 2, 4. Laud. 2. Petav. 1, 2. Cantab. 2. Vien. Lucian. leſt. Seidel. the Vulgate, Syriac, Æthiopic, Euthalius. the ancient Latin writers have not *ſemel*. ſee Prol. 958.

Ver. 21. *ὧ καὶ ἡμᾶς*, &c.] *ὧ ἀνθρώπων νυν καὶ ἡμᾶς οὕτως* Petav. 1. Cantab. 2. N. Col. 2. the Complut. edition. which is ſomething clearer, but perhaps not the truer, ſo many MSS. reclaiming, ſays *Eſtius*. the Alexandrian, and ſeveral of our beſt MSS. have *ὧ νυν*, &c. and they who chang'd it to *ὧ νυν* (tho' it had been better to have made it *ὧ νυν*) did ſo for the ſake of perſpicuity, ſays Dr. Mills. inſtead of *ἡμᾶς* the Alexand. Barb. 1. Covcl. 2. Leiceſt. Baſil. 2. Vienna, the Vulgate, and Syriac have *ἡμᾶς*. *ὧν ἀνθρώπων νυν καὶ ἡμᾶς οὕτως*. Seidel.

Chap. IV. 3. *ἡμῖν*] is not in Alexand. Barb. 3. Genév. Magdal. 1. Velef. leſt. Vulgate, Syriac, Æthiopic, Clemens Alex. Auguſtin. *ὡς* Laud. 2. Covcl. 2, 3, 4. the Complut. ed. Colinaus.

Ib. *Του βίου*] is not in Alexand. Petav. 1. Genév. Velef. leſt. Vulgate, Syriac, Æthiopic, Coptic, Clemens Alexand. Pzdag. l. 3. c. 12. Auguſtin.

Ib. *Καλεῖσθαι*.] *καλεῖσθαι* Alexand. Genév. Covcl. 4. Vulgate, Syriac, Æthiopic, Clemens Alex. Auguſtin.

Ver. 8. *Καλῶς*.] *καλῶς* Steph. δ. ι. ια. ιβ. Alexand. Barb. 8. Petav. 1, 2. Lincol. N. Col. 1, 2. Sinah, Genév. Covcl. 2, 4. Velef. leſt. Colinaus, the Vulgate, Syriac, Arabic, Clemens Alex. Facundius.

Ver. 9. *Γεῖσσαν*.] *Γεῖσσαν* Steph. δ. ι. Alexand. Covcl. 4. Colbert. 7. Velef. leſt. Vulgate, Syriac, Arab.

Ver. 11. *ὧ εἶπεν*] *εἶπεν* is not in the Alexand. Colbert. 7. Cantab. 2. nor the Arabic. *ὧ δόξα καὶ* is not in the Æthiopic. *τῶν αἰωνῶν* is not in N. Col. 2. Petav. 1. Leiceſt. Coptic.

Ver. 14. *Της δόξης*.] *της δόξης καὶ δυναμῶς* Steph. δ. ι. ια. Alexand. N. Col. 1. Barb. 3. Colbert. 7. Covcl. 4. Genév. Vien. Vulgate, Arabic, Æthiopic, Coptic, Cyprian. Dr. Mills thinks it crept from the margin. ſee Iſa. ii. 2.

Ver. 16. *Μερεῖ*.] *ονομαῖ* Step. δ. Alexand. Barb. 2. Colbert. 7. Covcl. 4. Genév. Velef. leſt. the Vulgate, Syriac, Æthiopic, Coptic, Tertullian, Cyril. Alexand. Oecumenius, a Scholion borrowed from the 14th verſe of this chap. ſee Prol. 924.

Ch. V. 2. *Εκουσίας*.] *κατὰ θεόν* is added in Steph. δ. ι. ια. Alexand. Genév. Covcl. 2, 4. Petav. 3. Colbert. 7. Lincoln. (in the margin) Velef. leſt. Leiceſt. Vulgate, Æthiopic, Jerom, Auguſtin, Euthalius, Beda. 'tis a marginal *Scholion*, ſays Dr. Mills. Prol. 958.

Ver. 3. *Των κληρῶν*.] *του κληρου* Lincol. and Jerom, *Epist. ad Nepot.* the ſingular was chang'd to the plural, becauſe they thought it reſpected the clergy.

Ver. 6. *Καιρῶν*.] *ἐπισκοπῆς* is added in Steph. δ. ια. Alexand. Covcl. 2. Petav. 2. Lincol. Colbert. 7. Velef. leſt. Colinaus, Vulgate, Vol. II. Y y Æthiopic,

Æthiopic, *Coptic*, *Jerom*, *Euthalius*. borrowed from chap. ii. 12.
see *Prol.* 801.

Ver. 11. ὁ δεξὶς καὶ] is not in *Alexand.* *Baroc.* nor *Æthiopic*. τὸν
αἰώνων is not in *N. Col.* 1. nor the *Coptic*.

Ver. 13. Εὐ βασιλευσιν.] *Georgius Syncellus*. several MSS. had εὐ
ἰστη. see *Prol.* 1027.



ΠΕΤΡΟΥ

H THE SECOND
Π Ε Τ Ρ Ο Τ GENERAL EPISTLE
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΟΡ
Δ Ε Τ Τ Ε Ρ Α. P E T E R.

1 **Σ**ΥΜΕΩΝ Πέτρος,
δουλος και αποστο-
λος Ιησου Χριστου,
τοις ισοιμοις ἡμιν λαχοῦσι
πιστιν ἐν δικαιοσυνῇ τοῦ
Θεοῦ ἡμῶν και σωτήρος Ἰη-
2 σου Χριστοῦ. χάρις ὑμῖν και
εἰρήνη πληθυνθῇ ἐν ἐπιγνώ-
σει τοῦ Θεοῦ, και Ἰησοῦ τοῦ
Κυρίου ἡμῶν.

3 Ὡς πάντα ἡμῖν τῆς θείας
δυναμειως αὐτοῦ τὰ πρὸς ζω-
ην και εὐσεβειαν δέδωρμε-
ντε, διὰ τῆς ἐπιγνωσεως τοῦ
καλεσαντος ἡμᾶς διὰ δόξης
4 και ἀρετῆς, δι' ὧν τὰ μέγισ-
τα ἡμῖν και τιμια ἐπαγγελ-
ματὰ δέδωρῆται, ἵνα διὰ του-
των γενησθε θείας κοινῶ-
ναι φύσεως ἀποφυγόντες τῆς
ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθο-
ρας.

5 Καὶ αὐτο τοῦτο δε σπου-
δην πᾶσαν παρεσενεγκαντες,
ἐπικορηησατε ἐν τῇ πίστει
ὑμῶν τὴν ἀρετὴν, ἐν δε τῇ
6 ἀρετῇ τὴν γνώσιν, ἐν δε τῇ
γνώσει τὴν ἐγκράτειαν, ἐν δε
τῇ

1 **S**IMON Peter the ser-
vant and apostle of Je-
sus Christ, to those who
equally share with us in the
advantages of faith, thro' the
veracity of our God, and of
Jesus Christ. may the divine
2 favour and felicity be poured
upon you, by the knowledge
of God, and of our Lord Je-
sus Christ.

3 It is thus his divine power
has given us every thing con-
ducive to life and piety, by ma-
king us acquainted with him,
who has called us by his illus-
trious power ; by which we
4 have receiv'd the most inesti-
mable promises, that thereby
you might become partakers of
the divine perfections, after
having escap'd from the cor-
ruption of a sensual world.

5 Do you on your part em-
ploy all your care in adding
to your faith, fortitude : to
fortitude, knowledge : to
6 knowledge, temperance : to
temperance, patience : to pa-
tience,

τη εγκρατεια την υπομονην,
 εν δε τη υπομονη την ευσε-
 7 βειαν, εν δε τη ευσεβεια την
 φιλαδελφιαν, εν δε τη φιλα-
 8 δελφια την αγαπην. ταυ-
 τα γαρ υμιν υπαρχουσα, και
 πλεοναζουσα, ουκ αργους αυ-
 δε ακαρπους καθιστησιν εις
 την του Κυριου ημων Ιησου
 9 Χριστου επιγνωσιν. ω γαρ μη
 παρεστι ταυτα, τυφλος εστι,
 μωωπαζων, ληθην λαβων
 του καθαρισμου των παλαι
 αυτου αιμαρτων.

10 Διο μαλλον, αδελφοι,
 σπουδασατε ινα δια των κα-
 λων εργων βεβαιαν υμωι την
 κλησιν και εκλογην ποιησθε :
 ταυτα γαρ ποιουντες ου μη
 11 πλειστητε ποτε. ουτω γαρ
 πλουσιως επιχορηγηθησεται
 υμιν η εισοδος εις την αιω-
 νιον βασιλειαν του Κυριου
 ημων και σωτηρος Ιησου
 12 Χριστου. δια του αρεταστω
 υμας αιε υπομνησκειν περι
 τουτων, και περ ειδοτας, και
 εστηρικμενους εν τη παρουση
 13 αληθεια. δικαιον δε ηγου-
 μαι, εφ' οσον ειμι εν τουτω
 τω σκηνωματι, διεγειρειν υ-
 14 μας εν υπομνησει, ειδως οτι
 ταχινη εστιν η αποθεσις του
 σκηνωματος μου, καθως και
 ο Κυριος ημων Ιησους Χριστος
 εδηλωσε μοι.

15 Σπουδασω δε και εκασ-
 τοτε εχειν υμας μελα την ε-
 μνην εξοδον, την τουτων μνη-
 16 μνη ποιησθαι. ου γαρ σε-
 σοφισμενοις

tience, piety : to piety, fra- 7
 ternal affection : and to fra-
 ternal affection, universal be-
 nevolence. for if you are pos- 8
 sess'd of these virtues and im-
 prove therein, they will pre-
 vent the knowledge you have
 of our Lord Jesus Christ from
 being useless to others, and un-
 profitable to yourselves. but 9
 he that is destitute of them is
 blind or short-sighted, having
 forgot he was purified from
 his past sins.

Wherefore be the more dili- 10
 gent, my brethren, to secure
 your vocation and election by
 your virtuous actions, for by
 so doing, you will never re-
 lapse : and thus you will have 11
 a free admittance into the e-
 ternal kingdom of our Lord
 and Saviour Jesus Christ. for 12
 this reason I shall never omit
 to put you in mind of these
 things, however knowing you
 are already, and settled in the
 truth. whilst I am alive, 13
 I think it my duty to awa-
 ken you by my admonitions :
 knowing that I must soon 14
 leave this tabernacle, as our
 Lord Jesus Christ has signi-
 fy'd to me.

However, I shall inculcate 15
 these things so as to make you
 continually remember them, e-
 ven after my departure. for 16
 the

σοφισμένοις μυθοῖς ἑξακολου-
θησάντες ἐγνωρίσαμεν ὑμῖν τὴν
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ δύναμιν καὶ παρουσίαν,
ἀλλ' ἐποπταί γενηθέντες τῆς ἐ-
17 κείνου μεγαλειότητος. λαβὼν
γὰρ παρὰ Θεοῦ πατρὸς τιμὴν
καὶ δόξαν, φωνῆς ἐνεκθείσης
αὐτῷ τοιαύτης ὑπὸ τῆς μεγα-
λοπρεπούς δόξης. " οὗτος
" ἐστὶν ὁ υἱός μου ὁ ἀγαπη-
" τός, εἰς ὃν ἐγὼ εὐδόκη-
18 " σά, " καὶ ταύτην τὴν φω-
νὴν ἡμεῖς ἤκουσαμεν ἐξ οὐ-
ρανοῦ ἐνεκθείσαν, συν αυ-
τῷ οὐκ ἐν τῷ ὄρει τῷ ἁ-
γίῳ.

19 Καὶ ἐχομεν βεβαιώτερον τοῦ
προφητικῶν λόγον, ὃ καλῶς
παιεῖτε προσεχόντες, ὥς λυχ-
νῶ φαινοῦντι ἐν πυρὶ τῷ το-
πῷ, ἕως οὗ ἡμεῖς διαυγασθῇ,
καὶ φωσφορὸς ἀνατείλῃ ἐν
ταῖς καρδίαις ὑμῶν.

20 Τοῦτο πρῶτον γινώσκοντες,
ὅτι πᾶσα προφητεία γραφῆς,
ἰδίᾳς ἐπιλύσεως οὐ γίνεσθαι.
21 οὐ γὰρ θελημάτι ἀνθρώπου π-
νεύθη πόλις προφητεία, ἀλλ'
ὑπὸ πνεύματος ἁγίου φερομέ-
νοι ἐλάλησαν οἱ ἅγιοι (Θεοῦ)
ἄνθρωποι.

1 Ἐγενήθη δὲ καὶ ψευδοπρο-
φηταὶ ἐν τῷ λαῷ, ὡς καὶ ἐν
ὑμῖν εἶσθαι ψευδοδιδασκα-
λοι, οἵτινες παρεισάξουσιν
αἵρεσεις ἀπωλείας, καὶ τὸν
ἀγῶραστὴν αὐτοὺς δεσπο-
τήν

the information we gave you
of the powerful advent of our
Lord Jesus Christ, did not
proceed from any artfully con-
trived fables; we, our selves
having been spectators of his
majesty, for he received this 17.
honourable and glorious testi-
mony from his father, when
the voice broke out from the
magnificent splendor, in these
words, " this is my beloved
" son in whom I am well
" pleased." we our selves 18
heard this voice, that came
from heaven, when we were
with him upon the holy moun-
tain.

Besides, we have the more 19
authentic accounts of the pro-
phets, to which you do well
in giving your attention, as
to a lamp shining in an ob-
scure place, till the day dawn,
and the morning-star arises
in your hearts.

But you must above all 20
consider, that no prophecy of
the scripture did proceed
from the prophet's OWN MO- 21
TION; but the holy men of
God spoke by the IMPULSE
of the holy spirit.

As there were false pro- 1
phets among the people of Is-
rael, there will likewise be
false doctors among you, who
by introducing pernicious sects,
and by renouncing the Lord,
will

την αρρουμενοι, επαυθεις ε-
 2 αυλοις ταχινην απωλειαν·
 και πολλοι εξακολουθησου-
 σιν αυτων ταϊς απωλειαις,
 δι' ουκ η οδος της αληθειας
 βλασφημηθησεται.

3 Και εν πλεονεξια πασ-
 τοις λογοις υμας εμπορευου-
 νται, οϊς το κριμα εκπαλαι
 ουκ αρρει, και η απωλεια
 4 αυτων ου νωσταζει. ει γαρ
 ο θεος αφηλων αμαρτησαν-
 των ουκ εφεισατο, αλλα σει-
 ραις ζοφου ταρταρωσας, πα-
 ρεδωκεν εις κρισιν τεληρημε-
 5 νους, και αρχαιου κοσμου
 ουκ εφεισατο, αλλ' οφδουν
 Νωε δικαιοσυνης κρυκα ε-
 φυλαξε, κατακλυσιμον κοσ-
 6 μω ασεβων επαξας, και πο-
 λεις Σοδομων και Γομορρας
 τεφρωσας καταστροφη κα-
 τεκρινεν, υποδειγμα μελλον-
 7 των ασεβειν τεθεικως· και
 δικαιον Δωτ καταπορευμε-
 χον υπο της των αθεσμων
 εν ασελγεια αναστροφης, ερ-
 8 ρυσατο. βλεμματι γαρ και
 ακαη ο δικαιος εκαιοικων εν
 αυτοις, ημεραν εκ ημερας ψυ-
 χην δικαιαν ανομοις εργας ε-
 9 βασιανεν. οϊδε Κυριος εν-
 σβεΐς εκ πειρασμου ρυσθαι,

who bought them, will bring
 upon themselves swift destruc-
 tion. many will follow their
 2 destructive maxims, and by
 their means christianity will
 be traduc'd.

By their artful discourses
 3 they will make you the tools
 of their avarice; but their
 condemnation has been a long
 time advancing, and their
 ruin is far from lingring. for
 4 since God did not spare the
 angels, who had sinned, but
 having precipitated them to
 hell, confin'd them to chains
 of darkness, where they are
 reserv'd for judgment: since
 5 he did not spare the old world,
 having preserved only eight
 persons, including Noab, that
 preacher of virtue, when he
 brought the deluge upon the
 6 impious world: since he con-
 demn'd the cities of Sodom
 and Gomorrah to an entire
 subversion, and reduc'd them
 to ashes, to make them serve
 for examples to future im-
 piety: since he deliver'd that
 7 just man Lot, who was griev-
 ed at the enormous practices
 of the licentious; for whilst
 8 this good man was among
 them, it daily pierc'd his vir-
 tuous soul, to see and hear of
 their detestable behaviour:
 this consider'd, I say, the
 9 Lord will deliver those, who
 fear him, from their afflictions,
 and

ἀδίκους δὲ εἰς ἡμέραν κρισεὶς
 10 κολαζομένους τηρεῖν, μάλιστα
 τὰ δὲ τοὺς ὀπίσω σαρκὸς ἐν
 ἐπιθυμίᾳ μᾶσμου πορεύομε-
 νους, καὶ κυριόλητος καλαφρο-
 νουρίας; τολμηταί, αὐθα-
 δεῖς, δοῦντες οὐ τρέμουσι βλασ-
 11 φημοῦντες: ὅπου ἄγγελοι ισ-
 χυῖ καὶ δυνάμει μείζονες οὐ-
 ντες, οὐ φερούσι καθ' αὐτῶν
 βλασφημίαν κρίσιν.

12 Οὗτοι δὲ, ὡς ἀγοράζωα
 φυσικά, γεγεννημένα εἰς ἁλώ-
 σιν καὶ φθοράν, ἐν οἷς ἀγρο-
 οῦσι βλασφημοῦντες, ἐν τῇ
 φθορᾷ αὐτῶν καλαφάρησου-
 13 ται, κομιοῦμενοι μισθὸν ἀ-
 δικίας, ἥδονην ἡγούμενοι τὴν
 ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ
 μωμοί, εὐπιστῶντες ἐν ταῖς ἀ-
 παλαῖς αὐτῶν, συνευωχοῦμε-
 14 νοι ὑμῖν, ὀφθαλμοὺς ἐχούτες
 μέστους μοιχαλίδος, καὶ ἀκα-
 ταπαυστοῦ ἁμαρτίας, δεσφα-
 ζούτες ψυχὰς ἀσθητικῶν,
 καρδίαν γεγυμνασμένην πλεο-
 νεξίας ἐχούτες, καθαράς τεκ-
 15 ναί: καταλιπόντες τὴν εὐθείαν
 ὁδόν, ἐπλανήθησαν, ἐξακο-
 λουθήσαντες τῇ ὁδῷ τοῦ Βα-
 λαάμ τοῦ Βοσόρ, ὃς μισθὸν
 16 ἀδικίας ἠραπήσεν, ἐλεῖν δὲ
 ἐσχεν ἰδίας παρανομίας, ὑ-
 ποζυγίου ἀφώνον, ἐν ἀνθρώ-
 που φωνῇ φθεγξαμένον, ἐ-

and reserve the wicked to
 be punish'd at the day of
 judgment. especially those, 10
 who prostitute themselves to
 sensual infamous passions:
 who despise magistrates, who
 being audacious, and insolent,
 intrepidly calumniate the
 higher powers; whereas the 11
 angels, who are of superiour
 power and dignity, don't in-
 veigh against one another. *

But as for these, they have 12
 no more reason than brute
 beasts that are naturally
 made for hunting, and slaugh-
 ter: so these who calumniate
 what they do not understand,
 shall receive the reward of
 their iniquity by perishing in
 their own corruption. they 13
 place their felicity in daily
 pleasure: they are a vile
 scandal to religion: when
 they are present at your love-
 feasts they indulge their lux-
 ury: their eyes are inflam'd 14
 with adultery; and unextin-
 guishable vice: they ensnare
 the souls of the inconstant.
 their minds are practis'd in
 the arts of avarice: an exe-
 crable race, who have de-
 serted the right way, and 15
 are gone astray to follow the
 practices of Balaam of Bo-
 sor, who loved the wages of
 iniquity; but he was rebu- 16
 ked for his transgression: for
 an

κωλυσε την του προφητου
παραφρονηαν.

an ass, as dumb as it was,
spoke with an articulate voice,
and reprimanded the extra-
vagance of the prophet.

- 17 Ουτοι εισι πηραι ανυδροι,
και ομιχλαι υπο λαιλαπος
ελαυνομεναι, ος ο ζοφος του
σκοτους (εις αιωνα) τελειρη-
18 ται. υπερογκα γαρ μαλαιο-
τητος φθεγγομενοι δελεαζουσιν
εν επιθυμiais σαρκος, ασελ-
γειαις, τους σλιγως αποφυ-
γοντας τους εν πλανη ανασ-
19 τρεφομενους: ελευθεριαν αυ-
τοις επαγγελομενοι, αυτοι
δουλοι υπαρχοντες της φθο-
ρας, ω γαρ τις ητηνηται, του-
τω και δεδουλωται.

These are wells without
water; clouds agitated with
a tempest, who are consigned
to the obscurity of eternal
darkness. when their lan-
guage swells with vanity, by
applying to the sensual pas-
sions of the licentious, they
allure those who were escap'd
for a while, from such deceiv-
ers: whilst they promise o-
thers liberty, they themselves
are slaves to their corrupt
passions. for he that is van-
quished, is a slave to the con-
queror.

- 20 Ει γαρ αποφυγοντες τα μι-
ασματα του κοσμου εν επι-
νωσει του Κυριου και σω-
τηρος Ιησου Χριστου, του-
τοις δε παλιν εμπλακενες ητ-
τωνται, γεγονεν αυτοις τα εσ-
χαλα χειρονα των πρωτων.
21 κρειττον γαρ ην αυτοις μη ε-
πεγνωκεναι την οδον της δι-
καιουσνης, η επιγνωσιν ε-
πιστρεψαι εκ της παραδο-
θεισης αυτοις αγίας εντολης.
22 συμβεβηκε δε αυτοις το της
αληθους παροιμιας, " κυων
" επιστρεψας επι το ιδιον
" εξεραμα, και υς λουσα-
" μενη, εις κυλισμα βορβο-
" ρου."

As for those who have re-
nounc'd the pollutions of
the world, by their owning
Jesus Christ for their Lord
and saviour, if they are pre-
vail'd upon to be entangled
therein again, their last state
is worse than the first. for it
had been better for them, not
to have made any profession
of the gospel, than after they
have embraced it, to abandon
the holy injunction, that was
delivered to them. but the pro-
verb is exactly verified in
them, " the dog is return'd
" to his own vomit: the sow
" that was wash'd, is wal-
" lowing in the mire."

1 Ταυτην νόη, ἀγαπῆται,
 δευτεραν ὑμιν γραφω επιστο-
 λην, ἐν αἷς διεγείρω ὑμῶν ἐν
 2 ὑπομονῇ τὴν εὐλακρινὴ δια-
 νοίαν, μνησθῆναι τῶν προ-
 ειρημένων ῥημάτων ὑπο τῶν
 ἀγίων προφητῶν, καὶ τῆς τῶν
 ἀποστόλων ἡμῶν ἐντολῆς, τοῦ
 Κυρίου καὶ σωτῆρος.

3 Τοῦτο πρῶτον γινώσκοντες,
 ὅτι ἐλευσονται ἐπ' ἐσχάτου
 τῶν ἡμερῶν ἐμπαικταί, κατὰ
 4 τὰς ἰδίας αὐτῶν ἐπιθυμίας,
 πορευόμενοι, καὶ λεγόντες,
 " πού ἐστὶν ἡ πατὴρ ἐλπίς τῆς
 " παρουσίας αὐτοῦ? ἀφ' ἧς
 " γὰρ οἱ πατέρες ἐκοιμήθη-
 " σαν, πάντα ὁυῶ διαμένει
 5 " ἀπ' ἀρχῆς κτίσεως." λαν-
 θάνει γὰρ αὐτοὺς τοῦτο θελον-
 τας, ὅτι οὐρανοὶ ἦσαν ἐκ-
 παλαι, καὶ γῆ ἐξ ὕδατος καὶ
 δι' ὕδατος συνεστίωσα, τῷ τοῦ
 6 Θεοῦ Λόγῳ. δι' ὧν ὁ τότε
 κόσμος ὕδατι κατὰκλυσθεὶς ἀ-
 7 πώλειτο. οἱ δὲ νῦν οὐρανοὶ
 καὶ ἡ γῆ αὐτοῦ Λόγῳ τεθη-
 σαυρισμένοι εἰσι, πυρὶ τη-
 ρούμενοι εἰς ἡμέραν κρίσεως
 καὶ ἀπωλείας τῶν ἀσεβῶν
 ἀνθρώπων.

8 Ἐν δὲ τούτῳ μὴ λανθάνειω
 ὑμᾶς, ἀγαπῆται, " ὅτι μίαν ἡ-
 " μέραν παρὰ Κυρίῳ ὡς χιλιὰ

This is the second letter I
 now write to you, my bre-
 thren, by which I would a-
 waken your sincere attention,
 by admonishing you to be
 2 mindful of the predictions of
 the holy prophets, and of the
 directions of the apostles of
 our Lord and Saviour.

Above all things you are
 to know, that in these last
 3 times, impostors will appear,
 who will abandon themselves
 to their own sensual passions,
 whose cry will be, " where
 4 " is the promise of his com-
 " ing? for since our fathers
 " are dead, the state of things
 " is the same it has ever been
 " since the beginning of the
 " world." but they are wil-
 5 fully ignorant, that the hea-
 vens were originally form'd
 by the divine Logos, and
 likewise the earth, which
 was separated from the wa-
 ter, and still subsists upon it.
 whence the former world was
 6 destroyed by an inundation.
 but the heavens and the
 7 earth now existing are kept
 in store by his Logos, re-
 serv'd for the conflagration of
 doomsday, when the impious
 shall be involv'd in perdition.

But there is one thing, my
 8 brethren, you ought to be ap-
 priz'd of, which is this, that
 " with the Lord * one day
 " is

- 9 “ ἢ ὡς ἡμέρα μία.” οὐ βράδυνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύηλα ἡγούνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλομένος τινὰς ἀπολεσθαι, ἀλλὰ πάντας εἰς μετάνοιαν κωρῆσαι.
- 10 Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλεψῖς ἐν ἣ ὁ οὐρανὸς ῥοιζήσῃ παρελυσούηται, οἱ τοῖχεῖα δὲ καυσούμενα λυθισούηται, καὶ ἡ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατὰκαυσείηται.
- 11 Τοῦτων οὖν πάντων λυομένων, πόλαπους δεῖ ὑπαρκεῖν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, προσδοκῶντας καὶ σπουδάζοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι’ ἣν οὐρανοὶ πυρούμενοι λυθισούηται, καὶ οἱ τοῖχεῖα καυσούμενα τηκησείηται.
- 12 Καίνοις δὲ οὐρανοῖς καὶ γῆν καίνην κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν, ἐν ᾧς δικαιοσύνη κατοικεῖ.
- 13 Ὡς οὖν, ἀγαπῆτοι, ταῦτα προσδοκῶντες, σπουδασατέ ἀσπιλοι καὶ ἀμώμητοι αὐτῷ ἐνερθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε, καθὼς καὶ
- “ is as a thousand years, and “ a thousand years as one “ day.” the Lord does not delay the accomplishment of his promise, as some do imagine. but he waits with patience upon our account, as being unwilling that any should perish, but that all should come to repentance.
- As for that day of the Lord, it will advance like a thief: then the heavens will rush with violence, the boiling elements will be dissolved, and the earth with all its contents, shall be burnt away.
- Since then this whole system is to be destroyed, how holy should your conduct be, and how ardent your piety? expecting, and vehemently desiring the day of the Lord would come, when the heavens all on fire shall be dissolved, and the elements * shall melt with intense heat.
- As for us, in consequence of his promise, we expect a new heaven, and a new earth, where justice shall reside. since then, my dear brethren, your expectations are such, take care to appear before him, without any defect or blemish, in order to be happy; and be persuaded, that

* Στοιχεῖα frequently signifies the planets, and the signs of the Zodiac, as M. Menage proves in his notes on *Diogenes Laertius*, B. vi. §. 102.

καὶ ὁ ἀγαπῆτος ἡμῶν ἀδελ-
 φος Παῦλος κατὰ τὴν αὐτῶν
 δοθείσαν σοφίαν ἔγραψεν ὑ-
 16 μιν, ὡς καὶ ἐν πάσαις ταῖς
 ἐπιστολαῖς, λαλῶν ἐν αυ-
 ταις περὶ τούτων, ἐν οἷς ἐστ-
 ι ἡνσιονητα τινὰ, αἱ οἱ ἀμα-
 ρθεις καὶ ἀσθηρικτοὶ σῖρεβλου-
 σιν, ὡς καὶ τὰς λοιπὰς γρα-
 φὰς, πρὸς τὴν ἰδίαν αὐτῶν
 ἀπώλειαν.

17 Ὑμεῖς οὖν, ἀγαπῆτοι, προ-
 ρινωσκοντες, φυλασσεσθε ἵνα
 μὴ τῇ τῶν ἀθεσμων πλανῇ
 συναπαχθεντες ἐκπεσθῆτε τοῦ
 18 ἰδίου σθηριμου. αὐξανετε δὲ
 ἐν χάριτι καὶ γνῶσει τοῦ Κυ-
 ριου ἡμῶν καὶ σωτήρος Ἰησοῦ
 Χριστοῦ. αὐτῶ ἡ δόξα καὶ
 νῦν καὶ εἰς ἡμέραν αἰῶνος.

A M H N.

*the patience of our Lord is
 for your advantage: as our
 dear brother Paul, according
 to the information he receiv'd,
 † has writ to you, as it were 16
 in all his epistles, where he
 takes notice of these things:
 in which there are some pas-
 sages that are difficult to un-
 derstand, which the illiterate,
 and unstable wrest, as they
 do the rest of the scriptures,
 to their own ruin.*

*Do you then, my dear bre- 17
 thren, being thus forewarn'd,
 take care not to be seduc'd by
 those prophanc impostors, and
 so lose the reward of your
 constancy. on the contrary, 18
 may you increase in the fa-
 vour, and in the knowledge
 of our Lord and Saviour Je-
 sus Christ! to him be glory
 both now and for ever.*

A M E N.

† Rom. ii. 4.

As to the *genuineness* of this epistle, it deserves to be consider'd, that not one writer of the two first centuries ever made use of its authority. see Dr. Mills, *Prol.* 213.

Eusebius *hist. Eccles.* B. iii. c. 3 says, "one epistle of Peter, that call'd his *First*, has been *own'd*. for some of the antients (*Papias* and *Polycarpus*) have formerly quoted it, without calling it into question. but as for that call'd his *second Epistle*, we have it by the tradition of our predecessors, that it was never acknowledged as part of the *New Testament*: yet because it seem'd useful to the multitude, it was usually read (*in the churches*) with the other scriptures. but the book call'd *the acts of Peter*, and the *gospel*, that goes under his name, and the book entituled *his preaching*, and that stil'd *his revelation*, they are not accounted genuine, because no ecclesiastical writer has made use of their authority."

And B. vi. ch. 25. he gives these words of Origen, now exrant in his *Philocalia*. "Peter, on whom the church of Christ was ere-cted, which the powers of Hell shall never demolish, left *but* one epistle,

"acknowledged to be his. but grant that the *second* is his too, for "whether it be his or no is a question, &c."

This *second Epistle* is indeed frequently quoted in a treatise of *anti-christ*, publish'd under the name of *Hippolitus*, but that is a supposititious piece, as Grotius proves. Op. Tom. III. p. 482.

Didymus, who died at the latter end of the fourth century, An. 392. (a man of universal learning, according to *Socrates*;) in his commentary on this second epistle, says, "Non est ignorandum præsentem epistolam esse falsatam: quæ licet publicetur, non tamen in canone est. you ought to know that this epistle is a *forgery*: for though "it be read in the churches, it is not however in the *CANON*." which is a proof that the canons of the Laodicean council, at least the LXth canon, where this epistle is mention'd, is a mere forgery. for Dionysius Exiguus, and Ilidorus Mercator have but LIX in their translations of those canons. nor is there any historical evidence, that there ever was a council of Laodicea: the later writers being divided about the *place*, there being two *Laodiceæ's*, and as much at a loss about the *time* when it was held: some imagining it was in *being*, before the council of Nice; and others, that it *appear'd*, they don't know how long after. certainly, an *assembly* of such *dubious existence* should never be appeal'd to, in order to establish the authority of a *dubious* writing.

JEROM. in his epistle to *Hedibia*, speaking of the first and second epistles of *Peter*, says, "stylo inter se, & charactere discrepant. structuræque verborum. — *secunda* à plerisque ejus esse negatur, propter styli cum priore dissonantiam. [*Catalog. voce Petrus.*] most "people would not allow the second epistle to be *Peter's*, by reason "of the great disparity of *style*, the *manner*, and *structure* being so "vastly different." which is too plain to be denied, says Dr. Mills.

However, as the age grew *darker*, the *Monks* began to see *clearer*. the nocturnal bird will stoop to a *mouse* at *mid-night*, though it can't distinguish a *rat* at *mid-day*. canonical things are canonically discerned. the ancient fathers were like the fathers of *Trent*, who did not make so many fine discoveries by their *critical*, but by their *canonical* taste: in both of which Jerom excell'd;

Nihil interest cujus sit: cum *Ecclesiastici viri* sit, & quotidie Ecclesiarum lectione celebretur. *Epist. ad Dardanum.*

As for the moderns, SCALIGER ventur'd to affirm, "the second "epistle was a forgery of some primitive christian, who made but "an ill use of his time." *Commentum veteris christiani otio suo abuzentis.* SALMASIUS was of the same opinion. GROTIUS thinks it might be writ by Simeon bishop of Jerusalem, after the destruction of that city; and that it had been interpolated, to make it believed, that Peter was the author of it. Grotius, Salmasius, Scaliger were but a *Triumvirate*, the fathers were a *Diumvirate*.

Chap. I. 1. Συμεων.] Συμεων Steph. 8. 12. 17. Velef. lect. Vulgate, Syriac, Arabic, Coptic, Complut. ed. Oecumenius.

Ver. 10. *σπουδαίῃ βαβ. &c.*] Alexand. Barb. 1. Covel. 2. N. Col. Velef. lect. Colinaeus, Vulgate, Syriac, Æthiopic, Coptic, Beda.

Ch. II. 2. *ἀπολείαις*] *αεθλίσαις* Steph. 3. s. 7. 1. α. 4. Alexand. Magdal. 1. Colbert. 7. Cantab. 2. Lincol. N. Col. 1, 2. Baroc. Petav. 1, 2, 3. Sinah, Covel. 2, 3, 4. Laud. 2. Leiceft. Velef. lect. Lucian. lect. MS. Rhodienf. Complut. ed. Colinaeus, Vulgate, Syriac, Arabic, Æthiopic, Euthalius. *Eftius* approves of this reading, but Dr. Mills thinks it a *Scholium*. see Prol. 959.

Ver. 11. *καθ' αὐτῶν καὶ ἐκείνων* Steph. 4. Vulgate, Arabic: the ancient MSS. had no *aspretates*, nor accents.

Ib. *Παρα Κυρίῳ*] is not in Steph. 4. Alexand. Velef. lect. Vulgate, Syriac, Æthiopic, Coptic. a *Scholium*. see Prol. 801.

Ver. 13. *Ἀπαλαίς*] *αφαλαίς* Alexand. Barb. 1. Velef. lect. Æthiopic, Auctor Tract. *de singul. Cleric.* see Jude 12.

Ver. 14. *ἀναστασιεύουσιν*] *ἀναστασιεύουσι* Barb. 1. Petav. 3. Hunting. 1. Covel. 2, 4. Basil. 2. Velef. lect. Colinaeus, Vulgate, Æthiopic, Occumenius, Euthalius.

Ib. *Πλεονεξίας*] *πλεονεξίας* all Stephen's MSS. the Alexand. Lincol. Covel. 4. Genev. N. Col. 1, 2. Cantab. 3. Laud. 2. Lucian. lect. Complut. ed. Aldus, first of Rob. Steph. the Vulgate, Syriac, Æthiopic, Euthalius. see Prol. 984.

Ver. 17. *Ἄνυδοι καὶ οὐκ ἔχουσιν*] Steph. 3. 1. α. 4. Alexand. Barb. 2. Petav. 3. Covel. 3, 4. N. Col. 1. Genev. Leiceft. Vulgate, Æthiopic, Coptic, Jerom, Euthalius. see Prol. 985.

Ib. *Εἰς αἰῶνα*] is not in Barb. 1. Vulgate, Syriac, Æthiopic, Jerom.

Ch. III. 3. *ἐμπαιξίαι*] *ἐν ἐμπαιξίῳ ἐμπαιξίαι* Steph. 3. α. 4. Alexand. Covel. 4. Petav. 3. Barb. 2. Genev. N. Col. 1. Vulgate, Syriac, Æthiopic, Arabic, Augustin, Jerom. *Eftius* thinks this the true reading, Dr. Mills this, or *ἐν ἐμπαιξίῳ* simply. see Prol. 925.

Ver. 10. *Εν νύκτι*] is not in Alexand. Colbert. 7. Petav. 3. Covel. 2, 4. Genev. Velef. lect. Vulgate, Syriac, Æthiopic, Coptic, Didymus, Augustin, Colinaeus. 'tis borrow'd from 1 Thes. v. 2.

Ver. 12. *Τηλεῖαι*] *τηκησέαι* Steph. 1. N. Col. 1. Petav. 2. Covel. 2, 3. Velef. lect. Seidel. Vulgate, Syriac, Æthiopic, Arabic, Augustin.



H THE FIRST
 ΙΩΑΝΝΟΤ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ
 ΠΡΩΤΗ OF J O H N.
 ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ

- 1 **Ο** Ην απ' αρχης, ὁ ἀκ- **C** Concerning the Logos, 1
 κηκοαμεν, ὁ ἑώρακα- the author of Life,
 μεν τοῖς ὀφθαλμοῖς we declare what was
 ἡμῶν, ὁ ἐθεασαμεθα, καὶ αἱ from the beginning, what we
 χεῖρες ἡμῶν ἐψηλαφησάν πε- have heard, what we have
 2 ρι τοῦ λόγου τῆς ζωῆς, καὶ seen with our eyes, what we
 ἡ ζωὴ ἐφανερώθη, καὶ ἑώρα- have consider'd, and what
 καμεν, καὶ μαρτυροῦμεν, καὶ has been the object of our
 ἀπαγγελλομεν ὑμῖν τὴν ζωὴν touch. for the * life was 2
 τὴν αἰώνιον, ἣτις νῦν πρὸς manifested, we have seen it,
 τοῦ πατρὸς, καὶ ἐφανερώθη we testify of it, and denounce
 3 ἡμῖν. ὁ ἑώρακαμεν καὶ ἀκη- unto you, that eternal life
 κοαμεν, ἀπαγγελλομεν ὑμῖν, which was with the father,
 ἵνα καὶ ὑμεῖς κοινωνίαν ἐχῆτε and was manifested unto us.
 μεθ' ἡμῶν, καὶ ἡ κοινωνία δε what we have seen and heard, 3
 ἡ ἡμετέρα μετὰ τοῦ πατρὸς we declare unto you, that ye
 καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰ- also may be of the same † so-
 4 πσοῦ Χριστοῦ. καὶ ταυ- ciety with us: and truly as-
 τὰ γράφομεν ὑμῖν, ἵνα ἡ sociated with the father, and
 χαρὰ ἡμῶν ἡ πεπληρωμέ- with his son Jesus Christ.
 νη. and these things write we 4
 unto you, that our joy may
 be perfect.
- 5 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελ- This then is the commission 5
 ἰα τῷ ἀκηκοαμένῳ απ' αὐ- we have from him, to de-
 τοῦ, clare

* Irenæus observes, that the Gnostics maintain'd, the Logos and the Zoe (Life) were two different persons. St. John asserts, that they are the same, and no other than Jesus Christ.

† The Jews would not associate with other nations.

του, και αναγγελλομεν υμιν, 6
 6 οτι ο Θεος φως εστι, και σκοτια εν αυτω ουκ εστιν ου-
 6 δεσμα. εαν ειπωμεν οτι κοι-
 νωνιαν εχομεν μετ' αυτου, και εν τω σκοτει περιπαλωμεν, 7
 7 ψευδομεθα, και ου ποιουμεν την αληθειαν : εαν δε εν τω
 φωτι περιπαλωμεν, ως αυ-
 7 τος εστιν εν τω φωτι, κοι-
 νωνιαν εχομεν μετ' αλλη-
 λων, και το αιμα Ιησου Χριστου του υιου αυτου καθα-
 ριζει ημας απο πασης α-
 μαρτίας.

8 Εαν ειπωμεν οτι αμαρτιαν ουκ εχομεν, 8
 8 εαυτους πλανω-
 9 μεν, και η αληθεια ουκ εστιν εν ημιν. εαν ομολογωμεν 9
 9 τας αμαρτίας ημων, πιστος εστι και δικαιος, ινα αφη η-
 9 μιν τας αμαρτίας, και καθαριση ημας απο πασης α-
 10 δικίας. εαν ειπωμεν οτι ουχ 10
 10 ημαρτηκαμεν, ψευστην ποι-
 ουμεν αυτον, και ο λογος αυ-
 του ουκ εστιν εν ημιν.

1 Τεκνια μου, ταυτα γραφω 1
 1 υμιν, ινα μη αμαρτητε, και εαν τις αμαρτη, παρακλη-
 2 τον εχομεν προς τον πατερα, 2
 2 Ιησουν Χριστον δικαιον. και αυτος ιλασμος εστι περι των
 3 αμαρτιων ημων, ου περι των 3
 3 ημετερων δε μονον, αλλα και περι ολου του κοσμου. και 4
 4 εν τωτω γνωσκομεν οτι ε-
 4 γωκαμεν αυτον, εαν τας εν-
 4 τοιχας αυτου τηρωμεν. ο λε-
 γων, εγωκα αυτον, και τας
 εν-

clare unto you, that God is 6
 6 light, and in him there is no darknes. if we say that we 6
 6 have communion with him, and walk in darknes, we lye, 7
 7 and do not act sincerely : but if we walk in the light, 7
 7 as he is in the light, we have society one with another, and the blood of his son Jesus Christ cleanseth us from all 8
 8 sin.

If we say that we are 8
 8 without sin, we deceive our- selves, and have no regard to truth. if we confess our 9
 9 sins, as he is faithful and just, he will forgive us our sin, and cleanse us from all iniquity. if we say that we 10
 10 have not sinned, we impeach his veracity, and discredit his word.

My dear children, these 1
 1 things I write unto you, that ye may avoid sin. but if any man has sinned, we have an advocate with the father, Je- 2
 2 sus Christ the just. he is the the victim that has ex- 2
 2 piated our sins : and not ours only, but likewise the 3
 3 sins of the whole world. if we keep his commandments, 3
 3 that is a proof that we know him. he that says, he knows 4
 4 him,

ἐντολας αὐτοῦ μὴ τηρῶν,
 ψευδοῖται εἶναι, καὶ ἐν τοῦτῳ
 5 ἡ ἀληθεία οὐκ ἐστίν. ὃς δ' ἀν-
 τηρῇ αὐτοῦ τὸν λόγον, ἀλη-
 θῶς ἐν τοῦτῳ ἡ ἀγάπη τοῦ
 Θεοῦ τελεσιωταί. ἐν τοῦτῳ
 γινώσκουμεν ὅτι ἐν αὐτῷ ἐσ-
 6 μεν. ὁ λέγων ἐν αὐτῷ μένειν,
 οφείλει, καθὼς ἐκεῖνος περὶ-
 πατήσῃ, καὶ αὐτὸς οὕτως πε-
 रिπαλεῖν.

7 Ἀδελφοί, οὐκ ἐντολὴν και-
 νην γράφω ὑμῖν, ἀλλ' ἐντο-
 λὴν παλαιάν, ἣν εἶχετε (ἀπ'
 ἀρχῆς) ἡ ἐντολὴ ἡ παλαιὰ
 ἐστίν ὁ λόγος ὃν ἠκούσατε
 8 ἀπ' ἀρχῆς. πάλιν ἐντολὴν
 καινὴν γράφω ὑμῖν, ὁ ἐστίν
 ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν,
 ὅτι ἡ σκοτία παραγέται, καὶ
 τὸ φῶς τὸ ἀληθινὸν ἥδη φαί-
 9 νει. ὁ λέγων ἐν τῷ φῶτι
 εἶναι, καὶ τὸν ἀδελφὸν αὐ-
 τοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐσ-
 10 τινέως ἀπὸ. ὁ ἀγαπῶν τὸν
 ἀδελφὸν αὐτοῦ, ἐν τῷ φῶτι
 μένει, καὶ σκανδαλὸν ἐν αὐ-
 11 τῷ οὐκ ἐστίν. ὁ δὲ μισῶν
 τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ
 σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκο-
 τίᾳ περιπαλεῖ, καὶ οὐκ οἶ-
 δε ποῦ ὑπάγει, ὅτι ἡ σκοτία
 ἐκφύλωσι τοὺς ὀφθαλμοὺς αὐ-
 τοῦ.

12 Γράφω ὑμῖν, τέκνια, ὅτι
 ἀφεσθῆναι ὑμῖν αἱ ἁμαρτίαι
 13 διὰ τὸ ὄνομα αὐτοῦ. γράφω
 ὑμῖν, πατέρες, ὅτι ἐγνώκατε
 τοῦ

him, and does not keep his
 commandments, is a liar, and
 an enemy to the truth: but
 he that observes his precepts,
 loves God with a true and
 perfect love: 'tis by this we
 know that we are truly chris-
 tians. he that says he is at-
 tach'd to Christ, ought to
 regulate his conduct by his
 example.

My brethren, I don't pre-
 scribe you any new command-
 ment, but the antient precept
 which you had from the be-
 ginning: and that is no other
 than the word which was *
 originally delivered. however,
 it is really, in effect, a new
 commandment I write unto
 you, with respect to you: be-
 cause the darkness is past,
 and things now appear in
 their true light. he that says
 he is in the light, and yet
 hates his brother, is still in
 darkness. he that loves his
 brother, abides in the light,
 and will be secure from stum-
 bling. but he that hates his
 brother, is in darkness, he
 walks in darkness, and knows
 not whither he is going, be-
 cause the darkness hath blind-
 ed his eyes.

I write to you, dear chil-
 dren, because your sins are
 forgiven you upon the account
 of Christ. I write to you, fa-
 thers,

τον απ' αρχης. γραφω υ-
μιν, νεανισκοι, οτι νενικηκα-
τε τον πονηρον. γραφω υ-
μιν, παιδια, οτι εγνωκατε
14 τον πατερα. εγραψα υμιν, νεα-
νισκοι, οτι ισχυροι εσθε, και
ο λογος του Θεου εν υμιν
μενει, και νενικηκατε τον πο-
νηρον.

15 Μη αγαπατε τον κοσμον,
μηδε τα εν τω κοσμω. εαν
τις αγαπα τον κοσμον, ουκ
εστιν η αγαπη του πατρος εν
16 αυτω. οτι παν το εν τω κοσ-
μω, η επιθυμια της σαρκος,
και η επιθυμια των οφθαλ-
μων, και η αλαζονεια του
βιου, ουκ. εστιν εκ του πα-
τρος, αλλ' εκ του κοσμου εσ-
17 τι. και ο κοσμος παραγεται,
και η επιθυμια αυτου, ο δε
ποιων το θελημα του Θεου,
μενει εις τον αιωνα.

18 Παιδια, εσχατη ωρα εστι,
και καθως πκουσατε οτι ο
αντιχριστος ερχεται, και νυν
αντιχριστοι πολλοι γεγονασιν,
οθεν γινωσκομεν οτι εσχατη
19 ωρα εστιν. εξ ημων εξηλθον,
αλλ' ουκ ησαν εξ ημων, ει-
παρ ησαν εξ ημων, μεμενηκει-

thers, because ye have known
him that is from * the begin-
ning. I write to you, † young
men, because you have over-
come the wicked spirit. I write
to you, little children, because
ye have known the father. I 14
write to you, fathers, because
you have known him that is
from the beginning. I write to
you, young men, because ye
are strong, and the word of
God abideth in you, and ye have
overcome the wicked spirit.

Love not the world, nor 15
let worldly things engage your
affections. he that is worldly
affected is a stranger to di-
vine love. for what the world 16
is so full of, sensuality, ava-
rice, and pride, is not deriv'd
from the creator, but is the
offspring of a vicious world.
and the world is passing a- 17
way, with all its vices: but
be that obeys the divine will,
shall enjoy a life of immorta-
lity.

Dear children, the last 18
time is come: as ye have
heard that anticrist was to
come, accordingly many anti-
crist's have already appear-
ed: whereby we know that
we are now in the last times.
they went out from us, but 19
they were not of us: for if
they

σαν

they.

* Psal. cxix. 165. Lxx. Dan. vii. 9. the ancient of days.

† Νεανισκος is one that is of age to bear arms.

σαν αν μεθ' ημων, αλλ' ινα
φανερωθωσιν οτι ουκ εισι
παντες εξ ημων.

they had been of us, they
would no doubt have conti-
nued with us: but they went
out, that it might be manifest,
that they were not all of us.

20 Και υμεις χρισμα εχετε
απο του αγιου, και οιδατε

21 παντα. ουκ εγραψα υμιν ο-
τι ουκ οιδατε την αληθειαν,

αλλ' οτι οιδατε αυτην, και
οτι παν ψευδος εκ της αλη-

22 θειας ουκ εστι. τις εστιν ο
ψευστης, ει μη ο αρνουμενος

οτι Ιησους ουκ εστιν ο Χρισ-
τος? ουτος εστιν ο ανιχρισ-

τος, ο αρνουμενος τον πα-

23 τερα και τον υιον, πας ο
αρνουμενος τον υιον, ου-

24 δε τον πατερα εχει. υμεις
ουν ο ηκουσατε απ' αρχης,

εν υμιν μενετω, εαν εν υμιν
μεινη ο απ' αρχης ηκουσα-

τε, και υμεις εν τω υιω και

25 εν τω πατρι μενετε. και αυ-
τη εστιν η επαγγελια, ην αυ-

τος επηγγειλατο ημιν, την
ζωνν την αιωνιον.

As for you who have re- 20
ceived the unction of the holy
spirit, you know the whole
affair. I have not written 21
to you, as to people unac-
quainted with the truth of
the gospel: but as to such
who know it, and know that
it cannot give rise to any
imposture. who is so great an 22
impostor as he, who denies
that Jesus is the Christ? he
is antichrist, that denies the
father and the son, who so- 23
ever denieth the son, disowns
the father: adhere there- 24
fore to what ye have learnt
from the beginning. if you
adhere to what ye have
heard from the beginning,
you will still persist to own
both the son and the father.
and this is the reward that 25
he hath promised us, even
eternal life.

26 Ταυτα εγραψα υμιν περι
27 των πλανητων υμας. και

υμεις το χρισμα ο ελαβετε
απ' αυτου, εν υμιν μενει, και

ου χρειαν εχετε ινα τις διδασ-
κη υμας, αλλ' ως το αυτο

χρισμα διδασκει υμας περι
παντων, και αληθες εστι, και

ουκ εστι ψευδος, και καθως
εδιδασεν υμας, μενετε εν αυ-

τω,

These things have I writ- 26
ten to you concerning those
that would seduce you. but 27
as the unction which ye have
received from him, abides in
you, you don't need any instruc-
tion: being then fully in-
structed by his unction, which
is true and not fallacious, ad-
here to what that has taught
you.

28 τῷ. καὶ νῦν, τέκνια, μένε-
τε ἐν αὐτῷ, ἵνα ὅταν φανε-
ρωθῇ, ἐχωμεν παρρησίαν,
καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐ-
τοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.
29 εἰδὼς ὅτι δικαίος ἐστὶ,
γινώσκει ὅτι πᾶς ὁ ποιοῦν
τὴν δικαιοσύνην, ἐξ αὐτοῦ
ῥεγεννηται.

1 Ἰδετε πολὺν ἀγάπην δε-
δωκεν ἡμῖν ὁ πατήρ, ἵνα τέκ-
να Θεοῦ κληθῶμεν. διὰ του-
το ὁ κόσμος οὐ γινώσκει ἡ-
2 μας, ὅτι οὐκ ἔγνω αὐτόν. ἀ-
γαπήτοι, νῦν τέκνα Θεοῦ ἐσ-
μεν, καὶ οὐπω ἐφανερώθη τι
ἐσομεθα. οἶδαμεν δὲ ὅτι εἰς
φανερώθη, ὁμοιοὶ αὐτῷ ἐσο-
3 μεθα, ὅτι οὐσομεθα αὐτόν κα-
θως ἐστὶ. καὶ πᾶς ὁ ἐχὼν
τὴν ἐλπίδα ταύτην ἐπ' αὐ-
τῷ, ἀγνίζει ἐαυτόν, καθως
4 ἐκεῖνος ἄνους ἐστὶ. πᾶς ὁ
ποιοῦν τὴν ἁμαρτίαν, καὶ τὴν
ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρ-
5 τία ἐστὶν ἡ ἀνομία. καὶ οἶ-
δατε ὅτι ἐκεῖνος ἐφανερώθη,
ἵνα τὰς ἁμαρτίας ἡμῶν ἀρῇ,
καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐσ-
6 τι. πᾶς ὁ ἐν αὐτῷ μένων,
οὐκ ἁμαρτάνει, πᾶς ὁ ἁμαρ-
τάνων, οὐκ ἑώρακεν αὐτόν,
7 οὐδὲ ἔγνωκεν αὐτόν. τέκνια,
μηδεὶς πλανᾷ ὑμᾶς, ὁ ποι-
ὼν τὴν δικαιοσύνην, δικαίος
ἐστὶ, καθως ἐκεῖνος δικαίος
8 ἐστὶν. ὁ ποιοῦν τὴν ἁμαρ-
τίαν, ἐκ τοῦ διαβόλου ἐσ-
τί, ὅτι ἀπ' ἀρχῆς ὁ διαβο-

you. adhere to that, my dear 28
children, that when he shall
appear, we may have con-
fidence, and not be ashamed
before him at his coming.
since you know that God is 29
the source of virtue, you know
that every one who has vir-
tue, derives it from him.

Consider what proof the 1
father has given us of his
love, in allowing us to be cal-
led the sons of God: there-
fore the world does not know
us, because it knew him not.
beloved, we are now the 2
sons of God, tho' it does not
yet appear what we shall
be: but we know, that when
this change shall be, his im-
mediate presence will give
us a divine resemblance. be 3
that hath such an expecta-
tion should purify himself,
even as he is pure. he that is 4
vicious, is lawless: for sin is
the transgression of the law.
and you know that he ap- 5
pear'd to abolish our sins;
and that he was himself
without sin. whosoever ad- 6
heres to him, sinneth not:
whosoever sinneth, hath not
seen him, he does not know
him. dear children, let no 7
man deceive you: only he
that acts justly is just, as he
is just. he that lives in sin, 8
imitates the devil; for the
devil was a sinner from the

λος ἀμαρτάνει. εἰς τοῦτο ἐ-
 φανερώθη ὁ υἱὸς τοῦ Θεοῦ,
 ἵνα λύσῃ τὰ ἔργα τοῦ δια-
 9 βολου. πᾶς ὁ γεγεννημένος
 ἐκ τοῦ Θεοῦ, ἀμαρτίαν οὐ
 ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν
 αὐτῷ μένει, καὶ οὐ δύναται
 ἀμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ
 γεγεννηται.

10 Ἐν τοῦτῳ φανερά ἐστί τὰ
 τέκνα τοῦ Θεοῦ καὶ τὰ τέκ-
 να τοῦ διαβολου. πᾶς ὁ
 μὴ ποιῶν δικαιοσύνην, οὐκ
 ἐστὶν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ
 ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

11 ὅτι αὐτὴ ἐστὶν ἡ ἀρετὴ ἣν
 ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἀ-
 γαπῶμεν ἀλλήλους. οὐ κα-

12 θὼς Καὶν ἐκ τοῦ πονηροῦ ἦν,
 καὶ ἐσφάξε τὸν ἀδελφὸν αὐ-
 τοῦ. καὶ χάριν τίνος ἐσ-
 φάξεν αὐτὸν; ὅτι τὰ ἔργα
 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ
 ἀδελφοῦ αὐτοῦ, δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί
 μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

14 ἡμεῖς οἶδαμεν ὅτι μετὰ βίβη-
 καμεν ἐκ τοῦ θανάτου εἰς τὴν
 ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀ-
 δελφούς, ὁ μὴ ἀγαπῶν τὸν
 ἀδελφόν, μένει ἐν τῷ θανα-

15 τῷ. πᾶς ὁ μισῶν τὸν ἀδελ-
 φὸν αὐτοῦ, ἀνθρωποκτόνος ἐσ-
 τι, καὶ οἶδατε ὅτι πᾶς ἀν-
 θρωποκτόνος οὐκ ἐχει ζωὴν αι-

16 ὄνιον ἐν αὐτῷ μένουσαν. ἐν
 τοῦτῳ ἐγνωκαμεν τὴν ἀγα-
 πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν
 τὴν ψυχὴν αὐτοῦ ἔθηκε, καὶ
 ἡμεῖς ὀφειλομένους ὑπὲρ τῶν ἀ-

beginning. for this purpose
 the son of God appeared, that
 he might destroy the works
 of the devil. whosoever is 9
 born of God, does not com-
 mit sin; for the divine prin-
 ciple remaineth in him: he
 will not sin, because he is
 born of God.

In this the children of God 10
 are distinguished from the
 children of the devil: he that
 does not practise virtue, and
 fraternal benevolence, is not
 of God. for this is the doctrine 11
 that you have heard from the
 beginning, that we should
 love one another. not as 12
 like Cain, who was of that
 wicked one, and slew his
 brother: but why did he
 slay him? because his own
 actions were evil, and his
 brother's were virtuous.

Marvel not, my brethren, 13
 if the world hate you. as for 14
 us, we know, that we have
 passed from a state of death
 to that of life, because we love
 our brethren: he that does
 not love his brother, is in a
 destructive state. whosoever 15
 hateth his brother, has the
 disposition of a murderer: and
 you know that no murderer
 has any title to eternal life.
 this is the proof of the di- 16
 vine love, Christ expos'd his
 life for us: and we ought to
 expose our lives for the bre-
 thren.

δελφῶν τὰς ψυχὰς τίθεναι.

- 17 ὃς ὁ ἂν ἐκῇ τοῦ βίον τοῦ
κόσμου, καὶ θεωρῇ τοῦ ἀ-
δελφον αὐτοῦ χρεῖαν ἐχοῦντα,
καὶ κλείσῃ τὰ σπλάγχνα αὐ-
τοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγα-
πὴ τοῦ Θεοῦ μένει ἐν αὐτῷ;
18 τέκνια μου, μὴ ἀγαπῶμεν
λόγῳ μὴδὲ γλῶσση, ἀλλ' ἐρ-
γῷ καὶ ἀληθείᾳ.

- 19 Καὶ ἐν τούτῳ γινώσκομεν
ὅτι ἐκ τῆς ἀληθείας ἐσμεν,
καὶ ἐμπροσθεν αὐτοῦ πεισο-
20 μέν τας καρδίας ἡμῶν. ὅτι
ἐὰν καὶ ἀγινώσκῃ ἡμῶν ἡ καρ-
διά, ὅτι μείζων ἐστὶν ὁ Θεός
τῆς καρδίας ἡμῶν, καὶ γι-
21 νώσκει πάντα. ἀγαπήτοι,
ἐὰν ἡ καρδιά ἡμῶν μὴ καὶ ἀ-
γινώσκῃ ἡμῶν, παρήσκιαν ἐ-
22 χόμεν πρὸς τὸν Θεόν. καὶ ὁ
ἐὰν αἰῶμεν, λαμβάνομεν
παρ' αὐτοῦ, ὅτι τὰς ἐντολάς
αὐτοῦ τηροῦμεν, καὶ τὰ ἀ-
ρεστὰ ἐνώπιον αὐτοῦ ποιου-
23 μεν. καὶ αὕτη ἐστὶν ἡ ἐν-
τολὴ αὐτοῦ, ἵνα πιστεύσωμεν
τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰ-
ησοῦ Χριστοῦ, καὶ ἀγαπῶ-
μεν ἀλλήλους, καθὼς ἐδῶκεν
24 ἐντολὴν ἡμῖν. καὶ ὁ τηρῶν
τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ
μένει, καὶ αὐτός ἐν αὐτῷ, καὶ
ἐν τούτῳ γινώσκομεν ὅτι μένει
ἐν ἡμῖν, ἐκ τοῦ πνεύματος ὃ
ἡμῖν ἐδῶκεν.

- I Ἀγαπήτοι, μὴ παντὶ πνεύ-
ματι πιστεύετε, ἀλλὰ δοκιμα-
ζετε τὰ πνεύματα, εἰ ἐκ τοῦ
Θεοῦ

brother. he that possesses the 17
enjoyments of life, and seeing
his brother in want, has no
compassion for him, how can
be he said to have any di-
vine love? my dear children, 18
let not our love be only in the
language of our lips, but in
the real effects of the heart.

Hereby we shall know that 19
we are true professors, and
set our consciences securely at
rest. for if our conscience con- 20
demn us, God knows us bet-
ter than we do our selves,
he knoweth all things. be- 21
loved, if our heart condemn
us not, we may securely con-
fide in God. whatever we 22
ask, we shall receive it of
him, because we keep his
commandments, and do what
is agreeable to him. now this 23
is his commandment, that
we believe in his son Jesus
Christ, and that we love one
another, as he commanded
us. he that observes his com- 24
mandments, * dwelleth in
God, and God in him: and
hereby we know that he a-
bideth in us; by the spirit
which he hath given us.

Beloved, believe not every
spirit, but try the spirits whe-
ther they are of God: be-
cause

* There is an intimate union between God and him.

2 Θεου ἐστίν, ὅτι πολλοὶ ψευ-
 δοπροφῆται ἐξελθούσιν εἰς
 3 τὸν κόσμον. ἐν τούτῳ γι-
 νώσκει τὸ πνεῦμα τοῦ Θε-
 4 οῦ, "πᾶν πνεῦμα ὃ ὁμολο-
 5 ρεῖ Ἰησοῦν Χριστὸν ἐν σαρ-
 6 κὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ
 7 ἐστίν. καὶ πᾶν πνεῦμα ὃ
 8 μὴ ὁμολογεῖ τὸν Ἰησοῦν
 9 Χριστὸν ἐν σαρκὶ ἐληλυθό-
 10 τα, ἐκ τοῦ Θεοῦ οὐκ ἐστίν."
 11 καὶ τοῦτο ἐστὶ τὸ τοῦ ἀντιχρισ-
 12 τοῦ, ὃ ἀκηκοῖται ὅτι ἐρχεται, καὶ
 13 νῦν ἐν τῷ κόσμῳ ἐστίν πῶς.
 14 ὁ μὲν ἐκ τοῦ Θεοῦ ἐστίν, τεκ-
 15 νία, καὶ νενεκκατέ αὐτοὺς,
 16 ὅτι μείζων ἐστίν ὃ ἐν ὑμῖν ἢ
 17 ὃ ἐν τῷ κόσμῳ. αὐτοὶ ἐκ
 18 τοῦ κόσμου εἰσι, διὰ τοῦτο
 19 ἐκ τοῦ κόσμου λαλοῦσι, καὶ
 20 ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς
 21 ἐκ τοῦ Θεοῦ ἐσμεν, ὃ γινώσ-
 22 κων τὸν Θεόν, ἀκούει ἡμῶν,
 23 ὃς οὐκ ἐστίν ἐκ τοῦ Θεοῦ, οὐκ
 24 ἀκούει ἡμῶν. ἐκ τούτου γι-
 25 νώσκομεν τὸ πνεῦμα τῆς α-
 26 ληθείας καὶ τὸ πνεῦμα τῆς
 27 πλάνης.
 28 Ἀγαπήθῃ, ἀγαπῶμεν ἀλ-
 29 λήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ
 30 Θεοῦ ἐστίν, καὶ πᾶς ὃ ἀγα-
 31 πῶν, ἐκ τοῦ Θεοῦ γεννηταί,
 32 καὶ γινώσκει τὸν Θεόν. ὃ μὴ
 33 ἀγαπῶν, οὐκ ἐγνώ τὸν Θεόν,
 34 ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ἐν
 35 τούτῳ ἐφανερώθη ἡ ἀγάπη
 36 τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν
 37 υἱὸν αὐτοῦ τὸν Μονογενῆ ἀ-
 38 πέστειλεν ὁ Θεὸς εἰς τὸν κόσ-
 39 μον, ἵνα ζήσωμεν δι' αὐ-
 40 τοῦ

cause many false prophets
 are gone out into the world.
 by this you may distinguish the
 spirit of God: "every spi-
 rit that confesseth that Je-
 sus Christ is come in the
 flesh, is from God. and every
 spirit that does not own
 that Jesus Christ is come
 in the flesh, is not from
 God." this is that anti-
 christian spirit which you
 have heard was to come, and
 even now it appears in the
 world. ye are of God, my
 dear children, and you have
 overcome them: because he
 that is in you, is superior to
 him that is in the world.
 they are of the world: there-
 fore their doctrine is worldly,
 and the world are their dis-
 ciples. we are of God: he
 that knoweth God, heareth
 us; he that is not of God,
 heareth not us. by this we
 distinguish the spirit of truth
 from the spirit of imposture.

Beloved, let us love one
 another: for love is of God;
 and every one that loveth, is
 born of God, and knoweth
 God. he that has not social
 affection, does not know God;
 for God is love. by this was
 the love of God displayed to-
 wards us, in that God sent
 his only begotten son into the
 world, that we might live

- 10 ΤΟΥ. ΕΝ ΤΟΥΤΩ ΕΣΤΙΝ ἡ ἀγαπῇ, οὐκ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτός ἠγαπήσεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμον περὶ τῶν ἁμαρτιῶν ἡμῶν.
- 11 ἀγαπήτοι, εἰ οὕτως ὁ Θεὸς ἠγαπήσεν ἡμᾶς, καὶ ἡμεῖς ὀφειλομένους ἀλλήλους ἀγαπᾶν.
- 12 Θεὸν οὐδεὶς πωπώτε τεθεῶται. εἰ ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέλειωμένη ἐστὶν ἐν ἡμῖν.
- 13 ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος 14 αὐτοῦ δέδωκεν ἡμῖν. καὶ ἡμεῖς τεθεαμένθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέστειλε τὸν υἱὸν σωτῆρα τοῦ κόσμου.
- 15 ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ 16 αὐτὸς ἐν τῷ Θεῷ. καὶ ἡμεῖς ἐγνωκάμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν 17 αὐτῷ. ἐν τούτῳ τέλειωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησιαῶν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
- 18 Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τέλεια ἀγαπῇ

thro' him. and what beigh- 10
tens his love, was this, that
it was not we who first loved
God, but it was he that
first loved us, and sent his
son to expiate our sins. be- 11
loved, if God so loved us,
we ought to love one another.
no man hath ever seen God. 12
if we love one another, God
dwelleth in us, and our love
for him is then * sincere.

Hereby we know that we 13
dwell in him, and he in us,
because he hath given us of
his spirit. and we have seen, 14
and do testify, that the fa-
ther hath sent the son to be
the saviour of the world.
whosoever shall confess that 15
Jesus is the son of God, God
dwelleth in him, and he in
God. and we have known, 16
and are convinced that God
hath loved us. God is love;
and he that cultivates social
affection, dwelleth in God,
and God in him. the divine 17
love to us will be in the high-
est degree, if our condition in
this world be the same as was
that of Christ Jesus; so that
we may appear with confi-
dence in the day of judgment.

Fear is a stranger to love; 18
for perfect loves excludes all
fear :

* Isa. xxviii. 3. With a perfect heart, ἐν καρδίᾳ ἀληθινῇ, Lxx. with
a sincere heart.

πῇ ἐξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κολασίν ἐχει, ὁ δὲ φοβούμενος οὐ τέλειται· 19 ἐν τῇ ἀγάπῃ. ἡμεῖς ἀγαπώμεν αὐτὸν, ὅτι αὐτὸς πρωτοῦς ἠγάπησεν ἡμᾶς. εἰάν τις εἴπῃ, ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψευδὴς ἐστίν, ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐκ ἑώρακε, πῶς δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἐχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

1 Πᾶς ὁ πιστεύων ὅτι Ἰησοὺς ἐστίν ὁ Χριστός, ἐκ τοῦ Θεοῦ γεννηταί, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησαντα, ἀγαπᾷ καὶ τὸν γεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκομεν ὅτι ἀγαπώμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπώμεν, καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσιν. ὅτι πᾶν τὸ γεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικησασα τὸν κόσμον, ἡ πίστις ἡμῶν.

5 Τίς ἐστίν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοὺς ἐστίν ὁ υἱὸς τοῦ Θεοῦ; 6 οὗτος ἐστίν ὁ ἐλθὼν δι' ὕδατος καὶ αἱματος, Ἰησοὺς ὁ Χριστός, οὐκ ἐν τῷ ὕδατι μόνον,

fear : since pain is the object of fear, he that is affected with fear, cannot be sincere in his love. let us love him ; 19 since he first loved us. if a man says he loves God, and yet bates his brother, he is a liar : for he that does not love his brother, who is before his eyes, how can he love God who is invisible ? be- 21 fides, 'tis a commandment we have receiv'd from him, that he who would love God, must love his brother also.

Whosoever believeth that I Jesus is the Messiah, is born of God : and every one that loves the father, will likewise be affected with love to his son. by this we may know 2 that we love the children of God, if we love God, and keep his commandments. for 3 our love of God consists in the observation of his precepts : precepts that are far from being grievous. for he 4 that is a true christian, overcomes the world : by obtaining faith, we have gain'd a victory over the world.

Who is it that overcomes 5 the world, but he that believes that Jesus is the son of God ? it appear'd by the wa- 6 ter, and by the blood, who he was, even Jesus the Messiah ;

νον, ἀλλ' ἐν τῷ ὕδατι καὶ
 τῷ αἵματι, καὶ τὸ πνεῦμα
 7 ἐστὶ τὸ μαρτυροῦν ὅτι τὸ πνεύ-
 μα ἐστὶν ἡ ἀληθεῖα. ὅτι τρεῖς
 εἰσιν οἱ μαρτυροῦντες, τὸ
 πνεῦμα, καὶ τὸ ὕδωρ, καὶ
 8 τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ
 ἓν εἰσιν. εἰ τὴν μαρτυρίαν
 τῶν ἀνθρώπων λαμβανόμεν,
 ἡ μαρτυρία τοῦ Θεοῦ μείζων
 ἐστίν, ὅτι αὐτὴ ἐστὶν ἡ μαρ-
 τυρία τοῦ Θεοῦ, ἣν μεμαρτυ-
 9 ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ὁ
 πιστεύων εἰς τὸν υἱὸν τοῦ
 Θεοῦ, ἐχει τὴν μαρτυρίαν ἐν
 αὐτῷ, ὁ μὴ πιστεύων τῷ
 Θεῷ, ψευδῆν πεποιτικεν αὐ-
 τον, ὅτι οὐ πεπιστεύκεν εἰς
 τὴν μαρτυρίαν ἣν μεμαρτυρη-
 κεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐ-
 του.

10 Καὶ αὐτὴ ἐστὶν ἡ μαρτυρία,
 ὅτι ζωὴν αἰώνιον ἔδωκεν ἡ-
 μιν ὁ Θεός, καὶ αὐτὴ ἡ ζωὴ
 11 ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔ-
 χων τὸν υἱόν, ἐχει τὴν ζωὴν,
 ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ,
 12 τὴν ζωὴν οὐκ ἐχει. ταῦτα
 ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι
 ζωὴν ἐχετε αἰώνιον, οἱ πισ-
 τεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ
 τοῦ Θεοῦ.

13 Καὶ αὐτὴ ἐστὶν ἡ παρόν-
 σια ἣν ἔχομεν πρὸς αὐτόν,
 ὅτι εἰάν τι αἰτώμεθα κατὰ
 τὸ θέλημα αὐτοῦ, ἀκούει ἡ-
 14 μων. καὶ εἰάν οἰδαμεν ὅτι
 ἀκούει ἡμῶν, ὁ ἀν αἰτώμεθα,
 οἰδαμεν ὅτι ἔχομεν τὰ αι-

VOL. II.

ἱματά

siab : not by the water only,
 but by the water and by the
 blood : besides, the spirit is a
 witness too, now the spirit is
 truth itself. so that there are 7
 three witnesses, the spirit, the
 water, and the blood : and
 these three testify the same
 thing. if we receive the testi- 8
 mony of men, the testimony of
 God is greater : now this is the
 testimony, which God has gi-
 ven us of his son. he that be- 9
 lieveth on the son of God,
 hath the testimony of God
 thereto : he that does not be-
 lieve God, impeaches his va-
 racity, because he does not be-
 lieve the testimony that God
 gave of his son.

Now what is testified, is 10
 this, that God has given to us
 eternal life : and this life is
 by his son. he that receives 11
 the son, is intitled to life ; and
 he that does not receive the son
 of God, has no title to life.
 these things have I written to 12
 you, that you may know that
 you have eternal life, by your
 believing on the name of the
 son of God.

Besides, we have this con- 13
 fidence in him, that if we ask
 any thing according to his
 will, he will hear us. and 14
 since we are sure that he
 hears all our prayers, we

Bbb

are

Ἰησοῦς ἃ ᾤηκαμεν παρ' αὐ-
τοῦ.

are sure that the petitions
we presented to him, will be
answered.

15 Ἐάν τις ἰδῇ τὸν ἀδελφὸν
αὐτοῦ ἁμαρτάνουσα ἁμαρτίαν
μὴ πρὸς θάνατον, αἰτήσει,
καὶ δώσει αὐτῷ ζωὴν, τοῖς
ἁμαρτανουσι μὴ πρὸς θάνα-
τον. ἐστὶν ἁμαρτία πρὸς θά-
νατον; οὐ περὶ ἐκείνης λέγω

If any man see his brother 15
commit a sin, which is not a
mortal sin, let him pray to
God, who will grant him life,
for such as do not commit a
mortal sin. there is a sin unto
death : in which case I do not
enjoin any prayer to be made.

16 ἵνα ἐρωτήσῃ. πᾶσα ἀδικία
ἁμαρτία ἐστίν, καὶ ἐστὶν ἁ-

every thing that is contrary to 16
virtue, is a sin : but every sin
is not a mortal sin : we know 17
that a true christian will not
commit such a sin, for he that
is the child of God keeps upon
his guard, so that the wicked
spirit does not approach him.

17 μαρτία οὐ πρὸς θάνατον. οἶ-
δαμεν ὅτι πᾶς ὁ γεγεννημένος
ἐκ τοῦ Θεοῦ, οὐκ ἁμαρτάν-
ει, ἀλλ' ὁ γέννηθείς ἐκ τοῦ
Θεοῦ, τηρεῖ ἑαυτόν, καὶ ὁ
πονηρὸς οὐκ ἀπέλπει αὐτοῦ.

we know that we are the 18
children of God, and the rest
of the world are subject to
the evil spirit.

18 οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσ-
μεν, καὶ ὁ κόσμος ὅλος ἐν τῷ
πονηρῷ κεῖται.

19 Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ
Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν
διανοίαν ἵνα γινώσκωμεν τὸν
ἀληθινόν, καὶ ἐσμεν ἐν τῷ ἀ-
ληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰη-
σοῦ Χριστῷ. “ὁὗτος ἐστὶν ὁ
“ ἀληθινὸς Θεός, καὶ ἡ ζωὴ
20 “ αἰώνιος.” τέκνια, φυλάξατε
ἑαυτοὺς ἀπὸ τῶν εἰδωλῶν.

We know that the son of 19
God is come, and hath given
us an understanding to know
him that is true : and we are
with him that is true, by his
son Jesus Christ. “ he is the
“ true God, who is the au-
“ thor of eternal life.” dear 20
children, keep yourselves from
idols.

A M H N.

A M E N.

EUSEBIUS says, John left *Patmos*, after the death of the tyrant Do-
mitian. this happen'd An. 96. about which time 'tis generally believed
he writ this epistle.

It appears from Ecclesiastical history, that the first and second Cen-
turies swarm'd with enthusiasts of all kinds, the chief of which were
Jⁿ.

Judas Galileus, Theudas, mention'd in the Acts, and by Josephus; the Egyptian impostor, mention'd there too; another, during Festus's administration; Simon Magus; Dositheus; and Menander, who were all antichrists, or false christs: but the most remarkable impostor was Barchochebas, which signifies, *the star*: by whose impious extravagance above eighty thousand lost their lives in Adrian's time, almost all the Jews in the Roman empire having adher'd to him as their *Messiah*. in St. John's time, Cerinthus, and many others denied that Jesus was the Christ, pretending that Christ descended upon Jesus after his baptism, and retired from him at his sufferings, Irenæus, lib. iii. 18. there were certain heretics afterwards, call'd *Docetæ*, who denied that Jesus Christ had a real body, or that he had a real *human nature*, maintaining, that his sufferings were only in *appearance*. some asserted, that Jesus was *one person*, Christ *another*, and the *Monogenes* (*only begotten*) was different from them both. Irenæus lib. iii. 11. says, it was the common opinion of all the heretics, that the divine *Logos* never was *incarnate*: in short, though they all profess'd to be christians, their maxims were inconsistent with christianity, and common sense.

Chap. I. 4. ἀμὼν] ἄμων Alexand. Covel. 2. N. Col. 1. the Vulgate, Æthiopic, Arabic, and some editions.

Ver. 5. Ἐκασταία] αἰσθαία Steph. 2. 6. 1. Alexand. Cantab. 2, 3. Velef. lect. Lucian. lect. Vienna, Lincoln. Magdal. 1. N. Col. 1, 2. Baroc. Barbar. 7. Petav. 1, 2. Hunting. 1. Covel. 2, 3. Colinæus, Vulgate, Æthiopic, Arabic, Oecumenius. see Prol. 960. H. Stephens thinks it should be αἰσθαία.

Ch. II. 6. δὲ] is not in the Alexand. Barb. 2. nor the Vulgate.

Ver. 7. Ἀδελφοί] ἀδελφῶ Steph. 2. 1. 1. Alexand. N. Col. 2. Barb. 2. Petav. 3. Covel. 2, 4. Genev. Lincol. (in marg.) Velef. lect. Colinæus, Vulgate, Syriac, Coptic, Augustin, Beda, and other Latin writers.

Ib. Ἀτ' ἀρχῆς] is not in Alexand. Petav. 1, 2, 3. Barb. 2. Covel. 4. Genev. Vulgate, Syriac, Æthiopic, Arabic, Clemens Alexand. ap. Casiodor.

Ver. 23. Ἐχέ] ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει is added in Steph. 2. 1. 1. Alexand. Barb. 2. N. Col. 1. Lincol. Colbert. 7. Covel. 2, 3, 4. Velef. lect. Genev. Colinæus, and other edit. Vulgate, Syriac, Æthiopic, Coptic, Cyril, Cyprian, Hilary, Augustin, Beda. Estius thinks this the true reading, but Dr. Mills thinks it a *Scholium*. see Prol. 708.

Ver. 27. Αὐτοῦ] αὐτοῦ Steph. 2. 1. 1. Alexand. Barb. 1. Covel. 2, 4. Genev. Colinæus, Vulgate, Syriac, Arabic, Augustin. see Prol. 601.

Ib. Μενεῖς] μενῆς Steph. 2. 1. 1. Alexand. Barb. 2. Petav. 3. Covel. 4. Genev. Colinæus, Vulgate, Syriac, Æthiopic.

Ch. III. 1. Καθήμεν] καὶ ἵσμεν is added in Steph. 2. 1. 1. Alexand. Barb. 2. Covel. 2, 3, 4. N. Col. 1. Genev. Vulgate, Syriac, Æthiopic, Oecumenius. 'tis an *explication* borrow'd from the next verse, says Dr. Mills.

Ver. 12. Καὶ χάριν τινος ἠσφαξεν αὐτὸν] is not in the Æthiopic. Dr. Mills thinks it an *interpolation* of a *Scholias*t. see Prol. 1218.

Ver. 14. *Τον ἀδελφόν*] is not in the Alexand. Barb. 1. Covel. 4. Geneva. Vulgate, Coptic, Calaritan.

Ver. 17. *Απ' αὐτοῦ*] is not in Magdal. 1. N. Col. 1. Laud. 2. Seidel. nor the Complutensian edition.

Ver. 19. *Γινωσκόμεν*] *γινωσκόμεθα* Steph. 2. 1. Alexand. Petav. 3. Covel. 4. Geneva. N. Col. 1. Lincol. Arabic, Clemens Alex. Dr. Mills thinks this the true reading. see Prol. 639.

Ch. IV. 2. *Γινωσκόμεν*] *γινωσκόμεθα* Steph. 12. Magdal. 1. Sinah, Laud. 2. Petav. 2, 3. Covel. 4. Geneva. Leicest. Basil. 2. Velef. lect. Lucian. lect. Lincol. Complut. ed. Vulgate, Syriac.

Ver. 3. *Χριστὸν ἐν σαρκὶ ἐληλυθότα*] is not in the Alexand. Covel. 4. Geneva, Æthiopic, nor the Vatican MSS. which is very antient. SOCRATES hist. eccles. b. vii. ch. 32. says, that in the antient cypys the reading was *πάν πνεῦμα δ' αὐτοῦ τοῦ Ἰησοῦ, ἀπο τοῦ θεοῦ οὐκ ἐστὶ* : *whoever separates Jesus, is not of God.* so the Vulgate read it, Cyril, Prosper, Cassianus, Tertullian, Ambrose, Augustin, Irenæus, Calaritanus, Beda, Fulbert Carnotens. the Velef. lect. has *καὶ αὐτοῦ* for *αὐτοῦ*, but since all the Greek MSS. besides the Syriac, Arabic, and Æthiopic versions, Polycarp, and Cyprian agree in the common reading, and Tertullian, Augustin, and Fulgentius have both readings; Dr. Mills concludes, that *δ' αὐτοῦ τοῦ Ἰησοῦ* was so far from being eras'd by the heretics, as Socrates said, that, on the contrary, it was fraudulently inserted by the orthodox, in opposition to the disciples of Cerinthus, and Ebion, who made a distinction between Jesus and Christ, affirming, that Christ enter'd into Jesus at his baptism in the form of a dove, and fled away from him at his suffering. see Prol. 286, 501, 615, 846, 927, 928, 1320.

Ch. V. 6. *Καὶ ἀγαπᾷ*] *καὶ πνευματικῶς* is added in Steph. 3. 1. Alex. Covel. 2. N. Col. 1. Æthiopic, Coptic, Cyril, Oecumenius. borrowed from versé 8.

Ver. 7. *Ἐν τῷ οὐρανῷ, &c.*] see the next page. *

Ver. 9. *Μαρίμην*] *τοῦ Θεοῦ* is added in the Alex. Steph. 3. 1. 12. Lincol. Colinæus, Vulgate.

Ib. *Τῷ Θεῷ*] *τῷ ὁπ* Steph. 3. 12. Alexand. Covel. 4. Geneva. Velef. lect. the Vulgate, Æthiopic, Arabic, Coptic. Grotius thinks this the true reading.

Ib. *Αὐτῷ*] Alexand. Laud. 2. Magdal. 1. MS. Vatican, Lincol. Covel. 2. Luc. N. Col. 1, 2. Complut. ed.

Ver. 12. *ἡμῶν ἡ ἀγάπη ὅτι, &c.*] Steph. 3. 1. Alexand. Geneva. Barb. 2. Velef. lect. the Vulgate, Syriac, Æthiopic, Arabic, Coptic. Grotius thinks this the true reading.

Ver. 15. *οὐ*] is not in the Vulgate, Æthiopic, nor Tertullian *de Pud. c. 19.* Dr. Mills says, 'tis adventitious. see Prol. 503, 647.

Ver. 19. *Τοῦ ἀληθινοῦ*] *τοῦ ἀληθινοῦ Θεοῦ* Steph. 3. 1. 12. Alexand. Lincol. Colbert. 7. Covel. 4. Barb. 1. Petav. 3. Velef. lect. MS. Rhodiens. in Bib. Complut. the Complutensian edition, Colinæus, the Vulgate, Æthiopic, Arabic, Basil, Cyril, Ambrose, Beda.

Ib. *Ἐν τῷ οὐρανῷ*] *ἐν τῷ* is not in Lincol. Velef. lect. Vulgate, Cyril, Basil, Ambrose, Jerom, Augustin, Faustinus, Facundus, Fulgentius, Beda.

Ver. 20. *Ἀμὲν*] is not in Alexand. Colbert. 7. Covel. 4. Geneva. Syriac, Arabic, Æthiopic, Coptic.

* In the 1. John, chap. V. and ver. 7 & 8. these words,

— Εὐ τῷ πατρὶ, ὁ Παῖς, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα: καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς σὺν ὁ μωυσευόνης ἐν τῷ βιβλίῳ

— In heaven, the Father, the Logos, and the Holy Spirit: and these three are one. and there are three witnessing on earth:

Are not to be found in the following GREEK MSS.

Years old.

The Vatican, from which the Roman edition of the Lxx was made, reckond to be about 1200
The Alexand. about 800, or 1000
The Sammoglorian MS. about 800, according to Amclot, but father Simon not much above 500
Huntington 1. ap. Mills. 700
Petave 1. ib. 700
Petave 2. ib. 700
Petave 3. ib. uncertain.
Magdaen 1. ib. 700
Vienna, numb. 28. ib. 7 or 800
Ibid, another. ap. Roger. very old.
Seidel: ap. Kuster. 700
Colbert. 7. numb. 2844. ap. Mills. 700
n. 5199. P. Simon. 800
Cantab. 2. ap. Mills. 5 or 600
Lincoln. ib. very old.
Baroccian. ib. one of the best, 500
Iaud. 1. ib. 400
Covel. 2. writ. An. 1087. 641
Covel. 3. 500
Covel. 4. is modern.
Genera, which agrees very much with Covel. 4.
1 MS. in a Monastery at Basil. ap. Mills, us'd by Erasmus. 500
2 MSS. in the Library of Basil, mention'd by Bp. Burnet. 500
3 At Venice.—by the same. 500
Barharini 8. New College 1, 2. Sinah, and Leicester, which is modern, see Dr. Mill-

MS. Rhodiensf. in the Complutensian library.
MS. of Florence, mention'd by Dr. Roger.
4 MSS. in the Colbertin library, numb. 871, 4785, 6123, 6584. one of these is in 16^o. fairly writ, since the invention of printing, as father Simon thinks.
8 MSS. in the librarys of Rome, in 1632. see P. Le Long. J. des Scavans.
11 MSS. in the King's library at Paris, viz. n. 2247. which Mr. Boivine the librarian judg'd to be 700 years old.
n. 1885, 2248, 2869, 2872.
n. 2871. which was Stephens's 8.
n. 3425. ib. 6.
n. 2242. ib. 7.
n. 2870. ib. 4.
n. 2861. at least 800 years old, says P. Simon, Dif. Crit. sur les MSS. du N. T.
3 MSS. which R. Stephens borrowed elsewhere, see his preface, viz. 8. 12. 15. had not this passage.
N.B. The other MSS. perus'd by R. Stephens, did not contain the epistles, viz. 8. 7. 5. 4. 13. 12. 11. 15.
The *Antiquum Bibliorum Correctorium*, (the author of which was very conversant with Hebrew, Greek, and Latin MSS. says Lucas Brugenf.) observes, that this passage was not in any of the antient Greek MSS.

This Passage is not in any of the ancient VERSIONS.

It is not in the LATIN or old ITALIC VERSION made long before *Jerom's* time.

It is not in the SYRIAC VERSION, which D. Walton judg'd ~~was~~ made in the second Century: among other arguments for this reason; because that version did not take in the second epistle of *Peter*, the second and third of *John*, that of *Jude*, nor the Revelations, which makes it probable that version was made before the Canon of the New Testament was settled. Dr. Mills thinks it was made in that age. see Prol. 1237, &c. 1472.

It is not in the ÆTHIOPIAN VERSION, when this was made, is uncertain. Dr. Mills thinks it might be in the fourth Century: and observes a great agreement between that and the Alexandrian MS. see Prol. 1189, 1190.

It is not in the ARABIC VERSION, when this was made, is uncertain.

It is not in the COPTIC VERSION, which was made from very good MSS. says Dr. Mills, and is judg'd to be a work of the fifth Century, by D. L. Pickius. see Prol. 1407, 1508.

Nor is it in the RUSSIC VERSION.

N.B. The *Persic* version was made from the *Syriac*.

The LATIN MSS. which have not this passage.

Years old.

| | | |
|--|------|--|
| MS. <i>Lectionary</i> publish'd by <i>Mabillon</i> , at least | 1000 | 5 MSS. of <i>Lovain</i> . |
| MS. in <i>Biblioth. Carolin.</i> | | 1 MS. <i>Bodleian</i> , very old. |
| writ in <i>Charlemain's</i> | 900 | 3 MSS. of <i>St. Germain</i> , very old. |
| time. ap. <i>P. Le Long</i> . | | 3 MSS. <i>Sangermanenf.</i> each a- |
| MS. <i>Bib. Colbert.</i> writ in | | bove 500 years old. |
| <i>Ludovicus Pius's</i> time. | 900 | The <i>Colbertine</i> MSS. have it not. |
| MS: <i>S. Albini Andegavenf.</i> | | <i>P. Le Long. Journ. des Sçav.</i> |
| ap. <i>P. Le Long. Bib.</i> | 900 | MS. <i>Orator. Rom. Mabillon Itin.</i> |
| <i>Sac. c. 5.</i> | | <i>Ital.</i> |
| MS. <i>S. Sergii. ib.</i> | 900 | MS. <i>Minorit. Antwerp.</i> |
| MS. of <i>Basil. ap. Bp. Burnet.</i> | 800 | MSS. numb. 3565. which is mo- |
| — <i>Bern. ib.</i> | 800 | dern, and 3584. <i>Paris.</i> |
| Two of <i>Strasbourg. ib.</i> | 800 | Many ancient Latin MS. copys of |
| One, <i>ib.</i> | 900 | <i>Jerom's</i> edition, some of which |
| Two <i>Donatian</i> MSS. which <i>Eraf-</i> | | are in the <i>King's</i> library at <i>Pa-</i> |
| <i>mus</i> said were very old. | | <i>ris</i> , have it not. |
| MS. <i>S. Martini</i> writ in the time | | The <i>Antiquum Bibliorum Correc-</i> |
| of <i>Charles the Bald.</i> ap. <i>P. Simon.</i> | | <i>torium</i> , takes notice, that this |
| | | passage was not in the ancient |
| | | Latin MSS. then extant. |

GREEK FATHERS.

This verse is not mention'd by any Greek father.

IRENÆUS lib. III. cap. $\frac{1}{4}$. in order to prove the divinity of Christ, quotes the fifth chapter of this first epistle of *John*, without taking the least notice of the seventh verse, tho' it would have been more pertinent to his argument if it had been in his MSS.

CLEMENS Alexandr. takes no notice of it, nor ORIGEN.

DIONYSIUS Alexand. in his epistle to Paul Samosat. frequently quotes the 8th verse, but never the 7th, though the whole epistle treats of the divinity of Christ, and the Trinity.

ATHANASIUS in all his writings against the Arians, though he musters up arguments of all sizes, and from all quarters, never quotes this verse.

The AUTHOR *Synopses sacra Scriptura*, does not mention it.

The FATHERS of the Synod of *Sardis* quote John x. 30. and other texts, to prove the unity of the three persons in the Trinity, without mentioning this text, though more to their purpose.

EPIPHANIUS Hæres. 57, 62, 64, 65, 74. and in *Hæres. Anomæorum*, where he treats at large of the Trinity, urges several texts of scripture against the Arians, &c. without producing this verse. the same may be said of

ALEXANDER Alexandrinus, who ransacks all the scripture for passages to prove the consubstantiality.

DIDYMUS Alexandrinus, who writ at large of the unity of the Trinity, and made a commentary upon this very epistle of John.

BASILIUS Magnus, who writ several treatises, relating to the Trinity.

GREGORIUS Nazianz. who writ a discourse against the Arians, a book of the *Nicene faith*, and a treatise of *Theology*, in which, to prove the holy spirit is God, and ought to be worshipped, he urges these words τρεῖς εἰσι ἐκ μαρτυρούντες τὸ πνεῦμα καὶ τὸ αἷμα καὶ τὸ ὕδωρ, *there are three witnesses, the spirit, the blood, and the water*: which he would never have quoted, if the seventh verse had been in his copy of the Greek testament.

GREGORY Nyssen, neither in his thirteen books against *Eunomius*, nor in his book of the *Trinity*, nor in that entituled, *the holy spirit is God*. has the least glance to this text.

CHRYSOSTOM, who quotes almost the whole New Testament, in one place or other of his voluminous works, yet never mentions this verse, though he treats at large of the *divinity* of Christ, and of the *equality* of the holy spirit.

CYRIL of Alexandria, in *Capitula argumentor.* relating to the holy spirit, does not mention this verse; but in *lib. 14. Thesauri*, quotes the words of the 6th, 8th, and 9th verses of 1 John, chap. v. without taking notice of the words of the 7th verse; and at length concludes, that the spirit is God from these words, αἱ τινὲ μαρτυροῦντων ἀνθρώπων λαμβανόμεν, ἢ μαρτυρία τοῦ Θεοῦ μείζων αὐτῶν: "if we admit the testimony of men, the testimony of God is greater." which he refers to the spirit, mention'd in the 8th verse.

The AUTHOR of the *exposition of Faith*, writ about the year 470, proves from Mat. xxviii. 19. and other places, that the *son* and *holy spirit* are rank'd in the same order: and because the *son* and *holy spirit* are mention'd together with the *father*, he infers, that the essence of the *father*, *son*, and *holy spirit* is the same: yet he does not mention this 7th verse, where they are not only rank'd together, but are said to be *one*.

The AUTHOR of the *dialogue* concerning the Trinity, ascrib'd to CÆSARIUS,

PROCLUS *Epist. ad Armenos*, of the true Faith, which treats almost wholly of the Trinity, take no notice of this verse.

THE FATHERS of the *Nicene Council*, according to *Gregorius Cyprian's* history, knew nothing of this text. for in that synod *Leontius* bishop of *Caesaria* in *Cappadocia*, when, in the name of the *Nicene fathers*, he answer'd the arguments of a certain philosopher, who attack'd the divinity of the holy spirit, urg'd, among other texts of scripture, the words of 1 John v. 6. το πνευμα εστι το μαρτυρον, οτι το πνευμα εστι η αληθεια; the spirit is a witness: now the spirit is truth: as a proof of the divinity of the holy spirit. but how was it possible for him to lay so much stress upon an obscure passage, if the next verse following, which was so expressly to his purpose, had been extant in his time? now whether this history be true or no, it's plain this text was not in the MSS. of *Gregorius's* time, at the latter end of the fifth century.

ORIGEN writes a commentary upon this 1 epistle of John, without taking any notice of this text.

In the Greek *Catena*, publish'd under his name, comprehending the acts, St. Paul's epistles, and the general epistles, there is not so much as a *Scholium* relating to this verse.

Father *Simon* says, he had consulted six MS. *Catena's*, which greatly differ'd from one another in other respects, but all agreed in their not having this text.

Nor does it appear in any of the writings of the Eastern churches, in those of the *Jacobites*, *Nestorians*, and others, no more than it does in the *Syriac*, *Aethiopic*, *Arabic*, and *Coptic* versions.

In the *Latin* writers of the five first centuries, there is no mention of this passage.

THE AUTHOR of *tractatus de baptismo haereticorum*, judg'd to be of the same age with *Cyprian*, and extant among his works, quotes the words of the 6th and 8th verses immediately together, without taking any notice of the 7th.

NOVATIAN writes a book *de Trinitate*, and cites abundance of texts of scripture to prove that Christ, and the holy spirit are God; but says nothing of this passage.

HILARY of *Poitiers* writes twelve books *de Trinitate*, besides several treatises against the Arians, in which he musters up abundance of scripture-passages, a great many of them very little to the purpose of his argument, yet he has not said one word of this text.

CALARITANUS writes a book *de non conviniendo cum haereticis*, and several tracts, where he had fair opportunity of introducing this text, if it had been in the *Latin MSS.* of his time.

The same may be said of *PHOEBADIUS*, who writes a book against the Arians.

AMBROSE writes several books *de Fide*, where he maintains the inseparable unity of the three persons against the Arians; and in his books *de spiritu sancto*, he heaps up all the passages of scripture that can any ways make for the divinity of the holy spirit, nay, he unites the words of the 6th and 8th verses of this 5th chapter of St. John's epistle, as the

the strongest arrow in his whole quiver, not having the least notion of the words in the 7th verse.

1. In lib. 1. de spiritu sancto, cap. 6. he cites the words of the 8th verse, of the *spirit*, the *water* and *blood*; where by *spirit*, he understands the holy spirit: which, Dr. Roger observes, he could not consistently have done, if he had known any thing of the 7th verse: there being so plain an opposition between the witnesses in heaven, and the witnesses on earth: that it is very difficult to reconcile the 7th with the 8th, if by *spirit* in the 8th verse, be understood the holy spirit.

2. In cap. 5. of the same book, he labours to prove, that the *spirit*, and the *water* are not one substantially, but mystically, "eam unitatem non in natura, sed in mysterio intelligendam." and then concludes, "quis igitur audeat dicere discretum à Deo Patre & Christo esse Spiritum Sanctum? who then dares deny that the holy spirit is distinct from God the father, and from Christ?" now if Ambrose had known any thing of this controverted text, says Dr. Roger, how could he have omitted it, when it made so directly to his point? how could he have gone such a round-about way in quest of proof, when such a glaring text stood staring in his face?

In lib. 3. de spiritu sancto, cap. 11. he endeavours to prove, that the holy spirit is God, where having quoted those words of the gospel of St. John, *what is born of the flesh, is flesh, because it is born of the flesh: and what is born of the spirit, is spirit, because God is a spirit:* (for so was the reading of his copy, and the words *quia Deus spiritus est*, he says, were cras'd by the Arians) he adds, "that the said evangelist might show what he had writ was of *this spirit*, "per aquam, inquit, & spiritum venit Christus Jesus. non solum in aquam, sed per aquam & sanguinem; & spiritus testimonium, quoniam spiritus est veritatis. quia tres sunt testes, spiritus, aqua, & sanguis, & hi tres unum sunt in Christo Jesu. Jesus Christ, says John, came by water, and by the spirit. not only into the water, but by water, and blood; and it is the testimony of the spirit. for there are three witnesses, the spirit, the water, and blood, and these three are one in Christ Jesus."

JEROM, who gave a new edition of the old Latin version, corrected from the Greek MSS. does not mention *this text* in any of his works, says Dr. Mills. Nor

FAUSTINUS in his book de Trinitate, though a bitter enemy to the Arians.

AUGUSTINUS in his books against Maximinus, leaves no stone unturn'd, to prove from scripture, that the holy spirit is God, and that the three persons are consubstantial: yet he never appeal'd to *this text*. however, lib. 2. cap. 22. in answer to the objection, "that the *spirit*, the *water*, and *blood*, which are three different substances, are said to be one, 1 John v." he pleads, "that those *three things* are only a figure, or type of the three persons of the sacred Trinity, and that by the *spirit* there is meant the father; by blood, the son is meant; and by water, the holy spirit. and thus those *three things* are truly one."

But for fear this typical argument should be thought inconclusive, Augustin endeavours from other places of scripture to prove, that the

father, son, and holy spirit are really *witnesses*: and having alledg'd a passage in the 8th chapter of St. John's gospel, in which the holy spirit is not *mentioned*, (though neither is he *excluded*, says Augustin) he therefore brings another passage, from the 15th chapter, where the testimony of the holy spirit is mention'd: and then adds, "who that believes the gospel can doubt, that the father, son, and holy spirit are witnesses, when the son himself says, *I bear witness of my self, and the father, who sent me, bears witness of me*? where, although the holy spirit is not mention'd, he is not to be considered as *separate*: but elsewhere he is more express, and very plainly shows the spirit is a *witness*. for when he promised to send him, he says; *he will bear witness of me*: these are *three* witnesses, and the *three* are *one*. because they are of *one substance*." what pity 'tis St. Augustin knew nothing of this controverted text, which would have so seasonably extricated the poor father from all his puzzle and embarrassment!

LEO Magnus in Ep. 10. ad Flavianum, cap. 5. quotes the words of the 4th, 5th, 6th, and what is now reckon'd the 8th verse, all successively, taking no notice of the words of the controverted 7th verse of 1 John v. and in citing the 8th verse he has not the words in *terra*, in the *earth*, which occur but in few of the MSS. that have not the 7th verse.

EUCHERIUS in *Quaest. N. Testam.* having cited these words, there are three, which bear testimony, the *water*, the *blood*, and the *spirit*, says, "if it be ask'd, what is the meaning of these words? I answer, many think the *Trinity* is here meant; by *water*, they understand the *Father*; by *blood*, *Jesus Christ*; by the *spirit*, the *Holy Spirit*."

CEREALIS lib. contra Maximinum, JUNILIUS lib. de partibus Divin. leg. & FACUNDUS lib. de trib. capitulis, who flourished in the sixth century, knew nothing of this text. yet *Facundus* takes notice of the three witnesses mention'd in what is reckon'd the 8th verse, and gives the same allegorical interpretation as St. Augustin, which he confirms by the testimony of *Cyprian*.

The venerable BENE, who flourish'd in the eighth century, writ an accurate commentary upon St. John's 1st epistle, where he explains the meaning of the *spirit*, the *water*, and *blood* at large, without taking the least notice of the witnesses in heaven.

These authorities of the fathers show, that, not only they, but that the most celebrated churches in their age had no notion of *this text*. that it was not known to the African churches, appears from the authorities of *Augustin*, *Cerealis*, *Junilius*, and *Facundus*. *Ambrose* vouches for Milan; *Novatian*, and *Leo magnus*, for the church of Rome; *Lucifer Calaritanus*, for that of Sardinia; *Hilary*, *Phœbadius*, *Encherius*, and the *Lectiōnary* of Mabillion, for the churches of France; the venerable *Bede* for those of Great-Britain; and the Oriental versions, for the Eastern churches.

Printed Editions, that have not this Passage.

The first Edition of Erasmus. ————— Anno 1516
 Second Edition of Erasmus. ————— 1518
 Aldus.

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|------------|-------|-------|-------|-------|------------|
| Aldus. | _____ | _____ | _____ | _____ | 1518 |
| Haguenaw. | _____ | _____ | _____ | _____ | 1521 |
| Strasburg. | _____ | _____ | _____ | _____ | 1524 |
| Colinæus. | _____ | _____ | _____ | _____ | Paris 1534 |

Luther's version, and the edition of Zuinglius.

Besides several editions in Holland, copied from the preceding.

GREEK authorities in favour of the controverted Passage.

I. THE ONLY MS. of the Greek Testament, that has this passage, is the *Britannic* MS. mention'd by *Erasmus*, which since belonged to Dr. Montfort; but was transported to Ireland, and is now in the College of Dublin. Dr. Mills says, 'tis the work of some blundering modern hand. perhaps it was writ since the invention of printing. however, it can hardly be rank'd in the list of Greek MSS. because *Erasmus* himself own'd, it was reform'd from the Latin of the Vulgate. and Dr. Mills says, several places have been *erased*, and others *interlin'd*.

N. B. Dr. Mills, and several learned gentlemen imagin'd, that all Stephens's MSS. which contain'd the 1st epistle of John, had the whole of this controverted passage, excepting the words *ἐν τῇ οὐρανῷ*, to which Stephens's semicircle by a *tripso-graphical legerdemain* was annex'd. But P. Le Long having carefully examin'd the MSS. in the King's library, shows, that the semicircle should have been annex'd to *ἐν τῇ γῇ*. and gives the following account, *Journal des Sçavans*, Juin 1720. p. 650.

A TABLE of the MSS. which R. Stephens made use of in his edition of the *New Testament* in Greek, in folio. Anno 1550.

- a. The Complutensian edition, containing the whole New Testament.
- β. The four gospels, and the Acts of the Apostles.
- γ. The four gospels. the King's MS. numb. 2867.
- δ. The New Testament, all but *the Revelations*. the King's MS. numb. 2871.
- ε. The New Testament, all but *the Revelations*. the King's MS. numb. 3425.
- ζ. The four gospels.
- η. The four gospels, the epistles of St. Paul, of St. James, of St. Peter, and the first of St. John. the King's MS. numb. 2242.
- θ. The four gospels. the King's MS. numb. 2361.
- ι. The New Testament, all but *the Revelations*.
- κ. The acts, and the epistles of the apostles. the King's MS. numb. 2878.
- λα. The acts, and the epistles of the apostles.
- λβ. The four gospels.
- λγ. The acts, and the epistles of the apostles, excepting the third of St. John, and that of Jude.
- λδ. The gospels of St. Matthew, of St. Luke, and of St. John.
- λε. Seven epistles of St. Paul, which begin with the first to the Corinthians. King's MS.

15. The gospels of St. Luke, and of St. John.

The seven MSS. which contain the 1st epistle of St. John, viz. 2. 6. 7. 8. 11. 12. 13. are the same as are mark'd in the margin, against this famous verse, in R. Stephens's Greek edition, but not so much as one of them does contain this controverted passage. see P. Le Long's Letter to the Rev. Mr. Martin, Minister at Utrecht, jour. des Sav. p. 643.

N.B. There are indeed several Greek MSS. of the New Testament, which have the substance of this controverted passage in the margin, as an explication of the *spirit*, the *water*, and the *blood*. for instance, in the King's MS. n. 2247. over-against these words *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ ψυχῇ*, there is this remark, *τοῦτο ἐστὶν τὸ πνεῦμα τὸ ἅγιον καὶ ὁ λόγος καὶ αὐτὸς ἰαυτοῦ*, "that is, the *holy spirit*, and the *father*, and "the *son* witnessing for himself." by which we may perceive, that the author of the said remark was of opinion, that by the *spirit*, the *water*, and the *blood*, were meant the *father*, the *word*, and the *holy spirit*. and in some of the Colbertin MSS. there are the like marginal notes. see *Hist. Critique*, chap. xviii.

II. In Labbe's Collection of Councils there is the following fragment taken from a MS. in the King's library, relating to the acts of the council of *Lateran*, under Pope *Innocent* the III. Anno 1215.

Quemadmodum in canonica Joannis apostoli epistola legitur, *quia tres sunt qui testimonium dant in Cælo, Pater, Verbum & Spiritus Sanctus, & hi tres unum sunt*; itaq; subjungitur, sicut in quibusdam codicibus invenitur.

Οὕτως ἐν τῇ κανονικῇ ἐπιστολῇ ἀναγινωσκόμεθα, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν οὐρανῷ, ὁ Πατήρ, ὁ λόγος καὶ τὸ πνεῦμα ἅγιον: καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν, εὐδὸς τε προσήκει, καθὼς ἐν πρὶ καὶ δὲ ἐκτελεῖται.

In English it runs thus, "as it is read in the canonical epistle of the apostle John, *for there are three who give testimony in heaven, the father, word, and holy spirit, and these three are one.* and immediately it is subjoin'd, as it is found in some copys."

The Latin is the original, of which the Greek is a translation, made about the same time as the acts of the council, according to P. Simon, who concluded, that the passage in Erasmus's Britannic MS. was borrow'd from these acts. *Diff. Crit. sur les MSS.*

III. The Complutensian edition of the Greek testament, An. 1525. has this controverted passage. this noble edition was obtained by the direction of Cardinal Ximenes, assisted by the learned professors of *Complutum*, all animated by the influences of Pope Leo the Xth, who sent them the MSS. that were at Rome, among which was that called the *Vatican*, and another, which the Pope highly valued, esteeming it *tantum Archetypum*, next to an original. and Dr. Mills says, there's so great an agreement between this and *Laud*. 2. they seem to be *twins*. but the passage of St. John is not in either of these two MSS. nor indeed was it in any of the MSS. sent from Rome. for Erasmus having *challeng'd* Strucra, who had collated the MSS. both of *Spain* and of *Rome*, to name but *one* that had this

controverted verse, *Stunica* * could only refer him to the PROLOGUE, which Cardinal *Ximenes* had prefix'd to the canonical epistles, imagining it was really St. *Jerom's*. this answer fully justified Erasmus's conduct in leaving out the 7th verse of the 1 John, chap. v. in his editions of the New Testament. An. 1516, & 1518. the first of which he had dedicated to Leo the Xth, who was so far from shewing any displeasure, that he honour'd *Erasmus* with the highest applause, in an epistle, dated Sept. 10th, 1518. which Erasmus prefix'd to his edition of that year. and deserves to be subjoin'd, that the reader may see, what an infinite disparity there was between the *spirit* of CONSTANTINE, and the *temper* of LEO. compare pag. 875, and 934.

* Sciendum est hoc loco Græcorum codices apertissime esse corruptos; nostros vero veritatem ipsam ut a prima origine traducti sunt continere: quod ex PROLOGO Beati Hieronymi super Epistolas Canonicas manifestè apparet. *Jac. Lep. Stun.* Annot. in *Erasm.*

LATIN Authorities for the TEXT.

The PROLOGUE ascrib'd to Jerom has this controverted passage.

I. But Dr. Mills says, to establish the text by such an authority, would be no better than to support the *cause* by the meer *forgery* of an author, who was a stranger to critical literature, and asserts things so void of the least appearance of truth, they should be ascrib'd to any pretender, rather than to that learned *father*. 1°. what does he mean by saying, the text was in the writings of the *Greek fathers*? when all the world know, who know any thing of this matter, above all Jerom, who had perus'd them all, and translated several of them, could not but know, that not so much as one Greek writer from the very beginning of christianity, to his time, had ever quoted this passage. strange! that it should be in all the Greek MSS. as this *Prologue-monger* asserts, and yet none of the antients hear one *tittle* of it. he that can digest such *trompery*, may, if he pleases, swallow the *Prologue*. 2°. what this *impostor* says of the Latin interpreters, is equally *shocking*, and stupid. his asserting, that this text was fraudulently left out by the heretical author of the Italic version, which is the most antient version of the New Testament, shows, that he was as little acquainted with that version, as he was with the *Greek*. if that interpreter had play'd the part of a heretic upon this occasion, how comes it, that Jerom never took notice of the *fraud* in any part of his works, where he frequently inveighs against that version, and brands those with the character of *two-legged asses*, who were so weak as to adhere to it? how would the *splenetic father* have triumph'd if he had smelt out the cheat, and damn'd the poor interpreter for an heretical, illiterate, sacrilegious blockhead? 3°. Dr. Mills further observes, that it is equally false, what this *Prologue-monger* asserts, that Jerom was the first who restor'd this seventh verse, by placing it in his edition. if this was fact, how comes it, that this verse is not to be found in the most antient, and by far the most valuable copies of *Jerom's* edition? why did Jerom never cite it in

any of his works, where he vents his zeal against the Arians, and other heretics? strange! that in his polemical writings, where he urges several less important places of scripture to establish the doctrine of the Trinity, he should never once produce this testimony of John, which he himself, forsooth, had recover'd from the Greek MSS. "whereby the Catholic faith is greatly corroborated, and the divine substance of Father, Son, and Holy Spirit are prov'd to be the same." *in quo maxime & fides Catholica roboratur, & Patris ac Filii, ac Spiritus Sancti una Divinitatis substantia comprobatur*, says the *supposititious* Jerom. in a word, my opinion, says Dr. Mills, is this; these prefaces, some of which are ridiculously fabulous, were the work of some silly *Rhapsodist*, who liv'd long after Jerom's time, and this *prologue* in particular must have been writ after *Bede's* time; for it appears by his *commentary*, that he knew nothing of *this verse*.

II. Martianay, the learned editor of Jerom's works, proves the *prologue* to be *spurious*, by the following arguments. 1°. in the *prologue* the general epistles are stil'd *Epistolæ CANONICÆ*, a term utterly unknown to *Jerom*, who in his real works perpetually calls them *Epistolæ CATHOLICÆ*, and so does *Athanasius*, and the author of the *Synopsis* ascrib'd to him. 2°. the *prologue* says, "non eundem esse ordinem Epistolarum, quæ Canonica nuncupantur qui in Latinis codicibus invenitur." now *Jerom* was too well acquainted with the Greek and Latin writers to be guilty of such a senseless blunder. for the author of the 6th canon of the council of *Laodicea*, whoever he was, has plac'd the seven epistles in this very order, one of *James*, two of *Peter*, three of *John*, one of *Jude*. *Eusebius* lib. 3. Hist. Eccles. c. 25. *Cyril* Hierosol. cathechi 4. *Athanasius* in his festal epistle; the author of the *Synopsis*; *Gregory Nazianz.* carn. de genuinis scripturis, *Johannes Damascenus*; *Nicephorus* Patriarch of *Constantiople*; and all the Greek MSS. place the epistles in the same order. 3°. the author of the *prologue* values himself as much upon his restoring the epistles to their proper order, as upon his restoring the evangelists to their original purity. which shows the extreme vanity, and impertinence of the author. for of what consequence is it to religion, whether *James* be plac'd first or last? 4°. Martianay's last argument is drawn from the barbarous stile of the *prologue*. which he proves to be very unlike that of *Jerom*. see *Hieron. Op. Vol. 1. edit. D. J. Martianay*.

III. P. Simon, after an indefatigable search into ancient and modern MSS. concludes, the *prologue* is *spurious*, because, tho' it is to be found in most of the Latin MSS. writ within these 600 years, it is not in the most ancient, which are by far the best.

Neither the *prologue*, nor the *controverted text* are to be found in the *Teutonic-french* version of St. Jerom's Bible, which is at least one thousand years old.

They are not to be found in MSS. Bib. Reg. n. 3584. writ above 700 years ago, nor in MSS. B. R. n. 1568. writ not long ago.

Nor in 2 MSS. of St. Germain, one of them 800 years old; tho' the accurate transcriber says, he had diligently search'd out the most correct copy of St. Jerom's Bible.

The *prologue* indeed is prefix'd to *Charles* the Bald's fair Bible in the King's library; but St. Jerom's name is not there, nor the controver-

ted text in St. John. yet there is another preface in this Bible, before the acts of the apostles, with this title, *Prefatio Hieronymi*, of which, 'tis very certain *Jerom* was not the author, but it is taken out of *Jerom's* large preface, entituled, *Prologus Galeatus*. P. Mabil. Mus. Ital. p. 67. mentions an antient MS. he saw at Rome, with the prologue, but without either *Jerom's* name, or the *controverted text*.

The *prologue* is in one of the King's MSS. though the text is not there.

It is likewise in the Colbertine MS. n. 158. under the bare title of *Prologus*; but some later hand has added these words, *B. Hieronymy Presbyteri*. and the *controverted text* not being in this MS. the same hand has added it in the margin.

What a strange incongruity is this! says P. Simon, to see a preface at the beginning of the Canonical epistles, where *Jerom* complains of the unfaithfulness of the ancient Latin translators, in castrating a whole verse of 1 John v. which he restores to the Greek; and yet, if you turn to the place of St. John, you will not find it in that very copy. there can be no other reason given for this inconsistency, in my opinion, than this, that the transcribers, who writ out the preface, made use of such Latin copys as had not the verse, because neither St. *Jerom*, nor the antient Latin version had any thing of it. if that father had been the author of the prologue, and of the *additional text*, that text would have appear'd in all St. *Jerom's* Latin bibles. this *disagreement* is an evident proof, in my judgment, that St. *Jerom* was not the author of the *prologue*.

And that which makes it still more plain, that St. *Jerom* was not the real author either of the *prologue*, or the *additional text*, is this, that the *additional text* is placed in the margin of most of the antient MSS. which have it not in the body of the page. for instance,

In the MS. Bib. Reg. n. 3584. in the margin, over-against these words, "tres sunt qui testimonium dant," *there are three which bear witness*; these other words are added in the margin, "in coelo, Pater, Verbum, & Spiritus: & tres sunt qui testimonium dant in terrâ, & hi tres unum sunt." *in heaven, the Father, the Word, and the Spirit: and there are three which bear witness on earth, and these three are one.* the writing of which addition seems to be as antient as the text.

The like addition is in the Colbertine MS. n. 158. where over-against the same words, "tres sunt qui testimonium dant," are added in the margin, "in coelo, Pater, Verbum, & Spiritus, & tres sunt qui testimonium dant in terrâ, sanguis, aqua, & caro." and to make the text and addition agree the better, some of the words of the text are mended, or struck out. there is nothing of this *additional text* to be found in the three antient copys in the library belonging to the Benedictines of the Abby of St. Germain: only it is placed in the margin of one of those MSS. and the marginal addition seems to be as old as the body of the text it self.

'Tis true, this *additional passage* is extant in a copy writ in the time of Lotharius II. between the year 1125, and 1139. but it is strangely disfigured in that place. the reading in that MS. was formerly thus. "sunt tres qui testimonium dant (the words in terrâ be-
" ing

"ing interlin'd) spiritus, aqua & sanguis; & tres unum sunt: & tres sunt qui de coelo testificantur, Pater, Verbum, & Spiritus, & tres unum sunt." but some time after, the words "de coelo testificantur," i. e. *testify concerning heaven*, were defac'd to make room for these, "testimonium dicunt in coelo," i. e. *bear witness in heaven*.

And it must be observ'd, that although almost all the Latin MSS. writ within these 600 years, agree in retaining this controverted passage, yet they differ not only in the order of placing, but also in the manner of reading it: for whereas the testimony of the Father, the Word, and the Holy Spirit, precedes that of the Spirit, Water, and Blood, in all the Greek MSS. and in the Vulgate; this order is quite inverted in many of those Latin MSS.

All which variations and additions evidently prove, that the *controverted passage* was not in the first copy of St. Jerom's bible, and consequently he could not be the author of the *prologue*.

Who this *impostor* was, is not very easy to determine, nor is it at all necessary. to what purpose is it to pursue a *knave*, that skulks among a *thousand*, so like in feature and complexion, it would puzzle the eye to discriminate them? for which reason it would be idle to unkennele a writer of the same stamp, the same *genius*, and perhaps the same *age*, Victor Uticensis, or Vitenfis, for his title is uncertain, the certain mark of a spurious character. his history has all the *air* of a *legend*; his asserting that the Arians us'd to *scalp* several women, and then make them dance about the streets as a public spectacle; his story of S. Eugenius's curing the blind by the sign of the cross, and other *miraculous* fables, sufficiently prove the writer was equally a stranger to humanity and good sense. they that have an appetite to such tromperry, may regale themselves at discretion; but they would do well to consider the consequences of involving themselves in such wretched company.

The *Prologue* therefore, and the marginal *Epilogue*, are both spurious. nor let the reader startle at the thought of a single *interpolation*, in an age when *forgery* was a trade. far from being a *novel* practice, *Jerom* complains of great corruptions in the MSS. of the Greek Testament in his time; nay, he says, in one of his letters, that an explanatory note, which he himself had made in the margin of his *Psalter*, had been incorporated by some transcriber into the text. and long before *Jerom*, Origen in his commentary on *Matthew*, speaking of that expression, "thou shalt love thy neighbour as thy self," which some thought was *adventitious*, says, και ει μὴ περὶ ἄλλων, &c. "if indeed there was no disagreement in other copies, it would be irreligious to suspect that expression was interpolated, and not pronounc'd by our Saviour."

Νυνὶ δὲ διηλθόντι πολλὰ γεγονέναι
ἢ τῶν ἀνίγραφων διαφορὰ, εἴτε
ἀπο ραθυμίας πῶς γραφέντων, εἴτε
ἀπο τόλμης πῶς μοχθηρὰς τῆς
διόρθωσως τῶν γραφομένων, εἴτε
καὶ ἀπο τῶν ταυταύτοις δοκούντων ἐν
τῇ διορθωτικῇ προσέθεντων ἢ ἀπα-
ρουνόντων.

But now, alas! what with the
blunders of transcribers; what with
the impious temerity of *correcting*
the text; what with the licentious-
ness of others, who *interpolate* or
expunge just what they please, 'tis
plain the copies do strangely *dis-*
agree.

ORIGEN

ORIGEN in one of his epistles still complains, that his own works were *adulterated*, as it were before his own eyes. See *Ruffin's Apology*. they did not spare him, it seems, whilst he was *alive*; no wonder * *Ruffinus* gave him no quarter, when he was *dead*; arbitrarily changing, adding, and *castrating* the father without mercy. but what was all this to that general *conflagration* of whole EDITIONS enacted by those *Grand Incendiarious* CONSTANTINE † and THEODOSIUS? what is the running of a *sham-note* to that general inundation of counterfeit *martyrologies, decretals, legends, councils and charters*, which overwhelm'd the world for several centuries, particularly in the *age* of CHARLES the Great; “|| an AGE, one of the most favourable for *impostors* that ever was “ known, by reason of that stupendous *ignorance*, which had seiz'd “ the bishops, as well as the inferior clergy.” then it was that the epistle of POPE JOHN II. and that of HYGIVUS, both vouchers for the supposititious *texts*, and a whole *cargo* of such wares, were manufactur'd and vend'd by the PSEUDO-ISIDORUS *alias* ‡ RICULFUS Bishop of *Mayence*. then it was, that IDATIUS CLARUS *alias* VIGILIUS TAPSFENSIS, VICTOR UTICENSIS *alias* VITENSIS, and the PSEUDO-HIERONYMUS with his *prologue* and *epilogue*, were all brought into play: and for any thing that appears, the very merchandize of the same *forge*. FORGERY was then grown to such a head, even the vigorous ** laws of CHARLEMAGNE and ORTWO were but a *sheet* of parchment to *dam* a spring-tide. truth and honour, and virtue were fled! the times were so *deplorable*—even MONKS bewail the knavery of MONKS!

How extravagantly absurd then and inconsistent is the charge which the *Orthodox* have ventur'd to urge, some, that the *Arians* had *expunged* the text, others, that they had *interpolated* the text? little considering, that tho' it be indeed incontestibly true, that †† an innumerable multitude of spurious books were actually forg'd in the first and second centuries, yet *this* was infinitely more practicable, than it was to expunge a *single verse* out of all the copies in the 4th and 5th centuries. when there were no *archives*, nor *probats*; when a *single* manuscript was a *whole* edition, stealing its way without *sift*, and without *date* for fear of a discovery; when christians divided among themselves were persecuted by Jews and Gentiles; then it was easy to forge *sham gospels*, of which several did appear in the earliest times, as ||| St. *Luke* and the primitive *fathers* have averr'd. in that general confusion, which attended the *catastrophe* of the Jewish nation, what could not have been done? but in *after-ages*, when churches were built and largely endow'd, when *copies* were greatly multiplied, and safely lodg'd in publick as well as private libraries in distant parts, how was it possible that all those MSS. should be uniformly *interpolated* or

* Hieron. Apolog. adv. Ruffin. Ep. 2. † Theodosian Code, Law 3d de Trinitate. ‡ Baluzius de Gratiani emendatione. pref. † Hincmar

Rhemensis Op. V. II. p. 476. ** Mabillon de Re Diplomatica, p. 23.

†† Irenæus lib. 1. cap. 17. “they call'd these officious lies, contrived for a *pius* end. this produc'd innumerable books in those ages, wrote by men who “ were NOT BAD, under the name of our Saviour, his Apostles, and Followers.” The Reverend Mr. Jones's NEW and FULL method of testing the CANON. pag. 48.

||| Luke I. 1. Pseudopostolos & Pseudoscriptores his suggillatos verbis a Luca tiras est PATRUM sententia, Baron. an. 58. a. 31.

castrated? if heresy was so industriously bold, and orthodoxy so *lethargic* and *blind*, where would not corruption have begun; where could it end!

IN A WORD, if this EVIDENCE is not sufficient to prove, that the controverted text in St. John is *spurious*; by what evidence can it be prov'd, that any text in St. John is genuine? the authority upon which any Greek text is founded, is only the authority of the Greek fathers, and their authority is founded upon *that* of the ancient Greek Manuscripts. now, ALL the Greek fathers, *not one* excepted; ALL the Greek MSS. the *Irish one* only excepted; ALL the antient versions, the old Italic and St. Jerom's, the Syriac, the *Æthiopic*, the Arabic, and the Coptic; ALL the antient Latin fathers, and the most antient Latin MSS. of the New Testament, do unanimously *exclaim* against the controverted TEXT.

To conclude, ZEGGER, who was very conversant with MSS. and Ecclesiastical writers, ingenuously owns, there is no proof for the genuineness of the passage in St. John, but only St. Jerom's prologue, and the antient usage of the church of Rome; and

Father Simon as frankly declares, it is the *bare* authority of the church of Rome, that does *at present* oblige us to receive that passage as authentick; and

The INQUISITION itself, who did not spare the other works of *Erasmus*, were so far from censuring *him* for having excluded that passage in his editions of the New Testament an. 1516 and 1518, that LEO the Xth authoriz'd *Erasmus's* conduct by the following *Encomium*.

DILECTO FILIO
Erasmo Roterod. Sacræ Theologiæ
Professori.

A S
LEO PP X

DILECTE fili salutem, & apostolicam benedictionem. valde nos delectarunt lucubrationes tuæ in Testamentum Novum jampridem editæ, non tam quia nostro nomini dicatæ fuerant, quam quod non vulgari, sed *novæ & insigni* quâdam eruditione præstabant, omniumque doctorum calculo plurimum laudabantur. quas nuper a te recognitas, & pluribus additis annotationibus locupletatas illustratasque fuisse, certiores facti non mediocriter gavisi fuimus, ex prima illa editione, quæ absolutissima videbatur, conjecturam facientes, qualis hæc futura, quantumve boni sacre theologiæ studiosis ac orthodoxæ fidei nostræ sit allatura, mactæ igitur isti animi tui esto, ac
pub-

TO OUR BELOVED SON
Erasmus of Rotterdam, Professor of
Sacred Theology.

A
LEO PP the Xth

BELOVED son we greet you with our apostolical benediction. we have been greatly pleased with your lucubrations upon the New Testament, not so much for your having dedicated them to us, as upon account of that uncommon and surprizing vein of erudition by which they were distinguish'd, and have gain'd the applauses of all the learned world. the information we had of your having revis'd and enrich'd the work with many additional notes and illustrations, gave us no inconsiderable entertainment: drawing from that first edition a sure preface of the great advantages that will accrue from the second to the students in divinity, and to our orthodox faith. bravely
then

publicæ utilitati studens operi tam sancto, ut in lucem exeat, sedulo invigila, dignam quidem tot laborum mercedem ab ipso Deo relicturus, a nobis meritam commendationem, & cunctis Christi fidelibus perpetuam laudem consequuturus.

then pursue your noble ardour, and in regard to the public-weal assiduously endeavour that so pious a work may see the light: secure of your obtaining the just reward of your labours from heaven, deserved commendation from us, and perpetual praises from all the faithful.

Datum Romæ apud Sanctum Petrum, sub annulo piscatoris. die x. Septemb. M.D.XVII. Pontificatus nostri anno sexto.

Given at St. Peter's at Rome, under the fisherman's seal, the xth day of September 1518. in the sixth year of our Pontificate.



Η
ΙΩΑΝΝΟΥ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ,

THE
SECOND EPISTLE
OF
JOHN,

1 **Ο** ΠΡΕΣΒΥΤΕΡΟΣ
Εκλεκτῇ κυρίᾳ, καὶ
τοῖς τέκνοις αὐτῆς, οὓς
ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ
οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
πάντες οἱ ἐγνωκότες τὴν ἀλη-
2 θείαν, διὰ τὴν ἀληθειᾶν τὴν
μενουσαν ἐν ἡμῖν, καὶ μεθ'
ἡμῶν εἶναι εἰς τὸν αἰῶνα.

3 Εἶναι μεθ' ὑμῶν χάρις, ε-
λεος, εἰρήνῃ παρὰ Θεοῦ πα-
τρός, καὶ παρὰ Κυρίου Ἰη-
σοῦ Χριστοῦ τοῦ υἱοῦ τοῦ
πατρὸς, ἐν ἀληθείᾳ καὶ ἀγα-
πῇ.

4 Ἐχαρην λίαν ὅτι ἔνρηκα
ἐκ τῶν τέκνων σου περιπα-
τοῦντας ἐν ἀληθείᾳ, καθὼς
ἐδόλην ἐλαβομεν παρὰ τοῦ
5 πατρὸς. καὶ νῦν ἐρωτῶ σε,
κυρία, οὐκ ὡς ἐδόλην γραφῶ
σοὶ καινῇ, ἀλλὰ ἣν εἶχομεν
ἀπ' ἀρχῆς, ἵνα ἀγαπώμεν
6 ἀλλήλους. καὶ αὕτη ἐστὶν ἡ
ἀγαπῆς ἵνα περιπατῶμεν κα-
τὰ τὰς ἐντολάς αὐτοῦ. αὕτη
ἐστὶν ἡ ἐντολή, καθὼς ἤκου-
σατε ἀπ' ἀρχῆς, ἵνα ἐν αὐ-
τῇ περιπατήτε.

THE PRESBYTER to 1
the lady ECLECTA
and her children,
whom I sincerely love, and
not only I, but all true chri-
stians, in consideration of the 2
true doctrine, we all profess,
and in which we shall for
ever persevere.

Grace, mercy, and peace 3
be with you from God the fa-
ther, and from the Lord Je-
sus Christ the son of the father,
in consequence of your sincere
piety, and social virtue.

It was a great satisfaction 4
to me, to see the conduct of
your children, was so agreeable
to the directions, we received
from the father. and now, my 5
lady, I beg our love may be
mutual, since what I write,
is no new prescription, but
what was originally enjoin'd.
now love consists in the 6
practice of the divine pre-
cepts. this is the precept you
have originally receiv'd, as
the rule of your conduct.

- 7 ΟΤΙ ΠΟΛΛΟΙ ΠΛΑΝΟΙ ΕΙΣΠΛ-
θον εκ τ'ον κοσμου, οι μη ο-
μολογουσιν Ιησουν Χριστον
ερχομενον εν σαρκι, ουλος εσ-
τιν ο πλανος και ο αντι-
8 χριστος. βλεπετε εαυτους, ινα
μη απολεσωμεν α ειργασαμε-
θα, αλλα μισθον πληρη α-
9 πολαβωμεν. πας ο παρα-
βαινων, και μη μενων εν τη
ειδαχη του Χριστου, Θεου
ουκ εχει, ο μενων εν τη δι-
δαχη του Χριστου, ουλος και
τον πατερα και τον υιον εχει.
10 ΟΙ ΤΙΣ ΕΡΧΕΤΑΙ ΠΡΟΣ ΥΜΑΣ, ΚΑΙ
ΤΑΥΤΗΝ ΤΗΝ ΔΙΔΑΧΗΝ ΟΥ ΦΕΡΕΙ,
ΜΗ ΛΑΜΒΑΝΕΤΕ ΑΥΤΟΝ ΕΙΣ ΟΙ-
ΚΙΑΝ, ΚΑΙ ΧΑΙΡΕΙΝ ΑΥΤΩ ΜΗ
11 ΛΕΓΕΤΕ. Ο ΓΑΡ ΛΕΓΩΝ ΑΥΤΩ ΧΑΙ-
ΡΕΙΝ, ΚΑΙΝΩΝΕΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥ-
ΤΟΥ ΤΟΙΣ ΠΟΝΗΡΟΙΣ.
- 12 ΠΟΛΛΑ ΕΧΩΝ ΥΜΙΝ ΓΡΑΦΕΙΝ,
ΟΥΚ ΗΒΟΥΛΗΘΗΝ ΔΙΑ ΧΑΡΟΥ ΚΑΙ
ΜΕΛΑΝΟΣ, ΑΛΛΑ ΕΛΠΙΩ ΕΛ-
ΘΕΙΝ ΠΡΟΣ ΥΜΑΣ, ΚΑΙ ΟΛΟΜΑ
ΠΡΟΣ ΟΛΟΜΑ ΚΑΛΗΣΑΙ, ΙΝΑ Η
ΧΑΡΑ ΗΜΩΝ Η ΠΕΠΛΗΡΩΜΕΝΗ.
- 13 ΑΣΠΑΖΕΤΑΙ ΣΕ ΤΑ ΤΕΚΝΑ
ΤΗΣ ΑΔΕΛΦΗΣ ΣΟΥ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

For there are many im- 7
postors started up in the world,
who will not own that Jesus
Christ was* incarnate. such a
one is an impostor and an anti-
christ. be upon your guard, that 8
we may not lose the fruit of our
labours, but that we may re-
ceive our full reward. no 9
renegade that deserts the doc-
trine of Christ, has any interest
in the deity: he that adheres to
the doctrine of Christ, has an
interest both in the father, and
in the son. whoever comes to 10
you unaccompanied with this
doctrine, don't admit him to
your house, nor treat him with
the common term of civility.
for he who shows that respect 11
to such a man, is accessory to
his wicked actions.

I had many things to write 12
to you, but I don't think it pro-
per to commit them to paper
and ink, because I hope to make
you a visit, and deliver them
by word of mouth; that so
our joy may be compleat.

The children of your sister 13
ECLECTA salute you.

A M H N.

A M E N.

* See page 919 of the doctrine of *Corinthus* and the *Doctr.*



Η
ΙΩΑΝΝΟΤ
ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ

THE
THIRD EPISTLE
OF
J O H N.

1 **Ο** ΠΡΕΣΒΥΤΕΡΟΣ
Γαίῳ τῷ ἀγαπῇῳ,
ὃν ἐγὼ ἀγαπῶ ἐν ἀ-
2 ληθείᾳ. ἀγαπῇῃ, περὶ παν-
των εὐχομαι σε εὐδοῦσθαι
καὶ ὑγιαίνειν, καθὼς εὐδοῦ-
ται σου ἡ ψυχή.

3 Ἐχαρην γὰρ ὡς ἵκεν ἐρχομέ-
νων ἀδελφῶν, καὶ μαρτυ-
ρουμένων σου τῇ ἀληθείᾳ, κα-
θὼς σύ ἐν ἀληθείᾳ περιπα-
4 τεις. μεῖζοτεράν τοιούτων οὐκ
ἔχω χαράν, ἵνα ἀκούω τα-
ῖμα τέκνα ἐν ἀληθείᾳ περιπα-
τοῦντα.

5 Ἀγαπῇῃ, πιστὸν ποιεῖς ὃ
ἐάν ἐργασθῇ εἰς τοὺς ἀδελφούς
6 καὶ εἰς τοὺς ξένους, αἱ ἐμαρ-
τυρήσαν σου τῇ ἀγάπῃ ἐνω-
πίου ἐκκλησίας, οὓς καλῶς
ποιήσεις προπεμπάς αἰῶς
7 τοῦ Θεοῦ. ὑπὲρ γὰρ τοῦ ο-
νομαστος ἐκλήθον, μηδὲν λαμ-
8 βανούνης ἀπο τῶν ἐθνῶν. ἡ-
μεῖς οὖν οφείλομεν ἀπολαμ-
βάνειν τοὺς τοιοῦτους, ἵνα

THE PRESBYTER to 1
my dear Gaius, whom
I truly love. I wish, 2
my beloved, you may be as
prosperous with regard to your
health and other circumstan-
ces, as in what concerns your
soul.

For I was greatly pleased 3
when the brethren came and
assured me of your fidelity
and religious conduct. greater 4
joy I cannot have, than to
hear that my children are
attack'd to the truth.

My dear child, whatever 5
you do in behalf of the bre-
thren, and of those who are
strangers, is commendable.
they have made a publick de- 6
claration of your charity, and
you will do well to accompany
them in the most effectual
manner. for they set out up- 7
on account of the gospel, and
refus'd to take any thing of the
Gentiles. it beboves us to give 8
a kind reception to such, that

συνεργοι συνωμεθα τη αλη-
θεια.

- 9 Εγραψα τη εκκλησια,
αλλ' ο φιλοπρωτευων αυτων
Διοτρεφης ουκ επιδεχεται η-
10 μας. δια τουτο, εαν ελθω,
υπομνησω αυτου τα εργα α
ποιει, λογοις πονηροις φλυα-
ρων ημας, και μη αρκουμενος
επι τουτοις, ουτε αυτος επι-
δεχεται τους αδελφους, και
τους βουλομενους κωλυει, και
εκ της εκκλησιας εκβαλλει.
11 αγαπητε, μη μιμου το κακον,
αλλα το αγαθον. ο αγαθο-
ποιων, εκ του Θεου εστιν, ο
δε κακοποιων, ουκ εωρακε
τον Θεον.

- 12 Δημητριω μεμαρτυρηται υπο
παντων, και υπο αυτης της
αληθειας, και ημεις δε μαρ-
τυρουμεν, και οιδατε οτι η
μαρτυρια ημων αληθης εστι.
13 πολλα ειχον γραφειν, αλλ'
ου θελω δια μελανος και κα-
14 λαμου σοι γραψαι. ελπιζω
δε ευθεως ιδειν σε, και στομα
15 προς στομα λαλησομεν. ει-
ρηνη σοι. ασπαζονται σε οι
φιλοι. ασπαζου τους φι-
λους κατ' ονομα.

we may be assistant in promo-
ting the truth.

I have writ to the church : 9
but Diotrophes, who affects
the superiority, has no regard
to our representations. for 10
which reason, when I come,
I shall animadvert upon his
conduct, and the malicious as-
persions he casts upon us : not
contented with this, he will
neither receive the brethren
himself, nor suffer those who
are better inclin'd, to do it ;
but drives them out of the
church. my beloved, don't 11
imitate vice, but virtue. he
that does good, is a child of
God : he that does evil, is
not acquainted with God.

Demetrius has the applauses 12
of all men, and the testimony
of his own virtue : we like-
wise certify in his behalf, and
you know that our testimonial
deserves credit. I have many 13
things to write, which I don't
think fit to commit to paper
and ink : hoping I shall shortly 14
see you, and then communicate
them in person. peace be with 15
you. your friends here salute
you. salute all our friends, in
particular.



Ι Ο Τ Δ Α

THE

Τ Ο Τ

GENERAL EPISTLE

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ

Ο F

J U D E.

1 **Ι**ΟΤΔΑΣ Ιησου Χρισ-
του δουλος, αδελφος δε
Ιακωβου, τοις εν Θεω
πατρι ηγιασμενοις, και Ιησου
Χριστω τεληρημενοις κλητοις,
2 ελεος υμιν και ειρηνη και αγα-
πη πληθυνθειη.

3 Αγαπητοι, πασαν σπου-
δην ποιουμενος γραφειν υμιν
περι της κοινης σωτηριας, α-
ναγκην ισχον γραψαι υμιν,
παρακαλων επαγωνισθαι
τη απαξ παραδοθειση τοις
αγιοις πιστει.

4 Παρεισδυσαν γαρτινες αν-
θρωποι οι παλαι προγεγραμ-
μενοι εις τουτο το κριμα, α-
σεβεις, την του Θεου ημων
χαριν μεταλιθεντες εις ασελγει-
αν, και τον μονον δεσποτην
Θεον και Κυριον ημων Ιησουν
Χριστον αρνουμενοι.

5 Υπομνησαι δε υμας βου-
λομαι, ειδοτας υμας απαξ
τουτο, οτι ο Κυριος λαον εκ
της Αιγυπτου σωσας, το δευ-
τερον

JUDE the servant of Je-
sus Christ, and brother of
James, to those that are
sanctified by God the father,
and by their vocation are re-
served for Jesus Christ. mercy, 2
peace and love be multiplied
to you.

My beloved, as I was 3
strongly bent upon writing to
you of our common salvation,
I thought it necessary to write
to you at present, and exhort
you to contend earnestly for
the faith, which was once de-
livered to the saints.

For certain men have infi- 4
nuated themselves among you,
who were formerly proscrib'd
to be punish'd; impious men,
who pervert the divine favour
to licentiousness, and renounce
their only master, and Jesus
Christ our Lord.

Now I would call to your 5
remembrance what you once
were inform'd of, that when
the Lord had delivered the
people

6 *τερον τους μη πιστευσαντας*
απωλεσεν. αγγελους τε τους
μη τηρησαντας την εαυτων
αρχην, αλλα απολιποντας
το ιδιον οικητηριον, εις κρισιν
μεγαλης ημερας, δεσμοις αι-
 7 *διοικς υπο ζοφον τηρηκεν. ως*
Σοδομα και Γομορρα, και
αι περι αυτας πολεις του ο-
μοιου τουτοις τροπον εκπο-
ρευσασαι, και απελθουσai
οπισω σαρκος ετερας, προ-
κεινται δειγμα, πυρος αιωνιου
 8 *δικνυν υπεχουσai. ομοιως μεν-*
τοι και ουτοι ενυπνιαζομενοι,
σαρκα μεν μαινουσι, κυριο-
τηνα δε αθελουσι, δοξας δε
 9 *βλασφημουσιν. ο δε Μιχα-*
ηλ ο αρχαγγελος, οτε τω δι-
αβολω διακρινομενος διελεγετο
περι του Μωσεως σωματος,
ουκ εισημισε κρισιν επενεργειν
βλασφημας, αλλ' ειπεν,
" επιμνησαι σοι Κυριος."

10 *Ουτοι δε οσα μεν ουκ οιδα-*
σι, βλασφημουσιν: οσα δε
φυσικως, ως τα αλογα ζωα,
επιστανται, εν τουτοις φθειρον-
 11 *ται. ουαι αυτοις, οτι τη οδω*
του Καϊν επορευθησαν, και
τη πλανη του Βαλααμ μω-
θου εξεκυθησαν, και τη αν-
ηλογια του Κορε απωλυντο.

people from the land of Egypt,
be afterward destroyed those
that were disobedient. and 6
the angels which kept not their
original dignity, but deserted
their proper abode, be hath
reserved in everlasting chains
under darkness, to the judg-
ment of the great day. so it 7
was with Sodom, Gomorrha,
and the neighbouring cities,
who abandoning themselves to
the same licentiousness and a-
bominable passions, were made
examples by suffering the pu-
nishment of eternal fire. yet 8
these visionary debauchees de-
spise princes, and traduce dig-
*nitys. whereas * Michael the* 9
archangel, when contending
with the devil, he disputed a-
bout the body of Moses, did not
take the liberty to inveigh a-
gainst him, but said, " the
" Lord rebuke thee."

As for these, they inveigh 10
against what they do not un-
derstand: and abuse those na-
tural instincts which regulate
brute animals. unhappy crea- 11
tures! they have followed
the practices of Cain, they
have addicted themselves to
the mercenary illusions of
Balaam, and perish in their
rebellion

ου-

* Among other Apocryphal writings of the Jews, there was a book entitled, *the assumption of Moses*, where Michael and the Devil were introduc'd disputing about the body of Moses, and where the archangel delivered the answer here mention'd.

- 12 οὗτοι εἰσιν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφοβῶς ἑαυτοὺς ποιμαίνοντες : νηφελαὶ ἀνυδροὶ, ὑπὸ ἀνεμῶν παραφερομεναί, δένδρα φθινοπωρινά, ἀκαρπὰ, δις ἀποθανούτα ἐκρίθωθέντα :
- 13 κυμαῖα ἀγρία θαλασσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas : ἀστῆρες πλανῆται, ὡς ὁ Ἥλιος τοῦ σκολοῦς ἐκ τοῦ αἰῶνα τέληται.
- 14 Προεφῆλυσεν δὲ καὶ τοῦτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνωχ, λέγων, “ ἰδοὺ, ἦλθε Κύριος ἐν μυριασὶν ἁγίαις αὐτοῦ,
- 15 “ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελεῖσθαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἐργῶν ἀσεβείας αὐτῶν ὧν ἠσεβήσαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.”
- 16 Οὗτοι εἰσὶ ῥογυσοὶ, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι : καὶ τὸ ὄμμα αὐτῶν λαλεῖ ὑπερογκὰ, θαυμαζούτες πρόσωπα, ὠφελείας χαρὶν.
- 17 Ὑμεῖς δὲ, ἀγαπῆται, μνησθήτε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἐσονται ἐμπαῖκται,
- rebellion like Core. they are a 12 disgrace to your love-feasts, they indulge themselves at your festivals without reserve : clouds without water, transported with every wind : trees whose fruit soon withers and is useless, * twice dead and rooted up : raging waves of 13 the sea, foaming out their own shame : wandering lights, to whom is reserv’d the thickest darkness for ever.
- Of these did Enoch, the 14 seventh from Adam, prophecy in these words, “ see! the Lord “ is coming with ten thousand “ of his saints, to execute judg- 15 “ ment upon all, and to con- “ vict all the impious among “ them, of all the impious ac- “ tions they have committed, “ and of all the injurious ex- “ pressions, which impious “ sinners have utter’d against “ him.”
- These are murmurers, 16 complainers, who pursue their own passions : their language swells with flattery, which they offer to the personages of men from a prospect of gain.
- As for you, my beloved, 17 remember what the apostles of our Lord Jesus Christ have formerly told you. for they 18 assur’d you, there would be impostors in the last days, who

* Unprofitable both as Jews, and as Christians.

παικταί, κατὰ τὰς ἑαυτῶν
ἐπιθυμίας πορευόμενοι τῶν α-
19 σεβειῶν. οὗτοι εἰσιν ὁ ἀπο-
δορίζοντες, ψυχικοί, πνεύμα
20 μὴ ἔχοντες. ὑμεῖς δέ, ἀγα-
πῆτοι, τῇ ἀγιωτάτῃ ὑμῶν πισ-
τεὶ ἐποικοδομοῦντες ἑαυτοὺς, ἐν
πνεύματι ἀγίῳ προσευχόμενοι,
21 ἑαυτοὺς ἐν ἀγαπῇ Θεοῦ τη-
ρησαίτε, προσδεχόμενοι τὸ ε-
λεος τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ εἰς ζωὴν αἰῶ-
νιον.

who would follow their own
impious passions. these are 19
they who distinguish them-
selves, though they are sen-
sual, and have nothing that
is spiritual. but you, my bre- 20
thren, improve yourselves in
your most holy faith, present
your addresses by the holy
spirit, and thereby cultivate 21
the divine favour, in the ex-
pectation of eternal life by
the mercy of Jesus Christ our
Lord.

22 Καὶ οὓς μὲν ἐλεγχέτε δια-
23 κρινόμενοι· οὓς δὲ ἐν φόβῳ ἐ-
λξέτε, ἐκ τοῦ πυρὸς ἀρπα-
ζούτες, μισοῦντες καὶ τὸν ἀπο-
τῆς σαρκὸς ἐσπίλωμενον χι-
τῶνα.

Make use of your discern- 22
ment; some reprove: of o- 23
thers be compassionately ten-
der, snatching them, as it
were, out of the fire: and
avoid even the garment of
the infected.

24 Τῷ δὲ δυναμένῳ φυλαῆσαι
αὐτοὺς ἀπαιστούς, καὶ στή-
σαι κατενώπιον τῆς δόξης αὐ-
τοῦ αἰῶνιου (ἐν ἀγαλλια-
25 σει): μόνῳ (σοφῷ) Θεῷ σω-
τῇ ἡμῶν δόξα καὶ μεγαλω-
συνη, κράτος καὶ ἐξουσία,
καὶ νῦν καὶ εἰς παντὶς τοὺς
αἰῶνας.

Now to him that is able to 24
keep you from falling, and
make you appear in his glo-
rious presence, without de-
fect, and full of joy: to God 25
only wise, our saviour, be glo-
ry, magnificence, power, and
empire, both now and for
ever.

ORIGEN *Comm. in Mat.* p. 488. Euseb. lib. VI. 14. mention Jude as a writing whose authority was not own'd. *Sophronius* says, that it was rejected by many, because the author had us'd the authority of a spurious book of *Enoch*. see *Jerom Ep.* 103. ad *Paulinum*.

GROTIUS observes, that Jude does not stile himself an apostle, as the apostles us'd to do, even in their epistles to private persons: besides, if the epistle had been apostolical, it would have been translated into the other languages, and received by all the churches, which it was not. wherefore *Grotius* thinks it was writ by JUDE the bishop of Jerusalem, in Adrian's time, about the year 130. see Euseb. b. iv. 5. the epistle is writ chiefly against the *Carpocratians*, of whose enormous behaviour, in putting out the candles, &c. at the love-feasts, see *Clemens Alexand. Strom.* III. pag. 430.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ

ΤΟΥ ΘΕΟΛΟΓΟΥ.

THE

REVELATION

OF

JOHN the Divine.

1 **Α**ΠΟΚΑΛΥΨΙΣ Ι-
 ησου Χριστου, την ε-
 δωκεν αυτω ο Θεος,
 δειξαι τοις δουλοις αυτου α
 δει γενεσθαι εν ταχει, και ε-
 σημανεν αποστειλας δια του
 2 του Ιωαννη : ος εμαρτυρησε
 τον λογον του Θεου, και την
 μαρτυριαν Ιησου Χριστου, ο-
 σα ειδε.

3 Μακαριος ο αναγιγνωσκων,
 και οι ακουοντες τους λογους
 της προφητειας, και τηρουν-
 τες τα εν αυτη γεγραμμενα,
 ο γαρ καιρος εγγυς.

4 ΙΩΑΝΝΗΣ τας επτα εκ-
 κλησιας τας εν τη Ασια,
 χαρις υμιν και ειρηνη απο του
 ΟΩΝ και ΟΗΝ και Ο ΕΡ-
 ΧΟΜΕΝΟΣ, και απο των
 5 επτα πνευματων, α εστιν ε-
 νωπιον του θρονου αυτου, και
 απο Ιησου Χριστου, ο μαρ-
 τυς ο πιστος, ο πρωτοτοκος εκ
 των νεκρων, και ο αρχων των
 βα-

THE REVELATION 1
 of Jesus Christ, which
 God gave him, to
 shew to his servants things
 which must shortly come to
 pass; this he signified by his
 angel whom he dispatch'd to
 his servant John: who pub- 2
 lish'd the divine message,
 and gave his attestation to
 every thing that he saw con-
 cerning Jesus Christ.

Happy is he that reads, 3
 and attends to the words of
 this prophecy, and observes
 the matter therein contain'd:
 for the time draweth nigh.

JOHN to the seven 4
 churches which are in ASIA:
 favour and peace be with you
 from him WHO IS, WHO
 WAS, WHO WILL BE; and
 from the seven spirits who
 are before his throne; and 5
 from Jesus Christ, who is the
 faithful witness, the first-
 born of the dead, and the
 prince

6 βασιλεων της γης, τω α-
 πησαντι ημας, και λουσαντι
 ημας απο των αμαρτιων η-
 μων εν τω αιματι αυτου, και
 6 εποικισεν ημας βασιλει και
 ιερεις τω Θεω και πατρι αυ-
 του, αυτω η δοξα και το κρα-
 τος εις τους αιωνας των αιω-
 νων. αμην.

7 Ιδου, ερχεται μελα των νε-
 φελων, και οψεσθαι αυτον πας
 οφθαλμος, και οτινες αυτον
 εξεκενησαν, και κοψουσαι επ'
 αυτον πασαι αι φυλαι της
 8 γης. ναι, αμην. εγω ειμι το
 Α και το Ω, αρχη και τελος,
 λεγει ο Κυριος, ο ων και ο νυ
 και ο ερχομενος, ο παντοκρα-
 τωρ.

9 ΕΓΩ ΙΩΑΝΝΗΣ ο αδελ-
 φος υμων, και συγκαινωνος εν
 τη θλιψει και βασιλεια και
 υπομονη Ιησου Χριστου, εφε-
 νομην εν τη νησω τη καλου-
 μενη Πατμω, δια τον λογον
 του Θεου, και δια την μαρ-
 10 τυριαν Ιησου Χριστου. εφε-
 νομην εν πνευματι εν τη κυ-
 ριακη ημερα, και ηκουσα ο-
 πισω μου φωνην μεγαλην ως
 11 σαλπιγγος, λεγουσης, (" εγω
 " ειμι το Α και το Ω, ο
 " πρωτος και ο εσχατος, και)
 " ο βλεπεις, γραψον εις βιβ-
 " λιον, και πεμψον ταις εκ-
 " κλησιαις (ταις εν Ασια)
 " εις Εφεσον, και εις Σμυρ-
 " ναν,

prince of the kings of the
 earth: unto him that loved
 us, and washed us from our
 sins by his own blood, who 6
 bathmade us kings and priests
 to his God and father; to
 him be glory and dominion
 for ever and ever. Amen.

See! he is coming on the 7
 clouds; and every eye shall
 see him, even they who pierced
 him: then all the tribes of the
 earth will smite their breasts
 at the sight: even so it will
 be. I am ALPHA and O- 8
 MEGA, the beginning and
 the end, saith the Lord, who
 is, and who was, and who
 will be, the almighty.

I JOHN, who am your 9
 brother, and partake in the
 tribulation, in the reign, and
 in the patience of Jesus Christ,
 was in the isle called PAT-
 MOS, for the word of God,
 and for the testimony I gave
 of Jesus Christ. there I was 10
 in an exstacy on the Lord's
 day, and heard behind me a
 loud voice, like the sound of a
 trumpet, saying, " I am 11
 " Alpha and Omega, the
 " first and the last: and, what
 " you shall see, write in a book,
 " and send it to the seven
 " churches which are in A-
 " sia; to Ephesus, to Smyrna,
 " to

“ ναν, και εις Περγαμον, και
 “ εις Θυατειρα, και εις Σαρ-
 “ δεις, και εις Φιλαδελφειαν,
 12 “ και εις Λαοδικειαν.” και
 επεστρεψα βλεπειν την φω-
 νην ητις ελαλει μετ’ εμου,
 και επιστρεψας ειδον επ’τα
 13 λυχνιας χρυσας, και εν μεσω
 των (επ’τα) λυχνιων ομοιον
 υιω ανθρωπου, ενδεδυμενον
 ποδηρη, και περιεζωσμενον
 προς τοις μαστοις ζωνην χρυ-
 14 σην. η δε κεφαλη αυτου και
 αι τριχες λευκαι ωσει εριον
 λευκον, ως χιον, και οι οφ-
 θαλμοι αυτου ως φλοξ πυρος,
 15 και αι ποδες αυτου ομοιοι χαλ-
 κολυβανω, ως εν καμινω πε-
 πυρωμενω, και η φωνη αυ-
 του ως φωνη υδατων πολλων,
 16 και εχων εν τη δεξια αυτου
 χειρι αστερας επ’τα, και εκ
 του στοματος αυτου ρομφαια
 διςτομος οξεια εκπορευομενη,
 και η οψις αυτου ως ο ηλιος
 φαινει εν τη δυναμει αυτου.
 17 και οτε ειδον αυτον, επεσα
 προς τους ποδας αυτου ως νε-
 κρος, και επεθηκε την δεξιαν
 αυτου (χειρα) επ’ εμε, λεγων
 μοι,
 “ ΜΗ φοβου. εγω ειμι ο
 18 “ πρωτος και ο εσχατος. και
 “ ο ζων, και εγενομην νεκρος,
 “ και ιδου ζων ειμι εις τους
 “ αιωνας των αιωνων (α-
 “ μνη) και εχω τας κλεις
 “ του θανατου, και του α-
 “ θου.”

“ to Pergamos, to Thyatira,
 “ to Sardis, to Philadelphia,
 “ and to Laodicea.” and I 12
 turned to see from whence
 the voice came that spake to
 me. and turning about, I saw
 seven golden candlesticks; and 13
 in the midst of the seven
 candlesticks, one who resem-
 bled the son of man, clothed
 with a garment down to the
 foot, and girt below the breast
 with a girdle of gold. his head 14
 and his hairs were white like
 wool, as white as snow; and
 his eyes were as a flame of fire;
 his feet were like fine brass, 15
 when glowing in a furnace; and
 his voice as the sound of many
 waters. in his right hand he 16
 held seven stars: out of his
 mouth went a sharp two-edged
 sword, and his countenance
 was as the sun shining in his
 full glory. as soon as I saw 17
 him, I fell at his feet as
 dead: but he laid his right
 hand upon me, and said,

“ FEAR not; I am the
 “ first and the last: I am he 18
 “ that liveth; I was dead;
 “ but now you see I am alive
 “ for all eternity, amen;
 “ and I have the keys of
 “ the grave, and of death.”
 write

Letters to the SEVEN churches of ASIA, the SEVEN golden candle-
 sticks. ver. 13. The son of MAN describ'd, 15.

19 "δου." γραψον συν α' ειδες,
και α' εισι, και μελλει γινεσ-
20 θαι μελα ταυτα. το κωστη-
ριον των επτα αστερων ων
ειδες επι της δεξιας μου, και
τας επτα λυχνιαις τας χρυ-
σας: οι επτα αστερες, αγγε-
λοι των επτα εκκλησιων εισι,
και αι επτα λυχνιαι (ας ειδες)
επτα εκκλησιαι εισι.

write what you have seen, the 19
things which are, and the
things which shall be hereafter.
the conceal'd meaning of the 20
seven stars which you saw in
my right hand, and of the se-
ven golden candlesticks, is this:
the seven stars signify the *
angels of the seven churches:
and the seven candlesticks
which you saw, signify the
seven churches.

1 Τω αγγελω της Εφεσινης
εκκλησιας γραψον, "ΤΑΔΕ
λεγει ο κρατων τους επτα
αστερας εν τη δεξια αυτου,
ο περιπατων εν μεσω των
επτα λυχνιων των χρυσων,
2 οιδα τα εργα σου, και τον
κοπον σου, και την υπο-
μονην σου, και οτι ου δυνα-
βασιασαι κακους: και ε-
πειρασω τους φασκοντας
ειναι αποστολους, και ουκ
εισι, και ευρες αυτους ψευ-
3 δεις: και υπομονην εκεις,
και εβασιασας δια το ονο-
μα μου, και ουκ εκοπια-
4 σας. αλλ' εχω καλα σου,
οτι την αγαπην σου την
πρωτην αφηκας. μνημο-
5 νευε συν ποθεν εκπεπλωκας,
και μελανοησον, και τα
πρωτα εργα ποιησον, ει δε
μη, ερχομαι σοι ταχει,
και κινησω την λυχνιαν
σου εκ του τοπου αυτης,

To the angel of the church 1
of EPHESUS, write, "HE
that holds the seven stars in
his right hand, who walks
in the midst of the seven
golden candlesticks, says
thus, I know thy works, thy 2
labour, and thy patience,
and that thou canst not bear
those who are evil: thou
hast tried those who say
they are apostles, but are
not; and hast found them
lyars: thou hast suffer'd, 3
hast patience, for my name's
sake thou hast laboured, and
hast not fainted. neverthe- 4
less, I have somewhat a-
gainst thee, because thou
hast left thy first love.
remember therefore from 5
whence thou art fallen, and
repent, and do the first
works; or else I will come
unto thee quickly, and will
remove thy candlestick out
of his place except thou re-
pent.

"εαν

* The Bishops or Presidents of the churches.

- 6 "εάν μη μετανοήσης. ἀλλὰ
 "τοῦτο ἔχεις, ὅτι μισεῖς τὰ
 "ἔργα τῶν Νικολαϊτῶν, ἃ
 7 "κἀγὼ μισῶ. ὁ ἔχων ὤς,
 "ἀκουσάτω τι τὸ πνεῦμα
 "λεγεῖται ἐκκλησίαις, τῷ
 "νικῶντι ὀψώσῃ φαγεῖν
 "ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ
 "ἐστὶν ἐν τῷ παραδείσῳ τοῦ
 "Θεοῦ μου."
- 8 Καὶ τῷ ἀγγέλῳ τῆς ἐκ-
 κλησίας Σμυρναίων γράψον,
 "ΤΑΔΕ λέγει ὁ πρῶτος καὶ
 "ὁ ἔσχατος, ὃς ἐγενεὶο νεκρὸς,
 "καὶ ἔζησεν."
- 9 "Οἶδά σου (τὰ ἔργα καὶ)
 "τὴν θλιψὶν καὶ τὴν πτω-
 "χείαν, πλουσιος δὲ εἶ, καὶ
 "τὴν βλασφημίαν ἐκ τῶν
 "λεγοντῶν Ἰουδαίους εἶναι ἑ-
 "αυτοὺς, καὶ οὐκ εἶσιν, ἀλ-
 "λα συναγωγὴ τοῦ σατα-
 10 "να. μὴδὲν φοβου ἃ μελ-
 "λει πασχεῖν, ἰδοὺ, μελλεῖ
 "βαλεῖν ἐξ ὑμῶν ὁ διαβολὸς
 "εἰς φυλακὴν, ἵνα πειρασ-
 "θῇς, καὶ ἔξειε θλιψὶν ἡμε-
 "ρῶν δέκα· ῖνους πιστὸς ἀ-
 "κρι θανάτου, καὶ ὀψώσῃ
 "σοὶ τὸν στεφάνου τῆς ζωῆς.
 11 "ὁ ἔχων οὖς, ἀκουσάτω τι
 "τὸ πνεῦμα λέγειται ἐκ-
 "κλησίαις, ὁ νικῶν οὐ μὴ
 "ἀδικήσῃ ἐκ τοῦ θανάτου
 "τοῦ δευτέρου."
- 12 Καὶ τῷ ἀγγέλῳ τῆς ἐν
 Περραιμῷ ἐκκλησίας γράψον,
 "ΤΑΔΕ λέγει ὁ ἔχων τὴν
 "ῥομφαίαν τὴν διστομὴν τὴν
 "ὀξεῖ-
- "pent. but in this thou art 6
 "right, that thou hatest the
 "deeds of the Nicolaitans,
 "which I also hate. be that 7
 "hath an ear, let him hear
 "what the spirit saith to
 "the churches, to him that
 "overcometh will I give to
 "eat of the tree of life, which
 "is in the paradise of my
 "God."
- And to the angel of the 8
 church in SMYRNA, write,
 "THESE things saith the
 "first and last, who was
 "dead, and is alive."
- "I know thy works, thy 9
 "tribulation and poverty
 "(tho' thou art rich) and I
 "know the blasphemy of
 "those who say they are Jews,
 "and are not, but are the
 "synagogue of satan. fear 10
 "none of those things which
 "thou shalt suffer: behold,
 "the devil shall cast some of
 "you into prison, that ye may
 "be tried; and ye shall have
 "tribulation ten days: be
 "thou faithful unto death,
 "and I will give thee a crown
 "of life. be that hath an ear, 11
 "let him hear what the spi-
 "rit saith to the churches, be
 "that overcometh, shall not
 "be hurt by the second death."
- And to the angel of the 12
 church in PERGAMOS,
 write, "THESE things, saith
 "he, who hath the sharp
 "sword

- 13 " οξειαν, οίδα (τα εργα σου, " sword with two edges, I 13
 " και) που κατοικεις, όπου " know thy works, and where
 " ο θρονος του σατανα, και " thou dwellest, even where
 " κραεις το ονομα μου, και " the throne of * satan is :
 " ουκ ηρηνω την πιστιν " thou maintainest my name,
 " μου, και εν ταις ημεραις εν " and hast not renounced your
 " αϊς Αντιπας ο μαρτυς μου " faith in me, even at a time
 " ο πιστος, ος απεκλανθη " when Antipas my faithful
 " παρ' υμων, όπου κατοικει ο " martyr was slain among
 14 " σατανας. αλλ' εχω κατα " you, where Satan † dwells.
 " σου ολιγα, οτι εκεις εκει " but I have a few things a- 14
 " κραουνας την διδαχην Βα- " gainst thee, because thou
 " λααμ, ος εδιδασκεν εν τω " hast theretofore that hold the
 " Βαλακ βαλειν σκανδαλον " doctrine of ‡ Balaam, who
 " ενωπιον των υιων Ισραηλ, " counselled Balac to ensnare
 " φαγειν (ειδωλοθυια) και " the children of Israel, to eat
 15 " πορνευσαι. ουτως εκεις και " things sacrificed to idols, and
 " συ κραουνας την διδαχην " to commit fornication. you 15
 " των Νικολαιτων, ο μισω. " hast likewise those that hold
 16 " μελανοπσον, ει δε μη, ερ- " the doctrine of the || Nico-
 " χουμαι σοι ταχυ, και πο- " laitans, which I hate. re- 16
 " λεμψω μετ' αυτων εν τη " pent ; or else I will come
 " ρομφαια του στοματος μου. " unto thee quickly, and will
 17 " ο εκων ους, ακουσατω. τι " fight against them with the
 " το πνευμα λεγει ταις εκ- " sword of my ** mouth. be 17
 " κκλησιαϊς : τω νικωνι δω- " that bath an ear, let him
 " σω αυτω (φαγειν απο) του " bear what the spirit saith
 " μαννα " that

* The idol of Æsculapius, which was worshipped at Pergamos.

† The martyrologys, which are too fabulous to deserve any credit, say, that Antipas was roasted in a *brazen-bull*. but the Romans had more humanity than such legendary writers, and were utter strangers to that kind of punishment.

‡ Balaamite and Nicolaite both signify *conqueror of the people*, a proper title for impostors.

|| Irenæus says, their doctrine was, that women should be in common : NICOLAUS was one of the seven Deacons, who being blamed by the apostles for his *jealousy*, fell into the other *extreme*, and like CATO, indulged his wife to live at her discretion : a precedent that was soon abus'd to great licentiousness, see EUSEBIUS Eccles. Hist. b. 3. c. 29. and IRENÆUS, b. 1. c. 27.

** See chap. i. 16.

“ *μάννα* του κεκρυμμένου,
 “ και δώσω αὐτῷ ψῆφον λευ-
 “ κην, και ἐπὶ τὴν ψῆφον ο-
 “ νομα καινον γεγραμμενον, ὃ
 “ οὐδεὶς ἐγνώει μηδὲ λαμβαν-
 “ οντων.”

“ *that overcometh, will I give*
 “ *to eat of the bidden manna,*
 “ *and will give him a white*
 “ *stone, and in the stone * a*
 “ *new name written, which*
 “ *no man understands, ex-*
 “ *cept he that receives it.”*

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυ-
 ατειροῖς ἐκκλησίας γραψόν,
 “ ΤΑΔΕ λέγει ὁ υἱὸς τοῦ
 “ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλ-
 “ μους αὐτοῦ ὡς φλόγα πυ-
 “ ρος, και οἱ πόδες αὐτοῦ ὁ-
 19 “ μοιοὶ χαλκοβιβάνῃ : οἶδα
 “ σου τὰ ἔργα, και τὴν α-
 “ γαπὴν, και τὴν διακονίαν,
 “ και τὴν πίστιν, και τὴν
 “ ὑπομονὴν σου, και τὰ ἔρ-
 “ γα σου, τὰ ἐσχάτα πλει-
 20 “ οντά τῶν πρώτων. ἀλλ’ ἐ-
 “ χω κατὰ σου (οὐαί) ὅτι
 “ εἶς τὴν γυναῖκα σου Ἰε-
 “ ζαβηλ, ἥ λέγει ἐαυτὴν προ-
 “ φητιν, και διδάσκει και
 “ πλανᾷ ἐμοὺς δούλους, πορ-
 “ νευσαὶ και ἐιδωλοθύτα φα-
 21 “ ρεῖν. και ἐδωκα αὐτῇ χρό-
 “ νον ἵνα μετανοήσῃ και οὐ
 “ θέλει μετενοῆσαι ἐκ τῆς
 22 “ πορνείας αὐτῆς. ἰδοὺ, ἐγὼ
 “ βαλῶ αὐτὴν εἰς κλινὴν,
 “ και τοὺς μοιχευοῦντας μετ’
 “ αὐτῆς, εἰς θλάψιν μεγάλην,
 “ εἰ μὴ μετανοήσωσιν ἐκ
 23 “ τῶν ἔργων αὐτῶν. και τὰ
 “ τέκνα αὐτῆς ἀποκτενῶ ἐν
 “ θα-

And unto the angel of the 18
 church in *THYATIRA*,
 write, “ *THESE things*
 “ *saith the son of God, whose*
 “ *eyes are like a flame of fire,*
 “ *and his feet like fine brags ;*
 “ *I know thy works, your 19*
 “ *charitable offices, your*
 “ *faith, and your patience,*
 “ *and that your last works*
 “ *exceed the first. notwith- 20*
 “ *standing, I have a few*
 “ *things against thee, because*
 “ *thou sufferest that woman*
 “ *† Jezabel, who stiles her-*
 “ *self a prophetess, and teaches*
 “ *and seduces my servants to*
 “ *commit fornication, and to*
 “ *eat things sacrificed to i-*
 “ *dols. I gave her space to 21*
 “ *repent of her fornication,*
 “ *but she repented not. be- 22*
 “ *hold, I will confine her to*
 “ *her bed, and those that*
 “ *commit adultery with her*
 “ *I will severely afflict, ex-*
 “ *cept they repent of their*
 “ *actions. I will strike 23*
 “ *her children dead ; and*
 “ *all*

* The conqueror in the Grecian games us'd to receive a white stone with his name, and the value of his prize, writ thereon.

† The antient Fathers say, that by Jezabel was meant the Bishop's wife.

- “ θανατῶ, καὶ γνώσονται
 “ πασαι αἱ ἐκκλησίαι ὅτι
 “ ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς
 “ καὶ καρδίας, καὶ δώσω ὑ-
 “ μιν ἕκαστῳ κατὰ τὰ ἔργα
 24 “ ὑμῶν. ὑμῖν δὲ λέγω τοῖς
 “ λοιποῖς τοῖς ἐν Θυατείροις,
 “ ὅσοι οὐκ ἔχουσιν τὴν διδα-
 “ χὴν ταύτην, καὶ οἵτινες οὐκ
 “ ἐγνώσαν τὰ βάθη τοῦ σα-
 “ τανα, ὡς λεγούσιν, αὐβα-
 “ λω ἐφ’ ὑμᾶς ἄλλο βάρος,
 25 “ πλην ὃ ἔχετε : κραῖνεσθε
 26 “ ἀχρις οὗ ἂν ἴκω. καὶ ὁ
 “ νικῶν, καὶ ὁ τηρῶν ἀχρι
 “ τέλους τὰ ἔργα μου, δώ-
 “ σω αὐτῷ ἐξουσίαν ἐπὶ τῶν
 27 “ ἐθνῶν, καὶ ποιμανεῖ αὐ-
 “ τοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς
 “ τὰ σκευὴ τὰ κεραμικὰ συν-
 “ τριβεῖται, ὡς κἀγὼ εἰλη-
 “ φα παρὰ τοῦ πατρὸς μου,
 28 “ καὶ δώσω αὐτῷ τὸν ἀσ-
 29 “ τερα τὸν πρωῒνον. ὃ ἔ-
 “ χων οὐς, ἀκουσάτω τι τὸ
 “ πνεῦμα λέγει ταῖς ἐκκλη-
 “ σιαῖς.”
- 1 Καὶ τῷ ἀγγέλῳ τῆς ἐν
 Σαρδεσίν ἐκκλησιαῖς γράψον,
 “ ΤΑΔΕ λέγει ὁ ἔχων τὰ
 “ πνεύματα τοῦ Θεοῦ, καὶ
 “ τοὺς ἑπτὰ ἀστέρας : οἶδα
 “ σου τὰ ἔργα, ὅτι το οὐο-
 “ μα
- “ all the churches shall know
 “ that I am he who search-
 “ eth the reins and the heart :
 “ and I will give to every
 “ one of you according to
 “ your works. but I say to 24
 “ the rest that are in Thya-
 “ tira, who do not follow
 “ this doctrine, and * have
 “ not been initiated in the
 “ depths, as they are called,
 “ of satan, I will put upon
 “ you † no other burden,
 “ but what you have : hold 25
 “ that fast till I come. he 26
 “ that overcometh, and keep-
 “ eth my works unto the end,
 “ to him will I give power
 “ over the nations : he shall 27
 “ rule them with a rod of
 “ iron : as the vessels of a
 “ potter shall they be broken
 “ to shivers, according to the
 “ power I have received of
 “ my father. I will even give 28
 “ him the lustre of the morn-
 “ ing-star. he that bath an 29
 “ ear, let him hear what the
 “ spirit saith to the churches.”
- And unto the angel of the 1
 church in SARDIS, write,
 “ THESE things saith he that
 “ hath the seven spirits of
 “ God and the seven stars ; I
 “ know thy works, that thou
 “ hast the reputation of be-
 “ ing

* The Gnosticks, who were a branch of the Nicolaitans, pretended their doctrine was so secret and profound, that the apostles themselves were strangers to it. Iren. lib. i. c. i. † See Acts xv. 28, 29.

- 1 "μα εχεις ὅτι ζης, και νε-
 2 "κρος ει. ρινου ρρηγορων,
 "και σθηριζον τα λοιπα α
 "μελλει αποθανειν, ου γαρ
 "εuryκα σου τα εργα πε-
 "πληρωμενα ενωπιον του
 3 "Θεου μου. μνημονευε ουν
 "πως ειληφας και ηκουσας,
 "και τηρει, και μελανοησον.
 "εαν ουν μη ρρηγορησης, η-
 "ξω επι σε ως κλεπτης, και
 "ου μη ρως ποιαν ωραν ηξω
 4 "επι σε. εχεις ολιγα ονο-
 "ματ' εν Σαρδεσιν, α ουκ ε-
 "μολυναν τα ιματια αυτων,
 "και περιπατησουσι μετ' ε-
 "μου εν λευκοις, ὅτι αξιοι
 5 "εισιν. ὁ νικων, ουτος πε-
 "ριβαλειται εν ιματιοις λευ-
 "κοις, και ου μη εξαλειψω
 "το ονομα αυτου εκ της βι-
 "βλου της ζωης, και εξο-
 "μολογησομαι το ονομα αυ-
 "του ενωπιον του πατρος
 "μου, και ενωπιον των αγγ-
 6 "ελων αυτου. ὁ εχων ουσ,
 "ακουσατω τι το πνευμα
 "λεγειταις εκκλησιας."
 7 Και τω αγγελω της εν
 Φιλαδελφεια εκκλησιας γρα-
 ψον, "ΤΑ ΔΕ ΛΕΓΕΙ ὁ ἁ-
 "γιος, ὁ αληθινος, ὁ εχων
 "την κλειδα του Δαβιδ, ὁ
 "ανοιγων, και ουδεις κλειει,
 "και κλειει, και ουδεις ανοι-
 8 "γει: οίδα σου τα εργα:
 "ιδου, δεδωκα ενωπιον σου
 "θυραν ανεωγμενην, και ου-
 "δεις δυναται κλεισαι αυ-
 "την: ὅτι μικραν εχεις δυ-
 "ναμιν,
 "ing alive, but art dead. be 2
 "watchful, and fortify the
 "rest that are ready to die:
 "for I have not found thy
 "works perfect before God.
 "remember therefore what 3
 "thou hast received and
 "heard: observe it and re-
 "pent. if therefore thou art
 "not vigilant, I will come
 "upon thee as a thief, thou
 "shalt not know what hour
 "I will come upon thee.
 "thou hast a few persons in 4
 "Sardis who have not de-
 "filed their garments; they
 "shall walk with me in
 "white: for they are wor- 5
 "thy. he that overcometh,
 "the same shall be clothed
 "in white raiment; I will
 "not efface his name out of
 "the book of life, but I will
 "own him before my father,
 "and before his angels. he 6
 "that hath an ear, let him
 "bear what the spirit saith
 "unto the churches."
 And to the angel of the 7
 church in PHILADELPHIA,
 write, "THESE things saith
 "He that is holy, He that is
 "true, He that hath the
 "key of David, He that o-
 "peneth what no man can
 "shut; and shutteth what
 "no man can open: I know 8
 "thy works: behold, I have
 "set before thee an open door,
 "and no man can shut it:
 "for

- 9 “ ναμιν, και εληρησας μου
 “ τον λογον, και ουκ ηρη-
 “ σω το ονομα μου. ιδου,
 “ διδωμι εκ της συναγωγης
 “ του σαλανα των λεγοντων
 “ εαυτους Ιουδαιους ειναι, και
 “ ουκ εισιν, αλλα ψευδον-
 “ ται: ιδου, ποιησω αυτους
 “ ινα ηξωσι και προσκυνη-
 “ σωσιν ενωπιον των ποδων
 “ σου, και γνωσιν οτι εγω
 10 “ ηγαπησα σε. οτι εληρη-
 “ σας τον λογον της υπο-
 “ μονης μου, καγω σε τηρη-
 “ σω εκ της ωρας του πει-
 “ ρασμου της μελλουσης
 “ ερχεσθαι επι της οικου-
 “ μενης ολης, πειρασαι τους
 “ κατοικουντας επι της γης.
 11 “ ερχομαι ταχυ: κρατει ο
 “ εχεις, ινα μηδεις λαβη τον
 12 “ στεφανον σου. ο νικων,
 “ ποιησω αυτον στυλον εν
 “ τω ναω του Θεου μου,
 “ και εξω ου μη εξελθη επι:
 “ και γραψω επ’ αυτον το
 “ ονομα του Θεου μου, και
 “ το ονομα της πολεως του
 “ Θεου μου της καινης Ιε-
 “ ρουσαλημ, η καταβαινου-
 “ σα εκ του ουρανου απο
 “ του Θεου μου, και το ο-
 13 “ νομα μου το καινον. ο
 “ εχων ους, ακουσατω τι το
 “ πνευμα λεγει ταις εκκλη-
 “ σιας.”
- “ for tho’ few in number, you
 “ have kept my word, and
 “ have not renounced my
 “ name. you shall see I will 9
 “ make those of the synagogue
 “ of satan, who say they are
 “ Jews, and are not, but do
 “ lye: you shall see I will
 “ make them come, and throw
 “ themselves at your feet,
 “ and they shall know that
 “ you are the objects of my
 “ love. because you have 10
 “ kept my † precept about
 “ patience, I also will keep
 “ you in the time of † perse-
 “ cution, which shall happen
 “ to all the world, to try the
 “ inhabitants of the earth.
 “ behold, I come quickly: hold 11
 “ that fast which you have,
 “ let no man take your crown.
 “ him that overcomes, will 12
 “ I make a pillar in the tem-
 “ ple of my God, and he shall
 “ go out no more: I will
 “ write upon him the name
 “ of my God, and the name
 “ of the city of my God,
 “ which is new Jerusalem,
 “ which descends from heaven
 “ from my God: even my
 “ new name * will I write.
 “ he that hath an ear, let 13
 “ him hear what the spirit
 “ saith unto the churches.”

Και

And

† Luke xxi. 12.
 * Rev. xix. 16.

† Under NERO. see chap. xii.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλη-
 σίας Λαοδικέων γραψόν,
 15 ΤΑΔΕ λέγει ὁ Ἀμὲν, ὁ
 μαρτυρῶν ὁ πιστὸς καὶ ἀλη-
 θινός, ἡ ἀρχὴ τῆς κτίσεως
 16 τοῦ Θεοῦ: οἶδα σου τὰ
 ἔργα, ὅτι οὐτε ψυχρὸς εἶ,
 οὐτε ζεστός: οφθαλμοὶ ψυ-
 17 χρὸς εἶπες, καὶ ζεστός. οὕτως
 ὅτι κλιμαροεῖς, καὶ οὐτε ψυ-
 χρὸς οὐτε ζεστός, μέλλω σε
 18 ἐμεσαιεκ τοῦ στόματός μου.
 ὅτι λέγεις, ὅτι πλουσίος εἰ-
 μι, καὶ πεπλούηκα, καὶ ου-
 δένος χρειαν ἔχω. καὶ οὐκ
 οἶδας ὅτι σὺ εἶ ὁ ταλαί-
 πωρος, καὶ ἐλεεινός, καὶ
 19 πῶχος, καὶ τυφλός, καὶ
 γυμνός. συμβούλευσω σοὶ
 20 ἀγοράσαι παρ' ἐμοῦ χρυ-
 σίον πεπυρωμένον ἐκ πυ-
 ρος, ἵνα πλουτήσῃς; καὶ
 ἱμάτια λευκά, ἵνα περι-
 βάλῃ, καὶ μὴ φανερωθῇ
 ἡ αἰσχυνὴ τῆς γυμνοῦντος
 σου; καὶ κολυρίων ἐγ-
 χρίσον τοὺς ὀφθαλμοὺς
 21 σου, ἵνα βλέπῃς. ἔγω ὁ
 σὺς εἰμι, καὶ ἐλεῶ, καὶ
 παιδεύω: ἡλωσθὺν
 οὖν, καὶ μελάνοψον. ἴδου,
 ἐστῆκα ἐπὶ τὴν θύραν,
 καὶ κρούω: εἰ τις ἀκου-
 σῇ τῆς φωνῆς μου, καὶ ἀ-
 νοίξῃ τὴν θύραν, εἰσελεύ-
 σονται πρὸς αὐτόν, καὶ δεῖ-
 πνῶσιν μετ' αὐτοῦ, καὶ
 22 αὐτὸς μετ' ἐμοῦ. ὁ νικῶν
 ὁδωσάτω αὐτὸν καθίσαι μετ'
 ἐμοῦ ἐν τῷ θρόνῳ μου, ὅς
 ἐστι

And unto the angel of the 14
 church of the LAODICE-
 ANS, write, "these things
 15 "saith the AMEN, the faith-
 ful and true witness, the
 "beginning of the creation
 "of God; I know thy works, 15
 "that thou art neither cold
 "nor hot: I would thou
 "wert cold or hot. but since 16
 "thou art lukewarm, and
 "neither cold nor hot, I
 "will spue thee out of my
 "mouth. you say you are 17
 "rich, and have increased
 "your gain, and have need
 "of nothing; but you do
 "not consider that you are
 "wretched, miserable, poor,
 "blind, and naked. I coun- 18
 "sel thee to purchase of me
 "gold tried in the fire, that
 "thou mayst be rich; and
 "white raiment, that thou
 "mayst be clothed, and
 "that the shame of thy na-
 "kedness may not appear;
 "and an ointment for thine
 "eyes to make you see clear.
 "as many as I love, I re- 19
 "buke and chastise: be warm
 "therefore with zeal, and
 "repent. behold, I stand at 20
 "the door, and knock: if
 "any man hear my voice,
 "and open the door, I will
 "come in to him, I will sup
 "per with him, and he shall af-
 "terwards be enterain'd by
 "me. to him that overcom- 21
 "eth

“ κάρω ἐνικπσα, και εκα-
 “ θισα μελα του πατρος μου
 22 “ εν τω θρονω αυτου. ο
 “ εχων ους, ακουσατω τι
 “ το πνευμα λεγει ταις εκ-
 “ κλησιαις.”

1 **META TATTA** ειδον,
 και ιδου θυρα πνευρωμενη εν τω
 ουρανω, και η φωνη η πρω-
 τη ην ηκουσα ως σαλπιγγος
 λαλουσης μετ' εμου, λεγου-
 σα, “ αναβα ωδε, και δει-
 “ ξω σοι α δει γενεσθαι μελα
 “ ταυτα.”

2 **Και** ευθεως εγενομην εν
 πνευματι: και **ΙΔΟΤ, ΘΡΟ-**
ΝΟΣ εκειλο εν τω ουρανω,
 και επι του θρονου καθημενος.
 3 (και ο καθημενος ην) ομοιος
 ορασει λθω ιασπιδι, και σαρ-
 δινω: και ιρις κυκλοθεν του
 θρονου ομοιος ορασει σμαραγ-
 4 δινω. και κυκλοθεν του θρο-
 νου θronoi εικοσι και τεσσα-
 ρες: και επι τους θronους
 ειδον τους εικοσι και τεσσα-
 ρας **ΙΠΕΣΒΤΤΕΡΟΤΣ** κα-
 θημενους, περιβεβλημενους εν
 ιματιοις λευκοις: και εσχον
 επι τας κεφαλαις αυτων στε-
 5 φανους χρυσοις. και εκ του
 θρονου εκπορευονται αστρα-
 παι και βροχαι και φωναι:
 και επτα λαμπαδες πυρος
 καιο-

“ *eth will I grant to sit with*
 “ *me in my throne, even as I*
 “ *also overcame, and am set*
 “ *down with my father in his*
 “ *throne. he that bath an ear, 22*
 “ *let him hear what the spi-*
 “ *rit saith unto the churches.”*

AT ANOTHER TIME I 1
had a vision, when I saw a
door was opened in heaven:
and the first voice which I
heard talking to me, was
like the sound of a trumpet;
which said, “ come up hither,
“ and I will shew thee things
“ which must be hereafter.”

Immediately I was in an 2
extasy: and I saw a throne,
placed in heaven, and one
sitting on the throne. he that 3
sat, appear'd to the sight,
like a jasper, and a sardine
stone: and there was an
arch like a rain-bow, round
about the throne, which had
the appearance of an emerald.
round about the throne were 4
four and twenty seats: and
upon the seats I saw four and
*twenty † **ELDERS** sitting,*
cloathed in white raiment;
and they had on their heads
crowns of gold. out of the 5
throne proceeded lightnings,
** and thundrings, and voices:*
and there were seven lamps
of

Chap. IV. THE SECOND VISION of the THRONE, XXXIV ELDERS, and the IV ANIMALS.

† 1 Chron. xxiv. 4. Acts xv.

* Lightnings and thunders, signify the divine threatnings.

καίονμεναι ἐνώπιον τοῦ θρόνου,
αἱ εἰσι τὰ ἑπτὰ πνεύματα
τοῦ Θεοῦ.

- 6 Καὶ ἐνώπιον τοῦ θρόνου
θαλάσση ὕαλη, ὁμοία κρυσ-
τάλλῳ· καὶ ἐν μέσῳ τοῦ
θρόνου καὶ κυκλῶ τοῦ θρο-
νου τέσσαρα ζῶα γεμονῖα
οφθαλμῶν ἐμπροσθεν καὶ ο-
πισθεν. καὶ τὸ ζῶον τὸ
7 πρῶτον ὅμοιον λέοντι, καὶ τὸ
δεύτερον ζῶον ὅμοιον μόσχῳ,
καὶ τὸ τρίτον ζῶον ἔχον τὸ
προσῶπον ὡς ἄνθρωπος, καὶ
τὸ τέταρτον ζῶον ὅμοιον
8 ἀετῷ πτερωμένῳ. καὶ τέσ-
σαρα ζῶα, ἐν καθ' ἑαυτοῖς,
εἶχον ἀνα πτερύγας ἕξ κυ-
κλοθεν, καὶ ἐσῶθεν γεμονῖα
οφθαλμῶν· καὶ ἀναπαύσιν
οὐκ ἔχουσιν ἡμέρας καὶ νυκ-
τος, λεγούτα, ἅγιος, ἅγιος,
ἅγιος Κύριος ὁ Θεὸς ὁ παν-
τοκράτωρ, ὁ νῦν καὶ ὁ ὢν καὶ
9 ὁ ἐρχόμενος. καὶ ὅταν δω-
σουσι τὰ ζῶα δοῦσαν καὶ
τιμὴν καὶ εὐχαριστίαν τῷ κα-
θημένῳ ἐπὶ τοῦ θρόνου, τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν
10 αἰώνων, πεσούναι οἱ εἰκοσι
καὶ τέσσαρες πρεσβύτεροι ἐ-
νώπιον τοῦ καθημένου ἐπὶ
τοῦ θρόνου, καὶ προσκυνου-
σι τῷ ζῶντι εἰς τοὺς αἰῶνας
τῶν αἰώνων, καὶ βαλλουσι
τοὺς

of fire burning before the
throne, which are the seven
spirits of God.

- Before the throne there 6
was * a sea of glass like
unto crystal: and towards
the throne, and round about
the throne † were four ANI-
MALS full of eyes before and
behind. the first animal was 7
like a lion, the second ani-
mal like a calf, the third
animal appear'd like a man,
and the fourth animal was
like a flying eagle. the four 8
animals had each of them
six wings about him, and
they were full of eyes with-
in; and they never ceas'd
day and night, crying, HO-
LY, HOLY, HOLY, LORD
GOD ALMIGHTY, WHO
WAS, WHO IS, AND WHO
WILL BE. and when those 9
animals gave glory, and ho-
nour, and thanks to him that
sat on the throne, who liv-
eth for ever and ever, the 10
four and twenty elders fell
down before him that sat
on the throne, and wor-
shipped him that liveth for
ever and ever, and cast
their crowns before the throne,
saying-

* In the temple was the brazen-sea: Exod. xxx. 18. by the sea is meant the christian people at Jerusalem. Rev. xvii. 15. Hab. ii. 14.

† See 1 Kings x. 19. by the iv animals are meant iv apostolical men. 1. PETER. 2. JAMES the brother of Jesus. 3. MATTHEW. 4. PAUL.

11 τοὺς στέφανους αὐτῶν ἐνώπιον
 τοῦ θρόνου, λέγοντες, “ ἅγιος
 “ εἰ Κύριε λαβεῖν τὴν δόξαν
 “ καὶ τὴν τιμὴν καὶ τὴν δό-
 “ ναμιν, ὅτι σὺ ἐκτίσας τὰ
 “ πάντα, καὶ διὰ τὸ θέλημα
 “ σου εἰσι, καὶ ἐκτίσθησαν.”

1 Καὶ εἶδον ἐπὶ τὴν δεξιάν
 τοῦ καθημένου ἐπὶ τοῦ θρόνου
 ΒΙΒΛΙΟΝ γεγραμμένον ἐσω-
 θεν καὶ ὀπισθεν, κατεσφρα-
 γισμένον ΣΦΡΑΓΙΣΙΝ ἑπτά.

2 καὶ εἶδον ἄγγελον ἰσχυρὸν κη-
 ρυτσοῦν φωνῇ μεγάλῃ, “ τίς
 “ ἐστὶν ἅγιος ἀνοίξει τὸ βιβ-
 “ λιον, καὶ λύσαι τὰς σφρα-
 “ γίδας αὐτοῦ; ” καὶ οὐδεὶς

3 πῶνατο ἐν τῷ οὐρανῷ, οὐδὲ
 ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω
 τῆς γῆς, ἀνοίξει τὸ βιβ-
 λιον, οὐδὲ βλέπειν αὐτό. καὶ

4 ἐγὼ ἐκλαίον πολλά, ὅτι οὐ-
 δεὶς ἅγιος εὑρέθη ἀνοίξει καὶ
 ἀναγνῶναι τὸ βιβλίον, οὐδὲ
 5 βλέπειν αὐτό. καὶ εἰς ἐκ τῶν

πρεσβυτέρων λέγει μοι, μὴ
 κλαίε, ἰδοὺ ἐνίκησεν ὁ λεων ὁ
 ὢν ἐκ τῆς φυλῆς Ἰουδα, ἡ ρι-
 ζα Δαβὶδ, ἀνοίξει τὸ βιβ-
 λιον, καὶ λύσαι τὰς ἑπτὰ
 σφραγίδας αὐτοῦ.

6 Καὶ εἶδον, καὶ ἰδοὺ ἐν με-
 σω τοῦ θρόνου καὶ τῶν τέσ-
 σάρων ζῶων, καὶ ἐν μεσῷ
 τῶν πρεσβυτέρων, ἄρνιον ἑσ-
 τηκὸς ὡς ἐσφαγμένον, ἔχον
 κεφαλὰ ἑπτά, καὶ ὀφθαλμοὺς
 ἑπτὰ, οἱ εἰσι τὰ ἑπτὰ τοῦ
 Θεοῦ πνεύματα τὰ ἀπεστάλ-
 μενα

VOL. II.

μένα

saying, “ thou art worthy, 11
 “ O Lord, to receive glory,
 “ and honour, and power :
 “ for thou hast created all
 “ things, by thy WILL they
 “ subsist, and were crea-
 “ ted.”

And I saw in the right 1
 hand of him that sat on the
 throne, A BOOK written
 within and on the backside,
 sealed with seven SEALS.
 and I saw a powerful angel 2
 proclaiming with a loud
 voice, “ who is worthy to
 “ open the book, and to
 “ loose the seals thereof.”
 and no one in heaven, nor 3
 in earth, nor under the
 earth, was able to open the
 book, or to look therein.
 and I wept much, because no 4
 man was found worthy to o-
 pen and read the book, nor
 to look therein. and one of the 5
 elders said to me, weep not :
 behold, the lion of the tribe
 of Juda, the offspring of Da-
 vid, hath prevailed to open
 the book, and to loose the se-
 ven seals thereof.

And I beheld, and saw be- 6
 fore the throne, in the midst
 of the four animals, and in the
 midst of the elders, a lamb
 which seem'd to have been
 slain, having seven horns, and
 seven eyes, which are the seven
 spirits of God sent forth into

Ggg

all

- 7 *μενα εις πασαν την γην. και* all the earth. and he came 7
ηλθε, και ειληφε το βιβλιον and took the book out of the
εκ της δεξιας του καθημενου right hand of him that sat up-
8 *επι του θρονου. και οτε ε-* on the throne. when he had 8
λαβε το βιβλιον, τα τεσ- taken the book, the four ani-
σαρα ζωα και οι εικοσιτεσσα- mals, and the four and twenty
ρες πρεσβυτεροι επεσον ενω- elders fell down before the
πιον του αρνιου, εκουλες ε- lamb, every one of them ba-
καστος κιθαρας και φιαλας ving harps, and golden vials
χρυσας γεμουσας θυμαμα- full of odours, which are
των, αι εισιν αι προσευχαι the prayers of the saints.
9 *των αγιων. και αδουσιν ω-* and they sung a new song, 9
δην καινην, λεγοντες, "αξιός saying, "thou art worthy
"ει λαβειν το βιβλιον, και "to take the book, and to
"ανοιξει τας σφραγιδας αυ- "open the seals thereof:
"του, οτι εσφαγης, και η- "for thou wast slain, and
"γορασας τω Θεω ημας εν "hast redeemed us to God by
"τω αιματι σου, εκ πασης "thy blood, out of every
"φυλης και γλωσσης και "tribe, and language, and
10 *"λαου και εθνους. και ε-* "people, and nation; and 10
"ποισας ημας τω Θεω η- "hast made us kings and
"μων βασιλεις και ιερεις, "priests unto our God: and
"και βασιλευσόμεν επι της "we shall reign on the
"γης." "earth."
- 11 *Και ειδον, και ηκουσα* Then in my vision I heard 11
φωνην αγγελων πολλων κυ- the voice of many angels which
κλοθεν του θρονου και των surrounded the throne, the ani-
ζων και των πρεσβυτερων, mals, and the elders: to the
μυριαδες μυριαδων, και χιλι- number of ten thousand times
12 *αδες χιλιαδων, λεγοντες φωνη* ten thousand, and thousands of
μεγαλη, "αξιον εστι το αρ- thousands; saying with a loud 12
"μιον το εσφαγμενον λαβειν voice, "worthy is the lamb
"την δυναμιν και πλουτον "that was slain to receive
"και σοφian και ισχυν και "power, and riches, and
"τιμην και δοξαν και ευλο- "wisdom, and strength, and
13 *"gian." και παν κλισμα,* "honour, and glory, and
ο εστιν εν τω ουρανω, και εν "blessing." and every crea- 13
τη γη, και υποκατω της γης, ture which is in heaven, on the
και επι της θαλασσης α εστι, earth, under the earth, and
και τα εν αυτοις παντα, η- such as are in the sea, and all
κουσα that

κουσα λεγοντας, “ τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.” καὶ τὰ τέσσαρα ζῶα ἐλθόν, ἀμην. καὶ οἱ εικοσίδεσσαρες πρεσβύτεροι ἐπεσαν, καὶ προσεκυντῶσαν τῷ κυρίῳ εἰς τοὺς αἰῶνας τῶν αἰώνων.

1 Καὶ εἶδον ὅτε ἠνοίξε τὸ ἄρνιον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τέσσαρων ζώων λεγοντος, ὡς φωνῆς βροντῆς, “ ἐρχου καὶ βλέπε.” καὶ εἶδον, καὶ ἰδὺς ἵππον λευκόν, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἐκὼν τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

3 Καὶ ὅτε ἠνοίξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου ζώου λεγοντος, “ ἐρχου καὶ βλέπε.” καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθήμενῳ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάζωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἠνοίξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λεγοντος, “ ἐρχου καὶ βλέπε.” καὶ εἶδον, καὶ ἰδὺς ἵππον μέλας, καὶ

that are in them, heard I, saying, “ blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the lamb for ever and ever.” and the four animals said, a-14 men. and the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Then I saw the lamb open 1 one of the seals, when I heard one of the four animals with a voice like thunder, say, “ come, and see.” I look’d, 2 and there was a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth like a conqueror, to gain conquests.

When he had opened the second seal, I heard the second 3 animal say, “ come and see.” and there went out another 4 horse that was red: and power was given to him that sat thereon, to* banish peace from the land, and to make men kill one another: and there was given unto him a great sword.

When he had opened the 5 third seal, I heard the third animal say, “ come and see.” and I beheld, and saw a black horse; and he that

Ggg 2 sat

και ὁ καθημενος ἐπ' αὐτῷ, ἐ-
χων ζυγον ἐν τῇ χειρὶ αὐτοῦ.

6 και η̅κουσα φωνὴν ἐν μεσῷ
τῶν τεσσαρῶν ζῶων λεγου-
σαν, “κοιτιε̅ σίτου δηναρίου,
“ και τρεις κοινικες κριθης δη-
“ ναρίου, και το ελαιον και
“ του οινου μη αδικησης.”

7 και ὅτε η̅νοιξε την σφρα-
γίδα την τέταρτην, η̅κουσα
φωνὴν του τέταρτου ζώου λε-
γουσαν, “ερχου και βλεπε.”

8 και ειδον, και ιδου ἵππος
χλωρος, και ὁ καθημενος ἐ-
πάνω αὐτοῦ, ὄνομα αὐτῷ ὁ
Θανατος, και ὁ Ἀδης ἀκο-
λουθε̅ι μετ' αὐτοῦ, και ἐδόθη
αὐτοῖς ἐξουσία αποκτε̅ιναι ἐπὶ
το τέταρτον της γης, ἐν ῥομ-
φαιᾳ και ἐν λιμῷ και ἐν θα-
νατῷ, και ὑπο των θηριων
της γης.

9 και ὅτε η̅νοιξε την πέμπ-
την σφραγίδα, ειδον ὑποκα-
τω του θυσιαστηρίου τας
ψυχας των εσφαρμενων δια
τον λόγον του Θεου, και δια

10 την μαρτυρίαν ἣν εἶχον, και
ἐκραζον φωνῇ μεγάλῃ, λεγον-
τες, “ἕως ποτε ὁ δεσποτης
“ ὁ ἅγιος και ὁ ἀληθινος, οὐ
“ κρινεις και ἐκδικεις το αἷμα
“ ἡμῶν ἀπο των κατοικούν-
“ των

sat on him had a balance in
his hand. and I heard a 6
voice from amidst the four
animals say, “* a measure of
“ wheat for a penny, and
“ three measures of barley for
“ a penny ; but don't touch
“ the oil and the wine.”

When he had opened the 7
fourth seal, I heard the
voice of the fourth animal
say, “come and see.” and 8
I looked, and there was a
pale horse ; the name of
him that sat thereon was †
DEATH, and the Grave fol-
lowed with him : and power
was given to them, over the
fourth part of the land to kill
with sword, with famine,
with pestilence, and with
wild beasts.

When he had opened the 9
fifth seal, I saw under the
altar the souls of those that
were slain for the word of
God, and for the testimony
which they maintain'd. and 10
they cried with a loud voice,
saying, “how long, O Lord,
“ holy and true, dost thou de-
“ fer doing justice, and a-
“ venging our blood on those
that

* Acts xi. 28. A great famine happen'd in the 12 year of Claudius :
and another in the 9th and 10th years of that emperor.

† The pestilence. see Grotius. Mat. xxiv. 7.

Chap. VI. 6. The scarcity was to affect the necessaries of Life, but
not the superfluities.

Chap. VI. 8. Josephus says, eleven hundred thousand Jews were
kill'd by famine and the sword, and ninety thousand sold for slaves.
lib. VI. c. 44.

- 11 " τῶν ἐπὶ τῆς γῆς ? " καὶ ἐδόθησαν ἑκάστοις ὀλοαὶ λευκαί, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαυσώνται ἐν χρόνῳ μικρῷ, ἕως οὗ πληρωσώνται καὶ οἱ συνδούλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μελλόντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.
- 12 Καὶ εἶδον ὅτε ἠνοίξε τὴν σφραγίδα τὴν ἑκτην, καὶ ἰδοὺ σεισμός μέγας ἐγενέτο, καὶ ὁ ἥλιος ἐγενέτο μέλας ὡς σάκκος τριχίνος, καὶ ἡ σελήνη ὅλη ἐγενέτο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐπεσαν εἰς τὴν γῆν, ὡς συκὴ βαλλεῖ τοὺς ὀλυνθούς αὐτῆς, ὑπο μέγαλου ἀνέμου σειομένη. καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐκτελισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τοπῶν αὐτῶν ἐκινήθησαν, καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεριστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἐκρύψαν ἑαυτοὺς εἰς τὰ σπηλαία καὶ εἰς τὰς πέτρας τῶν ὄρεων, καὶ λεγούσι τοῖς ὄρεσι καὶ ταῖς πέτραις, " πέ-
" σεις ἐφ' ἡμᾶς, καὶ κρυψά-
" τε ἡμᾶς ἀπὸ προσώπου
" τοῦ καθήμενου ἐπὶ τοῦ
" θρόνου, καὶ ἀπὸ τῆς ὀργῆς
17 " τοῦ ἀρνίου, ὅτι πληθὺν ἡ π-
" μέρα " great
- " that dwell on the earth ? " and white robes were given 11
to every one of them, and it
was said unto them, that
they should have patience yet
for a little while, till the
number of their fellow-ser-
vants, and their brethren,
that should be killed, as they
were, should be complete.
- And when I beheld the 12
opening of the sixth seal, there
was a great earthquake : the
sun * became black as sack-
cloth of hair, and the moon
became as blood ; the stars 13
of heaven fell down to the
earth, even as a fig-tree cast-
eth its untimely figs when it
is shaken by a mighty wind :
the heaven disappeared as a 14
book when it is rolled up :
every mountain and island
were moved out of their pla-
ces : the kings of the earth, 15
the great men, the rich men,
the chief captains, and the
mighty men, every bond-man,
and every free-man, hid
themselves in the caverns,
and in the rocks of the moun-
tains ; and said to the moun- 16
tains, and to the rocks, " fall
" on us, and bide us from
" the face of him that sitteth
" on the throne, and from the
" wrath of the lamb : for the 17
" great

* Dion lx. mentions a solar eclipse, in the vth year of Claudius, and in his viii year there was a total eclipse of the moon. and August 1st, A. D. 64. at 11 in the morning, an eclipse of the sun was accompany'd with claps of thunder. Philost. vii. Apol. Tyan.

“μεγάλη ἡ μέγας τῆς οὐρῆς
“αὐτοῦ, καὶ τίς δύναται
“συσταθῆναι?”

“great day of his wrath is
“come; and who shall be
“able to subsist?”

1 Καὶ μετὰ ταῦτα εἶδον τεσ-
σάρας ἀγγέλους ἐστῆτας ἐπὶ
τὰς τεσσάρων γωνίας τῆς γῆς,
κρατοῦντας τοὺς τεσσάρους ἀ-
νέμους τῆς γῆς, ἵνα μὴ πνεῖ
ἀνέμος ἐπὶ τῆς γῆς, μήτε ἐπὶ
τῆς θαλάσσης, μήτε ἐπὶ παν-
2 δένδρῳ. καὶ εἶδον ἄλλον ἄγ-
γελον ἀναβαλῆντα ἀπὸ ἀνατο-
λῆς ἡλίου, ἐκὼν σφραγίδα
Θεοῦ ζῶντος, καὶ ἐκράξε φωνῇ
μεγάλῃ τοῖς τεσσαρσὶν ἄγ-
γελοῖς, οἷς ἐδόθη αὐτοῖς ἀδι-
κῆσαι τὴν γῆν καὶ τὴν θα-
3 λασσαν, λέγων, “μὴ ἀδι-
“κῆσῃτε τὴν γῆν, μήτε τὴν
“θαλάσσαν, μήτε τὰ δέν-
“δρα, ἀχρὶς οὗ σφραγίσω-
“μεν τοὺς δούλους τοῦ Θεοῦ
“ἡμῶν ἐπὶ τῶν μετώπων αὐ-
“τῶν.”

AFTER these things, I 1
saw FOUR ANGELS stand-
ing on the four corners of the
land, holding the four winds
of the land, that the wind
should not blow on the land,
nor on the sea, nor on any
tree. and I saw another 2
angel ascending from the east,
having the seal of the living
God: and he cried with a
loud voice to the four angels,
to whom it was given to hurt
the earth and the sea, say- 3
ing, “hurt not the earth,
“nor the sea, nor the trees,
“till we have sealed the
“servants of our God in
“their foreheads.”

4 Καὶ ἤκουσα τὸν ἀριθμὸν
τῶν σφραγισμένων, ἑκατὸν
χιλιάδες σφραγισμένοι, ἐκ
πάσης φυλῆς υἱῶν Ἰσραὴλ.
5 ἐκ φυλῆς Ἰουδα, ἑβ’ χιλιάδες
σφραγισμένοι, ἐκ φυλῆς Ρου-
βὴν, ἑβ’ χιλιάδες σφραγισ-
μένοι, ἐκ φυλῆς Γαδ, ἑβ’ χι-

And I heard the number 4
of those who were sealed:
and there were sealed an
hundred forty and four thou-
sand, of all the tribes of the
children of Israel. of the 5
tribe of Judah were sealed
twelve thousand. of the tribe
of Reuben were sealed twelve
thou-

λιάδες

thou-

Chap. VII. 1. Under king Agrippa's administration, Judea enjoy'd a profound peace. Joseph. II. 17.

Ib. By trees are meant cities or temples. the temple of Jerusalem was called Libanus, being built of that wood. Jer. xxii. 7.

Chap. VII. 3. Don't lay waste the land, nor the people, nor their cities or temple. it was an eastern custom for slaves to have their master's name mark'd upon their foreheads. Eusebius says, the christians by a divine warning retired from Jerusalem some time before the siege, to a city call'd PELLA. Hist. Eccles. b. iii. c. 5.

- 6 *ἑκατὼν χίλια* ἐσφραγισμένοι, ἐκ φυ-
λης Ἀσθρ, ἑβ' *ἑκατὼν χίλια* ἐσ-
φραγισμένοι, ἐκ φυλῆς Νεφ-
θαλεὶμ, ἑβ' *ἑκατὼν χίλια* ἐσφρα-
γισμένοι, ἐκ φυλῆς Μανασ-
ση, ἑβ' *ἑκατὼν χίλια* ἐσφραγισμε-
νοι, ἐκ φυλῆς Συμεων, ἑβ' *ἑκατὼν χίλια* ἐσφραγισμένοι, ἐκ
φυλῆς Λουῖ, ἑβ' *ἑκατὼν χίλια* ἐσ-
φραγισμένοι, ἐκ φυλῆς Ἰσα-
χαρ, ἑβ' *ἑκατὼν χίλια* ἐσφραγισ-
μένοι, ἐκ φυλῆς Ζαβουλων, ἑβ' *ἑκατὼν χίλια* ἐσφραγισμένοι, ἐκ
φυλῆς Ἰωσηφ, ἑβ' *ἑκατὼν χίλια* ἐσφραγισμένοι, ἐκ φυλῆς Βε-
νιαμιν, ἑβ' *ἑκατὼν χίλια* ἐσφρα-
γισμένοι.
- 9 *Μετὰ ταῦτα* εἶδον, καὶ ἰδοὺ
ὄχλος πολὺς, ὃν ἀριθμῆσαι
αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παν-
τός ἐθνους καὶ φυλῶν καὶ
λαῶν καὶ γλωσσῶν, ἑστῶ-
τες ἐνώπιον τοῦ θρόνου καὶ
ἐνώπιον τοῦ ἀρνίου, περι-
βεβλημένοι στίλας λευκάς, καὶ
φοينικες ἐν ταῖς χερσὶν αὐτῶν.
- 10 Καὶ κράζοντες φωνῇ μεγάλῃ,
λεγοντες, "ὦ σωτήριά τῷ κα-
"θήμενῳ ἐπὶ τοῦ θρόνου τοῦ
"Θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ."
- 11 καὶ πάντες οἱ ἀγγελοὶ ἑστήκε-
σαν κυκλῶ τοῦ θρόνου καὶ τῶν
πρεσβυτέρων καὶ τῶν τέσσα-
ρων ζώων, καὶ ἐπεσον ἐνώ-
πιον τοῦ θρόνου ἐπὶ προσώπων
αὐτῶν, καὶ προσεκύνησαν τῷ
- 12 Θεῷ, λέγοντες, ἀμην, ὦ εὐ-
λογία,
- thousand. of the tribe of Gad
were sealed twelve thousand.
of the tribe of Aser were seal-
ed twelve thousand. of the
tribe of Nephthalim were
sealed twelve thousand. of
the tribe of Manasses were
sealed twelve thousand. of
the tribe of Simeon were
sealed twelve thousand. of
the tribe of Levi were seal-
ed twelve thousand. of the
tribe of Isachar were sealed
twelve thousand. of the tribe
of Zabulon were sealed twelve
thousand. of the tribe of Jo-
seph were sealed twelve thou-
sand. of the tribe of Ben-
jamin were sealed twelve
thousand.*
- After this I beheld, and
there was a great multitude,
which no man could number,
of every nation, tribe, people,
and language, who stood be-
fore the throne, and before
the lamb clothed in white
robes, having palms in their
hands.*
- They cried with a loud
voice, "salvation from our
"God who sits upon the
"throne, and unto the lamb."*
- and all the angels who stood
round about the throne, and
about the elders, and the four
animals fell before the throne
on their faces, and worship-
ped God, saying, amen :
praise, and glory, and wis-
dom,*

δοξα, και ἡ δόξα, και ἡ σοφία, και ἡ ευχαριστία, και ἡ τιμή, και ἡ δύναμις, και ἡ ἰσχύς τῷ Θεῷ ἡμῶν ἐκ τούτων αἰῶνας τῶν αἰώνων. ἀμήν.

dom, and thanksgiving, and honour, and power, and might be to our God for ever and ever. amen.

13 Καὶ ἀπεκριθὴ εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, οὐτοὶ ᾧ περιβεβλημένοι τὰς στολάς τὰς λευκάς, τίνες εἰσι,

Then one of the elders ¹³ spake, and said to me, who are those that are arrayed in white robes? and whence

14 καὶ ποθεν ἦλθον? καὶ εἰρηκα αὐτῷ, Κύριε μου, σὺ οἶδας. καὶ εἶπε μοι, οὗτοι εἰσιν ᾧ ἐρχομένοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλυναν τὰς στολάς αὐτῶν, καὶ ἐλευκάναν αὐτάς ἐν τῷ αἵματι

do they come? my Lord, ¹⁴ answer'd I, you can tell.

15 τί τοῦ ἀρνίου. διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτός ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθημένος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐ-

and he said to me, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. therefore are they ¹⁵

16 τοὺς. οὐ πεινασοῦσιν ἐλὶ, οὐδὲ διψήσουσιν ἐλὶ, οὐδὲ μὴ πῆσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν

before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall cover them, as a pavillion. they shall no more suffer hun- ¹⁶

17 κάυμα. ὅτι τὸ ἀρνίον τὸ ἀνάμεσον τοῦ θρόνου ποιμαίνει αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὕδατων, (καὶ ἔσκαλει ψεῖ ὁ Θεὸς πᾶν δακρυον ἀπο τῶν ὀφθαλμῶν αὐτῶν.)

ger or thirst, neither shall the sun dart on them, nor any heat molest them. for the ¹⁷

1 Καὶ ὅτι ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμίωρον.

lamb who is in the midst before the throne, shall feed them, and shall lead them to living fountains of waters: and * God shall wipe away all tears from their eyes.

At the opening of the † ¹ SEVENTH SEAL, there was silence in heaven about the space of half an hour.

Καὶ

Then

* Isa. xxv. 8.

† The viii seal opened. the vii trumpets, relating to the siege of Jerusalem. trumpets are the signals of battles. Jerem. xlii. 14. Hof. v. 8.

- 2 * ΚΑΙ ΕΙΔΟΝ ΤΟΥΣ ΕΠΤΑ ΑΓ-
ΓΕΛΟΥΣ, ΟΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
ΕΣΤΗΚΑΣΙ, ΚΑΙ ΕΔΟΘΗΣΑΝ ΑΥ-
3 ΤΟΙΣ ΕΠΤΑ ΣΑΛΠΙΓΓΕΣ. ΚΑΙ ΑΛ-
ΛΟΣ ΑΓΓΕΛΟΣ ΠΛΗΘΕ, ΚΑΙ ΕΣΤΑ-
ΘΗ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ, Ε-
ΧΩΝ ΛΙΒΑΝΩΛΟΝ ΧΡΥΣΟΥΝ, ΚΑΙ
ΕΔΟΘΗ ΑΥΤΩ ΘΥΜΑΜΑΛΑ ΠΟΛ-
ΛΑ, ΙΝΑ ΔΩΣΗ ΤΑΙΣ ΠΡΟΣΕΥ-
ΧΑΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ, ΕΠΙ
ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΡΥΣΟΥΝ
4 ΤΟ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ. ΚΑΙ
ΑΝΕΒΗ Ο ΚΑΠΝΟΣ ΤΩΝ ΘΥΜΑ-
ΜΑΤΩΝ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΤΩΝ
ΑΓΙΩΝ, ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΑΓΓΕΛΟΥ,
5 ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ. ΚΑΙ ΕΙ-
ΛΠΦΕΝ Ο ΑΓΓΕΛΟΣ ΤΟ ΛΙΒΑΝΩ-
ΤΟΝ, ΚΑΙ ΕΦΕΜΙΣΕΝ ΑΥΤΟ ΕΚ ΤΟΥ
ΠΥΡΟΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ, ΚΑΙ
ΕΒΑΛΕΝ ΕΚ ΤΗΝ ΓΗΝ, ΚΑΙ ΕΦΕ-
ΝΟΝΤΟ ΦΩΝΑΙ ΚΑΙ ΒΡΟΝΤΑΙ ΚΑΙ
ΑΣΤΡΑΠΑΙ ΚΑΙ ΣΕΙΣΜΟΣ.
6 ΚΑΙ ΟΙ ΕΠΤΑ ΑΓΓΕΛΟΙ ΕΧΟΝ-
ΤΕΣ ΤΑΣ ΕΠΤΑ ΣΑΛΠΙΓΓΑΣ, Η-
ΤΟΙΜΑΣΑΝ ΕΑΥΤΟΥΣ ΙΝΑ ΣΑΛ-
7 ΠΙΩΣΙ. ΚΑΙ Ο ΠΡΩΤΟΣ ΑΓΓΕ-
ΛΟΣ ΕΣΑΛΠΙΣΕ, ΚΑΙ ΕΦΕΝΕΛΟ
ΧΑΛΑΖΑ ΚΑΙ ΠΥΡ ΜΕΜΙΓΜΕΝΑ
ΑΙ-

Then I saw the seven an- 2
gels who attend in the presence
of God; and to them were gi-
ven seven trumpets. and an- 3
other angel came and stood
at the altar, having a golden
censer; and there was given
to him much incense, that
he should offer it with the
prayers of all the saints upon
the golden altar, which was be-
fore the throne. and the smoke 4
of the incense together with
the prayers of the saints, as-
cended up before God, out of
the angel's hand. and the 5
angel took the censer, and
having filled it with the fire
of the altar, he cast it upon
the land: and there was a
noise of thunders, and light-
nings, and an earthquake.

Then the seven angels who 6
had the seven trumpets, pre-
pared themselves to sound.
the first angel sounded, and 7
there followed hail and fire
mingled with blood, which
fell

* The 11th vision.

Chap. VIII. 5. By land is generally meant the land of JUDEA. Josephus says, a comet appear'd for a whole year.—that on the 8th of April, between the hours of twelve and three in the morning, it was as light as day, and he relates it as a prodigy almost incredible, that there was an appearance of armys running up and down in the clouds, which our Astronomers call *Aurora Boreales*.—that a Cow led to be sacrificed by the high-priest, brought forth a lamb in the midst of the temple, the eastern gate of which, made all of brass, and so massy, it required twenty men to shut it, opened of its own accord. see Joseph. b. VI. and Taciti Histor. l. V.

Ver. 7. The hail and fire mingled with blood, signify that *obdurate* temper, and *sanguinary* zeal which distinguish'd the Jews from all other nations in the world.

αἵματι, καὶ ἐβλήθη εἰς τὴν
 γῆν, καὶ τὸ τρίτον τῆς γῆς,
 καὶ τὸ τρίτον τῶν δένδρων
 κατέκαη, καὶ πᾶς χορὸς κλω-
 ρος κατέκαη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐ-
 σαλπισε, καὶ ὡς ὄρος μετὰ
 πυρὶ καίομενον ἐβλήθη εἰς τὴν
 θαλάσσαν, καὶ ἐγένετο τὸ
 τρίτον τῆς θαλάσσης, αἷμα.

9 καὶ ἀπέθανε τὸ τρίτον τῶν
 κτισμάτων τῶν ἐν τῇ θαλάσ-
 σῃ, τὰ ἐχούνα ψυχὰς, καὶ
 τὸ τρίτον τῶν πλοίων διεφ-
 θάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐ-
 σαλπισε, καὶ ἐπέσεν ἐκ τοῦ
 οὐρανοῦ ἀστὴρ μετὰ καιο-
 μένος ὡς λαμπάς, καὶ ἐπέσεν
 ἐπὶ τὸ τρίτον τῶν ποταμῶν,
 καὶ ἐπὶ τὰς πηγὰς ὑδάτων.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λε-
 γεται ὁ ἀψιθός, καὶ γινέται
 τὸ τρίτον εἰς ἀψιθόν, καὶ
 πολλοὶ ἀνθρώπων ἀπέθανον
 ἐκ τῶν ὑδάτων, ὅτι ἐπικράν-
 θησαν.

Καὶ

*fell upon the earth: and a
 third part of the earth, and
 a third part of the trees was
 burnt up, and all the green
 grass.*

*And the second angel sound- 8
 ed, and a great mountain as
 it were all on fire was cast
 into the sea; and the third
 part of the sea became blood:
 and the third part of the 9
 creatures which were in the
 sea, and had life, died; and
 the third part of the ships
 were destroyed.*

*And the third angel sound- 10
 ed, and there fell a great star
 from heaven, burning like a
 flambeau, and it fell upon the
 third part of the rivers, and
 upon the fountains of waters.
 the name of the star was 11
 wormwood: and the third
 part of the waters became
 wormwood; and many men
 died of the waters, because
 they were made bitter.*

And

1b. The *green* grass signifies the priests. see Luke xxiii. 31. Exod. ix.

24.

Ver. 8. In the prophetic stile, a *mountain* is a *tower*. see Isaiah. xiii. 2. Ezek. xxxviii. 20. Mich. i. 4. iii. 12. iv. 1. Amos vi. 1. Obed. 8, 9. The tower of *Antonia* is here meant, which the Romans batter'd and took by storm: when twenty or thirty thousand Jews were destroy'd, either by the fall of the tower, or by the sword.

1b. As the people are represented by the *sea*, so the moveables, the plunder of the temple, is signified by the ships.

Ver. 10, 11. By *falling stars* are frequently meant corrupt leaders. the *Egyptian* impostor seems here pointed at: who being excluded the city, invaded the *rivers* and *fountains*, that is, the lesser towns and villages. he was followed as a prophet by a great part of the Jews; Josephus says, these *Banditti* ravag'd the whole country in separate *bodies*: they plunder'd the houses of the wealthy, whom they put to the sword, and laid the villages in *ashes*. Wars of the Jews, 11. 23.

12 Καὶ ὁ τέταρτος ἀγγελος ἐ-
σαλπισε, καὶ ἐπληρῆσεν τὸ τρί-
τον τοῦ ἡλίου, καὶ τὸ τρί-
τον τῆς σελήνης, καὶ τὸ τρί-
τον τῶν ἀστέρων, ἵνα σκο-
τισθῇ τὸ τρίτον αὐτῶν, καὶ
ἡ ἡμέρα μὴ φαίνηται τὸ τρίτον
13 αὐτῆς, καὶ ἡ νύξ ὁμοίως. καὶ
εἶδον, καὶ κρούσα ἑνὸς ἀε-
τοῦ πετώμενου ἐν μεσουρα-
νίᾳ, λεγόντος φωνῇ μεγα-
λῇ, οὐαὶ οὐαὶ οὐαὶ τοῖς κα-
τοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν
λοιπῶν φωνῶν τῆς σαλπигτος
τῶν τριῶν ἀγγέλων τῶν με-
λουλῶν σαλπικεῖν.

And the fourth angel 12
sounded, and the third part
of the sun was smitten, and
the third part of the moon,
and the third part of the
stars; so as the third part
of them was darkened, and
the day lost a third part of
its light, and the night like-
wise. then I beheld, and 13
heard an eagle flying thro'
the midst of heaven, saying
with a loud voice, wo, wo,
wo to the inhabitants of the
earth, by reason of the sound
of the trumpets which the
other three angels are yet to
sound.

1 Καὶ ὁ πέμπτος ἀγγελος ἐ-
σαλπισε, καὶ εἶδον ἀστὲρα
ἐκ

And the fifth angel sound- 1
ed, and I saw a star fall
from

Ver. 12. The obscurity of the sun, moon, and stars signifies great calamities. see Isa. xiii. 10. Jerem. xv. 9. GROTIUS on Matth. xxiv. 29. here it may denote the distresses of the Jews at the loss of so many towns, and so many lives, by Vespasian's march. the third part of Judea were involv'd in this calamity: they could not follow their employments by day, nor pursue their journeys by night.

Ver. 13. The Eagle presages slaughter. the three Wo's relate to what pass'd before the *siege*, at the *siege*, and after the *siege*. Josephus in his sixth book of *the wars of the Jews*, says, that one Jesus the son of Ananus, an ordinary country-fellow, coming to the feast of the tabernacles, set up a cry, "a voice from the East, a voice from the West, "a voice from the four winds, a voice against Jerusalem, and the "temple, a voice against the bridegrooms, and the brides, a voice a-
"gainst all the people;" for which he was lash'd to the very bones, but instead of shedding any tears, at every stripe with a mournful tone he cry'd, Wo, Wo to Jerusalem. for several years he never was heard to pronounce any other words: but at the time of the siege, he went about the ramparts, crying, Wo, Wo to the city, and to the temple, and to the people; and upon his adding Wo to me too, a stone from the besiegers seasonably came, and put an end to his lamentable life. Hudson, pag. 1282, 3.

Chap. IX. 1, 5. He that broaches *seditions* doctrine, which is called the *depths* of satan, is said to have the *keys* of the *pit*. that *maxim*, that *no obedience was due to the Romans*, spread like smoke, and in-

- 1 ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΠΕΠΛΩΚΟΙΛΑ ΕΙΣ
 ΤΗΝ ΓΗΝ, ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ἡ
 2 ΚΛΕΙΣ ΤΟΥ ΦΡΕΑΛΟΣ ΤΗΣ ΑΒΥΣ-
 3 ΣΟΥ. ΚΑΙ ΠΝΟΙΞΕ ΤΟ ΦΡΕΑΡ
 ΤΗΣ ΑΒΥΣΣΟΥ, ΚΑΙ ΑΝΕΒΗ
 ΚΑΠΝΟΣ ΕΚ ΤΟΥ ΦΡΕΑΛΟΣ ὡς
 ΚΑΠΝΟΣ ΚΑΜΙΝΟΥ ΜΕΓΑΛΗΣ, ΚΑΙ
 ΕΣΚΟΛΙΣΘΗ ὁ ἥλιος ΚΑΙ ὁ ἀήρ
 ΕΚ ΤΟΥ ΚΑΠΝΟΥ ΤΟΥ ΦΡΕΑΛΟΣ.
 4 ΚΑΙ ΕΚ ΤΟΥ ΚΑΠΝΟΥ ἔβηθον
 ΑΚΡΙΔΕΣ ΕΙΣ ΤΗΝ ΓΗΝ, ΚΑΙ ΕΔΟΘΗ
 ΑΥΤΑΙΣ ΕΞΟΥΣΙΑ, ὡς ΕΧΟΥΣΙΝ
 ΕΞΟΥΣΙΑΝ Οἱ ΣΚΟΡΠΙΟΙ ΤΗΣ ΓΗΣ.
 5 ΚΑΙ ΕΡΡΕΘΗ ΑΥΤΑΙΣ ΙΝΑ ΜΗ ΑΔΙ-
 ΚΗΣΩΣΙ ΤΟΝ ΧΟΡΤΟΝ ΤΗΣ ΓΗΣ,
 ΟΥΔΕ ΠΑΝ ΧΛΩΡΟΝ, ΟΥΔΕ ΠΑΝ
 ΔΕΝΔΡΟΝ, ΕΙ ΜΗ ΤΟΥΣ ΑΝΘΡΩ-
 ΠΟΥΣ ΟΙΤΙΝΕΣ ΟΥΚ ΕΧΟΥΣΙ ΤΗΝ
 ΣΦΡΑΓΙΔΑ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΩΝ
 6 ΜΕΛΩΣΙΝ ΑΥΤΩΝ. ΚΑΙ ΕΔΟΘΗ
 ΑΥΤΑΙΣ ΙΝΑ ΜΗ ΑΠΟΚΛΕΙΝΩΣΙΝ
 ΑΥΤΟΥΣ, ΑΛΛ' ΙΝΑ ΒΑΣΑΝΙΣ-
 ΘΩΣΙ ΜΗΝΑΣ ΠΕΝΤΕ, ΚΑΙ ὁ ΒΑ-
 ΣΑΝΙΣΜΟΣ ΑΥΤΩΝ ὡς ΒΑΣΑΝΙΣ-
 ΜΟΣ ΣΚΟΡΠΙΟΥ, ὅΤΑΝ ΠΑΙΣῃ
 7 ΑΝΘΡΩΠΟΝ. ΚΑΙ ΕΝ ΤΑΙΣ ἡμέ-
 ΡΑΙΣ ΕΚΕΙΝΑΙΣ ἤλθουσιν οἱ
 ΑΝΘΡΩΠΟΙ ΤΟΝ ΘΑΝΑΤΟΝ, ΚΑΙ Ε-
 ΠΙΘΥΜΗΣΟΥΣΙΝ ΑΠΟΘΑΝΕΙΝ, ΚΑΙ Ε-
 ΦΥΞΕΛΑΙ ὁ ΘΑΝΑΤΟΣ Απ' ΑΥ-
 ΤΩΝ. ΚΑΙ ΤΑ ὁμοιωμὰ τῶν
 ἀκρι-
- from heaven unto the earth :
 and to him was given the key
 of the bottomless pit. and he
 opened the bottomless pit, and
 there arose a smoke out of the
 pit, as the smoke of a great
 furnace ; and the sun and
 the air were darkened by rea-
 son of the smoke of the pit.
 and there came out of the
 smoke locusts upon the land ;
 and to them was given power,
 as the scorpions of the earth
 have power. and they were
 commanded not to hurt the
 fruits of the earth, nor any
 green thing, nor any tree ;
 but those men who have not
 the seal of God in their fore-
 heads. and to them was
 power given, not to kill them,
 but to torment them five
 months : and their pain was
 like the pain which a scor-
 pion produces when it strikes
 a man. in those days shall men
 seek for death, but shall not
 find it ; they will desire to
 die, and death will shun
 them. the figure of the lo-
 custs were like that of horses
 prepared to battle ; but on
 their*

you'd the Jews in utter ruin. ELEAZAR the son of Ananias was the patron of this doctrine, which gave rise to that pernicious faction, the ZEALOTS, those locusts, as Josephus calls them, who fill'd the city with rapine, misery, and blood, for several months, till Titus came.

Ver. 6. " In the famine, people desir'd the plunderers to dispatch them out of the way ; but were loaded with insults, and left to starve." Joseph. pag. 1152.

- ακριδων ὅμοια ἵπποις ἦτοι-
 μασμενοὺς εἰς πόλεμον, καὶ
 ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς
 στέφανοι ὅμοιοι χρυσῷ, καὶ
 8 τὰ πρόσωπα αὐτῶν ὡς προ-
 σῶπα ἀνθρώπων. καὶ εἶχον
 τρίχας ὡς τρίχας γυναικῶν,
 καὶ οἱ ὀδοὺς αὐτῶν ὡς λεον-
 9 τῶν ἦσαν. καὶ εἶχον θωρα-
 κας ὡς θωρακὰς σιδήρου, καὶ
 ἡ φωνὴ τῶν πτερυγῶν αὐτῶν
 ὡς φωνὴ ἁρμάτων ἵππων πολ-
 λῶν τρεχόντων εἰς πόλεμον.
 10 καὶ ἔχουσιν οὐρας ὁμοίας σκορ-
 πίοις, καὶ κενήρα. καὶ ἐν ταῖς
 οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 ἀδικῆσαι τοὺς ἀνθρώπους
 11 μῆνας πεντε. καὶ ἔχουσιν ἐφ'
 αὐτῶν βασιλεῖα τοῦ ἀγγέλου
 τῆς ἀβυσσοῦ, ὄνομα αὐτῷ Ε-
 βραϊστὶ Ἀβὰδδὼν, καὶ ἐν τῇ
 ἑλληνικῇ ὄνομα ἔχει Ἀπολ-
 λῶν.

H

One

1b. They had crowns like GOLD, but were *substantial* BRASS. their heads were so giddy with an *imaginary* sovereignty, their *priests* affected to be *kings*, nay, to have more of the king than the greatest *monarchs* upon earth. see Philo Noah's plantation.

1b. "They called themselves zealots, pretending to have a zeal for religion, when, at the same time, they were guilty of the most extravagant villanys. they disguised themselves in women's habits, "essenc'd and curl'd their hair, touch'd their faces with white and "red, affected an effeminate air and gait, and abandon'd themselves to "the vilest enormitys. under this *vizard* of a woman they conceal'd "the heart of an *assassine*; stealing on with a janty step, on a sudden "their *ponyards* were drawn, and buried in the first man they met: "he that escap'd JOHN, fell a prey to the more savage SIMON. Josephus pag. 1171, 1201." see Joel i. 6.

Ver. 11. The tutelary deity of the Cæsars was APOLLO, i. e. the destroyer;

Et cum Cæsarea tu, Phæbe domesticæ, Vesta.

Ovid.

for which the zealots hated the Cæsars, and yet they themselves were the most diabolical destroyers, and massacred 12000 men, of the best quality in one single action. Joseph. ib.

- 12 Η οὐαι ἡ μὰ ἀππλθεν, ἰ-
δου ἐρχοῦνται ἐπὶ δύο οὐαι μετὰ
13 ταῦτα. καὶ ὁ ἕκτος ἀγγελος
ἐσαλπισε, καὶ ἤκουσα φωνήν
μιαν ἐκ τῶν τεσσαρῶν
κεφαλῶν τοῦ θυσιαστηρίου τοῦ
χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,
14 λεγούσαν τῷ ἑκτῷ ἀγγέλῳ,
ὁ ἔχων τὴν σαλπῖγγα, “λυ-
“ σον τοὺς τεσσαράς ἀγγε-
“ λους τοὺς δεδεμένους ἐπὶ τῷ
“ ποταμῷ τῷ μεγάλῳ Εὐ-
15 “ φράτῃ.” καὶ ἐλυθῆσαν οἱ
τεσσαρες ἀγγελοι οἱ ἡτοιμασ-
μενοι εἰς τὴν ὥραν καὶ ἡμέραν
καὶ μηνά καὶ ἐνιαυτὸν, ἵνα
ἀποκλείνωσι τὸ τρίτον τῶν
16 ἀνθρώπων. καὶ ὁ ἀριθμὸς
στρατευμάτων τοῦ ἱππικοῦ,
δύο μυριάδες μυριάδων, καὶ
ἤκουσα τὸν ἀριθμὸν αὐτῶν.
17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν

τῇ

One wo is past, and now 12
two woes are to follow.
then the sixth angel sounded, 13
and I heard a voice from
the four horns of the golden
altar, which is before God,
saying to the sixth angel who 14
had the trumpet, “ loose the
“ four angels which are
“ bound in the great river
“ EUPHRATES.” and the 15
four angels were loosed, who
were prepared for an hour,
and a day, and a month,
and a year, to slay the third
part of men. and the number 16
of the horse of that army were
two hundred millions: for I
heard them number’d. the 17
horses I saw in my vision

fire,

Ver. 13. The *golden altar* is the altar of incense, by which is meant the prayers of the saints.

Ver. 14. The four angels or generals were Vespasian, Titus, Mucianus, and Tiberius Alexander, whose numerous forces reach'd to Euphrates. three of them march'd with their forces to join Titus, in order to besiege Jerusalem.

Ver. 15. A third part of the inhabitants of Jerusalem were destroyed by famine, and the sword, before the city was taken.

Ver. 16. A certain number for an uncertain one; to signify the numerous horse and foot of the main army, in conjunction with the auxiliaries sent from the states of Syria, from Sohemus, and other Arabians, from Agrippa, and other nations, who rival'd one another in making their court to the new Emperor, and his son Titus. see Joseph. lib. V.

Ver. 17. Their breast-plates, according to the several nations, were of different colours, red, violet, and yellow.—the *war horses* are compar'd to *lions*: and their *military fire-works* are poetically describ'd: they were a case fill'd with a composition of sulphur, resin, bitumen, oil, and tow, which were call'd *incendiaries*: with these the horsemen bombarded the towers of the city. *Valerius Flaccus* speaking of this siege, thus describes Titus;

τη ὄρασι, καὶ τοὺς καθημέ-
 νους ἐπ' αὐτῶν, ἐχούλας θω-
 ρακὰς πυρίνους καὶ ἰάκινθινους
 καὶ θειώδεις, καὶ αἱ κεφαλαὶ
 τῶν ἵππων ὡς κεφαλαὶ λεον-
 τῶν, καὶ ἐκ τῶν στόματῶν
 αὐτῶν ἐκπορεύεται πυρ καὶ
 18 καπνὸς καὶ θείον. ἀπὸ τῶν
 τριῶν τούτων ἀπεκλάνθησαν
 τὸ τρίτον τῶν ἀνθρώπων, ἐκ
 τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ
 καὶ ἐκ τοῦ θείου τοῦ ἐκπο-
 ρευσμένου ἐκ τῶν στόματῶν
 19 αὐτῶν. ἡ γὰρ ἐξουσία τῶν
 ἵππων ἐν τῷ στόματι αὐτῶν
 ἐστὶ, καὶ ἐν ταῖς οὐραῖς αυ-
 τῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁ-
 μοῖαι ὀφείν, ἐχούσαι κεφα-
 λὰς, καὶ ἐν αὐταῖς ἀδίκουσι.

20 Καὶ οἱ λοιποὶ τῶν ἀνθρώ-
 πων οἱ οὐκ ἀπεκλάνθησαν ἐν
 ταῖς

*bad this appearance: the
 riders had breast-plates of
 fire, of jacinth, and brim-
 stone: the heads of the horses
 were like the heads of lions;
 and out of their mouths is-
 sued fire, smoke, and brim-
 stone. by these three the third
 part of men were killed, by
 the fire, by the smoke, and
 by the brimstone, which is-
 sued out of their mouths. for
 the power of these horses is
 in their mouths, and in their
 tails: for their tails were
 like serpents, and had heads,
 with which they do mis-
 chief.*

*As for the rest of the men 20
 who were not killed by these
 plagues,*

—— SOLYMO nigrantem pulvere fratrem
 Spargentemq; faces, & in omni turre furentem.

Cover'd with smoke the HERO's rage o'er-powers,
 With missionary flames, proud SALEM's towers.

Ib. These *bombs* or *grenadoes*, if I may so say, were fir'd so near the horses heads, they seem'd to be *projected* from their mouths.

Ver. 19. It was usual for the Roman Troopers to carry a Grenadier behind him, who was to dismount upon occasion: such are here pertinently stil'd the *tail* of the horse, and they did more execution at a siege than the horsemen.

Ver. 20. Josephus in his viith book breaks out into this pathetic exclamation:

Τι τληκούσιν, ὦ τλημωρεσ-
 τὰς πόλεις, πικνοῦσθαι ὑπὸ Ρο-
 μίων, εἰ σὺ τὰ ἐμφυλῖα μυσθ
 περικαθαρούνης ἐσηλθόν. Θεοῦ
 μὲν γὰρ οὐκ ἔστι χῆρος, οὐκ
 μένει ἐδίυνασθαι, τάχος οἰκείων
 γενομένη σφαγῶν, καὶ πολέμου
 τῶν

Ah, miserable city! must the
 Romans come to purge your he-
 reditary abominations by flames?
 but what is that to your present
 distress? you are now but a te-
 pulchre for your own children.
 and your civil discords have turn'd
 the

ταῖς πληγαῖς ταύταις, οὐτε
 μέτενοσαν ἐκ τῶν ἐργῶν τῶν
 χειρῶν αὐτῶν, ἵνα μὴ προσ-
 κυνῶσι τὰ δαίμονια, καὶ
 εἰδῶλα τὰ χρυσα καὶ τὰ ἀρ-
 γυρα (καὶ τὰ χαλκα) καὶ
 τὰ λίθινα καὶ τὰ ξυλῖνα, ἃ
 οὐτε βλέπειν δύναται, οὐτε ἀ-
 21 κούειν, οὐτε περιπατεῖν. καὶ
 οὐ μέτενοσαν ἐκ τῶν φωνῶν
 αὐτῶν, οὐτε ἐκ τῶν φαρμα-
 κείων αὐτῶν, οὐτε ἐκ τῆς πορ-
 νείας αὐτῶν, οὐτε ἐκ τῶν κλεμ-
 ματῶν αὐτῶν. Καὶ

plagues, they did not repent
 of their evil actions, so as to
 forbear worshipping demons,
 and idols of gold and silver,
 and brassy, and stone, and
 of wood : which can neither
 see, nor hear, nor walk :
 nor did they repent of their 21
 murders, of their poisoning,
 of their brutality, nor of
 their robberys.

Then

τὸν ναὸν ἐμφυλοῦ ποιεῖσαι πολυ-
 ἀνδριον. δύτατο δ' ἂν γενεσθαι
 πάλιν ἀμείναν, εἴγε πῶς τὸν περ-
 θησαῖα Θεὸν ἐξέλασθ. — Οἱ ὁλο-
 σασθαι δὲ καὶ βλέποντες οὐ με-
 λανθοῦν — πεπηγὸς γὰρ ὑπὸ τοῦ
 χρεῶν, ὁ τῆς πολλῆς καὶ αὐτοῖς
 κτλ παρῶν. ib. pag. 1256.

the temple to a charnel-house:
 the deity has forsaken you, and
 now you must sink. perhaps you
 might recover, if you could appease
 his vindictive hand by repentance.
 — but nothing could make the
 seditious repent, blinded as they
 were by their impending fate.

Ib. Before, and during the siege, there was but one continued scene
 of rapine and murder. Josephus says, it was a common practice to
 pillage even the dead, and those that were half dead, they would
 strip, and then cover them with wounds and indignitys. even their
 priests were defrauded of their food by their chief-priests. mammon
 was their God, and to him they sacrificed the nearest in blood. "many
 " hunt after gold and silver, as thinking that Happiness is chiefly to
 " be attain'd by those gifts of blind PLUTUS. these are those idols,
 " which like shadows and spectres, have nothing substantial and last-
 " ing." Philo de Monarchia. Sirach xxxi. 7.

Ver. 21. " The rich were murder'd for their wealth, but under
 " pretence of preventing their desertion. — those that Simon had
 " pillag'd were carried to John, and John's prey were sent to Simon:
 " thus they pledg'd one another in the blood of their citizens. it is
 " impossible to enumerate all their enormitys. in a word, never was
 " city reduc'd to such misery, never did the earth groan with such
 " a load of villainy. — when the pillage fail'd, John fell to sacrilege:
 " making obols of the sacred vessels, and the other furniture, not ab-
 " staining from those rich Ewers, which Augustus, and the Empress,
 " had dedicated to the temple. — I can't suppress the swellings of my
 " grief. had the ROMANS been dilatory in their vengeance, sure I
 " am, the city would have been swallowed up by some earthquakes
 " or deluge: or by thunder and lightning have felt the catastrophe of
 " SODOM; the Jews being by far a more atheistical race, than the
 " people of Sodom were." Josephus B. vi. pag. 1246, 1256.

- 1 *Και ειδον αλλον αγγελον ισχυρον καταβαινοντα εκ του ουρανου, περιβεβλημενον νεφελην, και η ιρις επι της κεφαλης, και το προσωπον αυτου ως ο ηλιος, και οι ποδες αυτου ως στύλοι πυρος.* *Then I saw another mighty angel come down from heaven, invested with a cloud, a rainbow was upon his head, his face was like the sun, and his feet like pillars of fire. he held in his hand* 2
- 2 *και ειχεν εν τη χειρι αυτου βιβλαριδιον ανεωγμενον, και εθηκε τον ποδα αυτου τον δεξιον επι την θαλασσαν, τον δε ευωυμον επι την γην.* *a little * book open: his right foot was upon the sea, and his left foot on the land. his voice was as loud as the* 3
- 3 *και εκραξε φωνη μεγαλη ωσπερ λεων μυκᾶται, και οτε εκραξεν, ελαλησαν αι επτα βρονται τας εαυτων φωνας.* *when he had cried, seven thunders uttered their voices. and when the seven thun-* 4
- 4 *και οτε ελαλησαν αι επτα βρονται (τας φωνας εαυτων) εμελλον γραφειν, και ηκουσα φωνην εκ του ουρανου, λεγουσαν μοι, "σφραγισον αι ελαλησαν αι επτα βρονται, και μη ταυτα γραψης."* *ders had uttered their voices, I was about to write: but I heard a voice saying to me, "seal up those things which the seven thunders uttered, and write them not."*
- 5 *Και ο αγγελος ον ειδον εστητα επι της θαλασσης και επι της γης, ηρε την χειρα αυτου εις τον ουρανον, και ωμοσεν εν τω ζωῳι εις τους αιω-* *Then the angel which I saw* 5
- 6 *standing upon the sea, and upon the land, lifted up his hand to heaven, and swore* 6
- by him that liveth for ever and*

Chap. X. 1. By the *angel* is meant Christ; by the *rainbow*, the covenant; by the *sun*, majesty; by *feet*, actions. see i. 15. by *pillars* stability; by *fire*, efficacy.

* The *sentence* ready to be pronounc'd. the *sea* is the people in the city; the *land*, Judea then cover'd with the Roman armies.

Ver. 3. See chap. v. 5. Isa. xxi. 4. Amos iii. 8.

Ver. 4. *Seal up*. to signify that no body could fully conceive the miseries that would attend the siege, but only the Jews, who were to suffer them.

Ver. 6. The *oath* is the same, as to the *form*, as the angel's in Dan. xii. 7.

αιωνας των αιωνων, ος εκ-
τισε τον ουρανον και τα εν
αυτω, και την γην και τα εν
αυτη, και την θαλασσαν και
τα εν αυτη, “ οτι χρονος
7 “ ουκ εσται ετι.” αλλα εν
ταις ημεραις της φωνης του
εβδομου αγγελου, οταν μελη-
σαλπιζειν, τελεσθη το μυσ-
τηριον του Θεου, ως ευηγε-
λισε τοις εαυτου δουλοις τοις
προφηταις.

8 Και η φωνη ην ηκουσα εκ
του ουρανου, παλιν λαλου-
σα μετ’ εμου, και λεγουσα,
“ υπαγε, λαβε το βιβλα-
ριδιον το πνευμενον εν τη
“ χειρι αγγελου του εστωτος
“ επι της θαλασσης και επι
9 “ της γης.” και απηλθον
προς τον αγγελον, λεγων αυ-
τω, “ δος μοι το βιβλαρι-
διον.” και λεγει μοι, “ λαβε,
“ και καταφαγε αυτο, και
“ πικρανει σου την κοιλιαν,
“ αλλ’ εν τω στοματι σου
10 “ εσται γλυκυ ως μελι.” και
ελαβον το βιβλαριδιον εκ της
χειρος του αγγελου, και κα-
τεφαγον αυτο, και ην εν τω
στοματι μου ως μελι, γλυκυ,
και

and ever, who created the
heaven and all that is there-
in, the earth and all that is
therein, the sea and all that is
therein, “ that the time should
“ be no longer defer’d.”
7 but when the seventh angel
should speak, and the trum-
pet should sound, the mystery
of God should be accomplish’d,
as he hath declared to his
servants the prophets.

And the voice which I 8
heard from heaven, spake to
me again, and said, “ go,
“ take the little book that is
“ open, from the hand of the
“ angel who stands upon the
“ sea, and upon the land.”
9 so I went to the angel, and
said to him, “ give me the
“ little book.” and he said
to me, “ take it, and eat it
“ up; it shall prove bitter
“ in thy bowels, but in thy
“ mouth it shall be as sweet
“ as honey.” immediately 10
having took the little book out
of the angel’s hand, I swal-
lowed it down: and in my
mouth it was as sweet as ho-
ney:

Γ'. Time, &c. see Isa. xiii. 22. Hab. ii. 3. Eccles. vii. 16. xiv. 12.

Ver. 7. Angel-sound. see chap. xi. 15. mystery, i.e. what was hitherto unknown. see Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. iv. 1. xiii. 2. xiv. 2. xv. 51.

Ver. 9. Ezek. iii. 3. Philo says, *eating*, mystically signify, that *com- prehension* of things which is subsequent to *meditation*. Jerem. xv. 16.

Id. Bitter. it was impossible to reflect upon that scene of misery, without being affected with great *compunction*: though they could not but be *sensible*, the judgments were just.

Ver 10. — Quis talia fando

Temperet a lachrymis? —

καὶ ὅτε εφαγον αὐτο, ἐπι-
 11 κρανθη ἡ κοιλία μου. καὶ
 λεγει μοι, "δὲι σε παλιν
 "προφητευσαι ἐπὶ λαοὶς καὶ
 "ἐθνεσὶ καὶ γλώσσαις καὶ
 "βασίλευσι πολλοῖς."

1 Καὶ ἐδόθη μοι καλάμος ὁ-
 μοιος ῥάβδῳ, λέγων, "εἰ-
 ραι, καὶ μέτρησον τὸν να-
 ον τοῦ Θεοῦ, καὶ τὸ θυ-
 σιαστήριον, καὶ τοὺς προσ-
 2 κυνοῦντας ἐν αὐτῷ. καὶ τὴν
 αὐλὴν τὴν ἔξωθεν τοῦ να-
 οῦ ἐκβάλῃ ἔξω, καὶ μὴ αὐ-
 τὴν μέτρησῃς, ὅτι ἐδόθη τοῖς
 ἐθνεσὶ, καὶ τὴν πόλιν τὴν ἁ-
 3 ριαν πᾶνσουσι μῆνας τεσ-
 σαράκοντα δύο. καὶ ἴδω
 τοῖς δύο μαρτυρῶν μου, καὶ
 προφητευσουσὶν ἡμέρας χίλιας
 4 διακοσίας ἑξήκοντα, περιβε-
 βλημένοι σακκοῦ. οὗτοι εἰ-
 σὶν αἱ δύο ελαιαὶ, καὶ δύο
 λυχ-

ney: but as soon as I had
 swallowed it, it was bitter
 within me. then he said to me, 11
 "thou must prophesy again of
 "many people, nations, pro-
 "vinces, and kings."

Then there was given me a 1
 reed like a rod: with this di-
 rection, rise and measure the
 temple of God, with the al-
 tar, and those that worship
 therein. but don't measure 2
 the court which is without;
 for it is given to the Gentiles:
 and the holy city shall they
 trample under foot two and
 forty months. by virtue of 3
 my power, my two witnesses
 shall prophesy a thousand two
 hundred and threescore days
 clothed in sackcloth. these 4
 are the two olive-trees, and
 the two candlesticks stand-
 ing

Ver. 11. i. e. you have not heard the whole of their calamitys. Ezek. ii. 3.
 ——— Erunt etiam altera bella.

Chap. XI. 2. The emperor Ælius Adrianus, on the ground without the area of the temple, built a new city, call'd from his own name *Ælia*, peopled chiefly with foreigners, and built a temple in mount Sion, which he dedicated to *Jupiter Capitolinus*: from which time, to the insurrection of the impostor Barchochebas, were *forty two months*, or three years and a half.

Ver. 3. In this new city *Ælia* were two sorts of christian churches, the one consisted of converts of Jewish extraction, the other of foreigners: the first are compar'd to Moses, because they attack'd the *vices* of the *Jews*, as Moses did; the other, to *ELIAS*, because they attack'd *idolatry* as he did. these are call'd the *two witnesses*, collective numbers being frequently represented as one mystical body. see Hof. xi. Jerem. xxxi. 20.

Ver. 4. They are call'd *two Olive-trees*, as Joshua the priest, and Zerobabel the prince, are still'd Zechar. iv. 3, 11. so christians are here stil'd kings and priests, chap. i. 6. v. 10. and two *candlesticks*, as in chap. i. 20.—*standing*, &c. see Zechar. iv. 14.

- λυχῆ καὶ αἱ ἐνώπιον τοῦ Κυρίου
 5 τῆς γῆς ἐσθίωσι. καὶ εἰ τις
 αὐλοὺς θελήσῃ ἀδικῆσαι, πυρ
 ἐκπορεύεται ἐκ τοῦ στόματος
 αὐτῶν, καὶ κατεσθίει τοὺς ἐχ-
 θρούς αὐτῶν, καὶ εἰ τις αὐλοὺς
 θελήσῃ ἀδικῆσαι, οὕτως δὲ αὐτὸν
 6 ἀποκτανθῆναι. οὗτοι ἐχουσιν
 ἐξουσίαν κλείσαι τὸν οὐρανόν,
 ἵνα μὴ βρέχῃ ὕετος ἐν ἡμέραις
 αὐτῶν τῆς προφητείας, καὶ ἐξ-
 ουσίαν ἐχουσιν ἐπὶ τῶν ὑ-
 δατῶν, σιρφεῖν αὐτὰ εἰς αἵ-
 μα, καὶ παταῖσαι τὴν γῆν πα-
 ση πληγῇ, ὅσακις εἰς θελή-
 7 σωσι. καὶ ὅταν τελεσῶσι
 τὴν μαρτυρίαν αὐτῶν, τὸ θη-
 ριον τὸ ἀναβαίνειν ἐκ τῆς α-
 βυσσοῦ ποιήσει πόλεμον μετ'
 αὐτῶν, καὶ νικᾷ αὐτοὺς, 8
 8 καὶ ἀποκτενεῖ αὐτοὺς. καὶ τὰ
 πτώματα αὐτῶν ἐπὶ τῆς πλα-
 τείας πόλεως τῆς μεγάλης,
 ἧτις καλεῖται πνευματικῶς Σο-
 δομα καὶ Αἰγύπτος, ὅπου ὁ
 9 Κύριος αὐτῶν ἐσταυρώθη. καὶ
 βλέπουσιν ἐκ τῶν λαῶν καὶ
 φυ-

ing before the Lord of the
 earth. if any man should 5
 offer to hurt them, fire will
 proceed out of their mouth,
 and destroy their enemies :
 whoever should hurt them,
 would by this means perish.
 during their prophecy they 6
 have power to prevent any
 rain descending from hea-
 ven : their power extends o-
 ver waters to turn them to
 blood, and to smite the earth
 with what plagues they
 please. when they shall have 7
 finished their testimony, the
 beast that ascends out of
 the bottomless pit, will make
 war against them, overcome
 them, and kill them. their 8
 dead bodies shall lie in the
 street of the great city, which
 in the mystical stile is called
 Sodom and Egypt, where
 our Lord was crucified. the 9
 people of different tribes,

lan-

Ver. 5. *Fire.* see chap. viii. 4, 5. Rom. xii. 20. it is a mystical ap-
plication of 1 Kings i. 10, 12.

Ver. 6. i. e. there is nothing so stupendous but what may be effected
by prayer, if *heaven* think fit.

Ver. 7. *Beast.* this was BARCHOCHERAS, whose name signifies a *star*,
but he was a *murderer* and *robber* by profession ; by virtue of his
name he *monstrously* seduc'd his followers, by telling them they were
slaves, and that he was a *star* descended from heaven to enlighten them
who were now oppress'd with slavery. but at length he was de-
stroyed, together with myriads of men, women, and children : from
that time the whole nation were banish'd, and not allow'd to come
within sight of their native soil. Euseb. Hist. Eccles. B. iv. ch. 6. the
same author in his chronicon says, this *impostor* butcher'd the christians
with the cruellest tortures, because they would not join with him in
the rebellion.

- φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφησούσι
 10 τεθνῆναι εἰς μνημα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαρῶσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσπλῆθεν ἐπ' αὐτοὺς, καὶ ἐστῆσαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς.
 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λεγούσαν αὐτοῖς, "ἀναβῆτε ὧδε." καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεωροῦσαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἐπέσεν, καὶ ἀπεκρίναντο ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἐμφοβοὶ ἐγενόνη, καὶ ἔδωκαν δόξαν τῷ Θεῷ
 13 τοῦ οὐρανοῦ. ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἐρχεται ταχύ.
 14 καὶ ὁ ἑβδόμος ἀγγέλους ἔσπευσε, καὶ ἐγενόνη φωναὶ μεγάλα ἐν τῷ οὐρανῷ, λεγούσαι,
 15 *languages, and nations shall see their dead bodies three days and an half, and not suffer them to be buried in the grave. the inhabitants of the land will rejoice, and triumph over them, they will send presents to one another; because the two prophets had gall'd the inhabitants of the land. but after three days and an half, the spirit of life from God enter'd into them: they stood upon their feet, and great fear fell upon those who saw them. then they heard a great voice from heaven, saying to them, "come up hither." and they ascended up to heaven in a cloud, and their enemies beheld them. at the same time there was a great earthquake; the tenth part of the city fell, and in the earthquake seven thousand men were slain: and the remnant were frighted, and gave glory to the God of heaven. the second wo is past, and behold, the third wo soon follows.*
The seventh angel sounded, and there were great voices in heaven, crying, "the

Ver. 9. *Three days and a half*, that is, as long as Barchochæbas's faction prevail'd in Ælia.

Ver. 13. *The tenth part of the* *faction*, and their followers. the rest fled from Ælia.

- σαι, " ἐγενετο ἡ βασιλεία
 " τοῦ κόσμου, τοῦ Κυρίου
 " ἡμῶν, καὶ τοῦ Χριστοῦ αὐ-
 " τοῦ, καὶ βασιλεύει εἰς
 " τοὺς αἰῶνας τῶν αἰῶνων."
 16 καὶ οἱ εἴκοσι καὶ τέσσαρες
 πρεσβύτεροι οἱ ἐνώπιον τοῦ
 Θεοῦ καθημένοι ἐπὶ τοὺς θρο-
 νους αὐτῶν, ἐπεσαν ἐπὶ τὰ
 προσωπα αὐτῶν, καὶ προσε-
 17 κύντησαν τῷ Θεῷ, λεγού-
 " εὐχαριστοῦμεν σοι, Κύριε ὁ
 " Θεὸς ὁ παντοκράτωρ, ὁ ὢν
 " καὶ ὁ νῦν, ὅτι ἐληφας τὴν
 " δύναμιν σου τὴν μεγάλην,
 18 " καὶ ἐβασίλευσας. καὶ τὰ
 " ἔθνη ὠργισθῆσαν, καὶ πλ-
 " θεν ἡ ὀργὴ σου, καὶ ὁ και-
 " ρος τῶν νεκρῶν, κριθῆναι,
 " καὶ δοῦναι τὸν μισθὸν τοῖς
 " δούλοις σου τοῖς προφη-
 " ταῖς, καὶ τοῖς ἁγίοις καὶ
 " τοῖς φοβούμενοις τὸ ὄνομα
 " σου, τοῖς μικροῖς καὶ τοῖς
 " μεγάλαις, καὶ διαφθεῖραι
 " τοὺς διαφθειρόντας τὴν γῆν."
 19 ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ
 Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφ-
 θη ἡ κιβωτὸς τῆς διαθήκης αὐ-
 τοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ
 ἐγενόνη ἀστράπαι καὶ φωναὶ
 καὶ βρονταὶ (καὶ σεισμός) καὶ
 χα-
- " kingdom of * this world is
 " become the kingdom of our
 " Lord, and of his Christ,
 " and he shall reign for ever
 " and ever." then the four 16
 and twenty elders, who sat
 before God on their thrones,
 fell upon their faces, and
 worshipped God, saying, " we 17
 " give thee thanks, O Lord
 " God almighty, who art,
 " and who wast; because
 " thou hast assum'd thy
 " great power, and hast
 " reigned. the † nations 18
 " were enrag'd, but the time
 " of thy vengeance is come,
 " and the time when the
 " dead are to be judged,
 " when thou wilt reward
 " thy servants the prophets,
 " the saints, and those that
 " fear thy name, small and
 " great, and exterminate
 " those who have corrupted
 " the land."
 THEN the temple of God 19
 was opened in heaven, and
 there was seen in his temple
 the ark of his testament:
 and there were lightnings,
 voices, and thunders, and an
 earth-

Ver. 15. THE NINTH TRUMPET.

* JUDEA was frequently stil'd *the world* by the Jews. see chap. iii. 10. Luke ii. 1. when the Jews were banished from Judea, the Christians were allowed to stay there unmolested.

† The nations, *that is*, the Jews, who were now no longer worthy of that name. *ἐξωμολογήσατο δ' ὅτι ἐπὶ ἡσαν, εἶναι δούλοι, συκλυνότες, καὶ νοθαὶ τοῦ ἐθνους φαρμακα.* " they own'd themselves to be, as indeed " they were, a profligate company of SLAVES and BASTARDS." Josephus c. 10. pag. 1246.

- 1 χαλαζα μεγάλη. και ση-
 μειον μεγα ωφθη εν τῷ ουρα-
 νῳ, συνη περιβεβλημενη του
 ηλίου, και ἡ σελήνη ὑποκάτω
 των ποδῶν αὐτῆς, και ἐπι
 της κεφαλῆς αὐτῆς στεφανος
 2 ἀσπερων δωδεκα, και ἐν γασ-
 τρι ἐχουσα, κραζει ὠδινου-
 σα, και βασανιζομενη τε-
 κειν.
- 3 Και ωφθη ἄλλο σημειον εν
 τῷ ουρανῳ, και ἰδου δράκων
 μεγας πυρρός, ἐχων κεφαλὰς
 ἑπτὰ και κεράτια δέκα, και ἐπι
 τὰς κεφαλὰς αὐτοῦ διαδήματα
 4 ἑπτὰ. και ἡ οὐρα αὐτοῦ συ-
 ρει τὸ τρίτον των ἀσπερων
 του ουρανοῦ, και ἐβαλεν αὐ-
 τοὺς εἰς τὴν γῆν, και ὁ δρά-
 κων ἐστῆκεν ἐνώπιον τῆς γυ-
 ναικὸς τῆς μελλουσης τεκεῖν,
 ἵνα ὅταν τεκῇ, τὸ τέκνον
 5 αὐτῆς καταφαγῇ. και ἔλεκεν
 υἱὸν ἀρρένα, ὃς μέλλει ποι-
 μαίνειν πάντα τὰ ἔθνη ἐν ῥαβ-
 δῷ σιδήρεα, και ἡρπασθη τὸ
 τέκνον αὐτῆς πρὸς τὸν Θεόν
 6 και τοῦ θρόνου αὐτοῦ. και ἡ
 γυνή
- earthquake, and great hail.
 and there appeared a great
 wonder in heaven, a wo-
 MAN invested with glory
 like the sun: the moon was
 under her feet, and upon
 her head a crown of twelve
 stars: she was with child,
 and cried in her labour with
 the pangs of her delivery.
- And there appeared an-
 other wonder in heaven, it
 was a great red dragon, hav-
 ing seven heads, and ten
 horns, and seven crowns up-
 on his heads. his tail swept
 the third part of the stars of
 heaven; and cast them to
 the earth: and the dragon
 stood before the woman who
 was ready to be delivered, in
 order to devour her child as
 soon as it was born. and she
 brought forth a man-child,
 who was to rule all nations
 with a rod of iron: and her
 child was caught up to be
 with God, and about his
 throne. but the woman fled
 into

Chap. XII. The 12th vision of the WOMAN and the DRAGON, MICHAEL and the DEVIL.

Chap. XII. 1. Christ is compar'd to the sun, Ephes. v. 14. the moon signifies the Mosaic law. the xii stars, the xii apostles. the heaven, the air. the woman is the church.

Ver. 3. ROME stood upon vii hills. the vii crowns were the vii emperors that distress'd the christians; the horns were the tributary kings.

Ver. 4. His tail, i. e. his instrument Simon Magus, who in the very infancy of christianity seduced so great a number of christians, there was no appearance of them at Rome: and what does not appear to men, is ver. 5. said to be with God. see Grotius on John. i. 1. and Isa. lxvi. 7.

φυγῇ ἐφυγεν εἰς τὴν ἐρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπο τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χίλιας διακοσίας ἑξήκοντα.

into the wilderness, where God had prepared a place for her maintenance, during a thousand two hundred and threescore days.

- 7 Καὶ ἐγένετο πόλεμος ἐν τῷ
 8 οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ
 9 τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι
 10 αὐτοῦ, καὶ οὐκ ἰσχυσαν, οὐδὲ
 11 τόπος εὗρεθῇ αὐτῶν ἐν τῷ
 12 οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διαβόλος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην λεγούσαν ἐν τῷ οὐρανῷ, " ἀλλ' ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠραπίησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. διὰ τοῦτο εὐφρανέσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούντες. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ·

- Then there was war in 7
 heaven; Michael and his 8
 angels fought against the dragon; on the other side fought 9
 the dragon with his angels: but these were defeated, they 8
 lost their place in heaven: the great dragon was cast 9
 out, that old serpent, call'd the devil or satan, which deceiveth the whole world: he was cast down to the earth, and his angels were precipitated with him. then I 10
 heard a loud voice, which cry'd in the heaven, " the 10
 " time of salvation, and 11
 " power, the kingdom of 12
 " our God, and the authority of his Christ are now 11
 " come: for the accuser of 12
 " our brethren, who accused them before our God 11
 " day and night, is cast 12
 " down. they overcame him 11
 " by the blood of the lamb, 12
 " and by the word to which 11
 " they gave testimony; for 12
 " their lives they expos'd 11
 " to the last. therefore rejoice, ye heavens, and ye 12
 " that dwell in them. woe 11
 " to the land, and to the 12
 " sea:

“*ἡ ἀλασση, ὅτι κατέβη ὁ
“ διαβολὸς πρὸς ὑμᾶς ἐχὼν
“ θυμὸν μέγαν, εἰδὼς ὅτι ο-
“ λυγρὸν καιρὸν ἔχει.*”

*“ sea: for the devil is come
“ down unto you, in great
“ rage, because he knows
“ that his time is but short.”*

- 13 *Καὶ ὅτι εἶδεν ὁ δράκων ὅτι
ἐβλήθη εἰς τὴν γῆν, ἐδίωξε
τὴν γυναῖκα ἥτις ἔτεκε τὸν
14 ἀρρένα. καὶ ἐδόθησαν τῇ γυ-
ναίκε δύο πτερύγες τοῦ αἰλίου
τοῦ μεγάλου, ἵνα πετήσῃ εἰς
τὴν ἔρημον εἰς τὸν τόπον αὐ-
τῆς, ὅπου τρεφέσθαι ἐκεῖ και-
ρὸν καὶ καιροὺς, καὶ ἡμισυ
καιροῦ, ἀπὸ προσώπου τοῦ
15 ὄφως. καὶ ἐβάλεν ὁ ὄφιν
ὀπίσω τῆς γυναίκος ἐκ τοῦ
στόματος αὐτοῦ ὕδωρ ὡς πο-
ταμόν, ἵνα ταύτην ποταμο-
16 φορήσῃ ποιήσῃ. καὶ ἐβοη-
θῆσεν ἡ γῆ τῇ γυναικί, καὶ π-
νοίξεν ἡ γῆ τὸ στόμα αὐτῆς,
καὶ κατέπιε τὸν ποταμὸν ὃν ἐ-
βάλεν ὁ δράκων ἐκ τοῦ στο-
17 ματος αὐτοῦ. καὶ ὠργισθὲν ὁ
δράκων ἐπὶ τῇ γυναικί, καὶ
ἀπηλλάξε ποιῆσαι πόλεμον με-
τὰ τῶν λοιπῶν τοῦ σπέρμα-
τος αὐτῆς, τῶν τηρούντων
τὰς ἐντολάς τοῦ Θεοῦ, καὶ ἐ-
χοντων τὴν μαρτυρίαν τοῦ Ι-
18 ησοῦ. καὶ ἐστάθη ἐπὶ τὴν
ἀμμὸν τῆς θαλάσσης.*

*The dragon then finding 13
that he was precipitated to
the earth, persecuted the wo-
man, who brought forth the
man-child. but to the woman 14
were given two wings of a
great eagle, that she might fly
from the serpent into the wil-
derness, to her place, where
she is to be maintain'd for a
time, and times, and half a
time: and the serpent spouted 15
from his throat a flood of wa-
ter, after the woman, in or-
der to drown her with the
flood. but the earth helped the 16
woman, for the earth opened
its jaws, and swallowed up
the flood which the dragon
threw out of his throat. which 17
so enrag'd the dragon against
the woman, that he went to
make war with the rest of
her race, who keep the com-
mandments of God, and bear
testimony to Jesus. and he 18
stood upon the sea-shore.*

Kai

Then

Ver. 15. Rivers or floods signify adversities. see Grotius on Mat. vii. 27. Plin. lxxiv. 4. Isa. viii. 7. lix. 19. Jer. xli. 8.

Ver. 16. The Romans were so taken up with their own misfortunes, they had not time, for a while, to think of the christians.

1 Καὶ εἶδον ἐκ τῆς θαλάσσης
θηριον ἀναβαῖνον, ἔχον κε-
φαλὰς ἑπτὰ καὶ κεράτια δέκα,
καὶ ἐπὶ τῶν κεράτιων αὐτοῦ
δέκα διαδήματα, καὶ ἐπὶ τὰς
κεφαλὰς αὐτοῦ ὄνομα βλασ-
2 φημίας. καὶ τοῦ θηριον ὃ εἶδον
πν ὁμοιον παρδαλεῖ, καὶ ὡς
ποδὲς αὐτοῦ ὡς ἀρκτοῦ, καὶ τὸ
στόμα αὐτοῦ ὡς στόμα λέοντος.
καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν
δυναμὴν αὐτοῦ, καὶ τὸν θρό-
νον αὐτοῦ, καὶ ἐξουσίαν μεγα-
3 λην. καὶ εἶδον μίαν τῶν κε-
φαλῶν αὐτοῦ ὡς ἐσφαγμένην
εἰς θάνατον. καὶ ἡ πληγὴ τοῦ
θανάτου αὐτοῦ ἐθεραπεύθη,
καὶ θαύμασεν ὅλη ἡ γῆ ὀπί-
σω τοῦ θηριον.

Then I saw a beast rise up 1
out of the sea, having seven
heads, and ten horns; upon
his horns were ten crowns,
and upon his heads the name
of blasphemy. and the beast 2
which I saw was like a leo-
pard, his feet were as the
feet of a bear, and his mouth
as the mouth of a lion: and
the dragon gave him his pow-
er, and his throne, and great
authority. and I saw one of 3
his heads, as it were wounded
to death; and his deadly
wound was healed: and all
the world went wondering af-
ter the beast.

Καὶ

They

THE BEAST with vii heads and x horns.

Ch. XIII. 1. By the *sea* here is meant the Roman empire; by the *beast*, idolatry. by the *vii heads*, the *vii Cæsars*, Claudius, Nero, Galba, Otho, Vitellius, Vespasianus, and Titus. ROME was still'd THE ETERNAL CITY, which is the *name of blasphemy*.

Ver. 2. By the *mouth of a lion*, DOMITIAN is suppos'd to be meant, ver. 15.

Ver. 3. Some of the antients thought NERO was here pointed at; others think it describes the *fall* of the *capitol*, which was situated upon one of the chief *hills* of Rome, and in the civil wars under Vitellius, was taken by storm, when the *temple* was plunder'd and then reduc'd to *ashes*. Tacitus observes, that many nations were of opi-
nion, the *fall* of the *capitol* was to usher in the catastrophe of the Roman empire; *Hist. lib. iv.* because the *face* of the *city* was be-
liev'd to reside in that *temple*. Livij lib. v. Virgil says;

Dum Domus Æneæ CAPITOLI immobile saxum
Incolet, imperiumq; Pater Romanus habebit.

—dum CAPITOLIUM

Scandet cum tacitâ virgine Pontifex,

HOR. lib. III.

but notwithstanding the general *despair*, the *mortal wound* was *healed* by VESPASIAN, who restor'd the city, the empire, and the *capitol*; for which his coin had this legend, ROMA RESURGES. see Taciti *Hist. lib. iv.*

- 4 Καὶ προσεκύνησαν τῷ δρά- *They worshipped the dragon* 4
κονί, ὅτι ἔδωκεν ἐξουσίαν τῷ
θηρίῳ, καὶ προσεκύνησαν τὸ
θηρίον, λέγοντες, “ τίς ὅμοιος
“ τῷ θηρίῳ; τίς δύναται πο-
5 “ λῆμψαι μετ’ αὐτοῦ; ” καὶ
ἐδόθη αὐτῷ στόμα λαλοῦν με-
γάλα καὶ βλασφημίαν, καὶ
ἐδόθη αὐτῷ ἐξουσία ποιεῖν
6 μῆνας τεσσαράκοντα δύο. καὶ
ἠνοιξε τὸ στόμα αὐτοῦ εἰς
βλασφημίαν πρὸς τὸν Θεόν,
βλασφημῆσαι τὸ ὄνομα αὐ-
του, καὶ τὴν σκηνὴν αὐτοῦ,
καὶ τοὺς ἐν τῷ οὐρανῷ σκη-
7 νουήτας. καὶ ἐδόθη αὐτῷ πο-
λεμον ποιεῖν μετὰ τῶν ἁ-
γίων, καὶ νικῆσαι αὐτοὺς, καὶ
ἐδόθη αὐτῷ ἐξουσία ἐπὶ πα-
σαν φυλὴν καὶ γλῶσσαν καὶ
8 ἔθνος. καὶ προσκυνήσουσιν
αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ
τῆς γῆς, ὧν οὐ γεγραπταὶ τὸ
ὄνομα
not

Ver. 5. See Dan. viii. 4. 7. Rev. xvii. DOMITIAN was the first who assum'd the title of DOMINUS and DEUS, which was never given before to any till they were dead, and suppos'd to be deified. idolatrous practices are frequently call'd *blasphemy*. 2 Macc. viii. 4. Ezek. xxxv. 12. Domitian began to persecute the christians in the ninth year of his reign, and was kill'd in the xviii year, the persecution having lasted iii years and a half, or *forty two months*. see Augustin de Civitate Dei, xviii 52.

Ver. 6. When it thunder'd, Domitian was us'd to say, FERIAT QUEM VOLET, “ let it strike whom it will.”

* *Those that dwell in heaven*; that is, the christians, who are still'd the citizens of heaven, Philip. iii. 20. so here chap. iv. 1, 4. the xxiv elders signify the presbyters of the church of Jerusalem. see Acts xv. 2, 4, 6, 23. xvi. 4.

Ver. 7. Roman idolatry was greatly propagated by the conquests Domitian made of the Daci, Catti and Sarmatæ.

Ver. 8. *The earth*, that is, the Roman empire.

ονομα-εν τῷ βιβλίῳ τῆς ζωῆς
 9 τοῦ ἀρνίου ἐσφαγμένου, ἀπο
 9 καὶ λαβολῆς κοσμοῦ. εἰ τις ἐ-
 10 χει σου, ἀκουσάτω. εἰ τις
 αἰχμαλωσίαν συναγεῖ, εἰς
 αἰχμαλωσίαν ὑπάγει, εἰ τις
 ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐ-
 τον ἐν μαχαίρᾳ ἀποκτανθῆ-
 ναι, ὥδε ἐστὶν ἡ ὑπόμνησις καὶ
 ἡ πίστις τῶν ἁγίων.

11 Καὶ εἶδον ἄλλο θῆριον ἀ-
 ναβαίνον ἐκ τῆς γῆς, καὶ εἶχε
 κεφαλὰ δύο ὅμοια ἀρνίῳ, καὶ
 12 ἐλάλει ὡς δράκων. καὶ τὴν
 ἐξουσίαν τοῦ πρώτου θηρίου
 πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ,
 καὶ ποιεῖ τὴν γῆν καὶ τοὺς
 κατοικοῦντας ἐν αὐτῇ ἵνα προσ-
 κυνησωσὶ τὸ θῆριον τὸ πρῶ-
 τον, οὗ ἐθεράπευθη ἡ πληγὴ
 τοῦ

not written from the founda-
 tion of the world in the book of
 life of the lamb, that was
 slain. if any man have an ear, 9
 let him hear. he that leadeth 10
 into captivity, shall be led into
 captivity: he that killeth
 with the sword, shall perish
 by the sword. here is the pati-
 ence and the faith of the saints.

Then I beheld another 11
 beast coming out of the earth,
 it had two horns like a lamb,
 but it spake like a dragon. he 12
 exercised all the power of the
 first beast by his authority,
 and caused the earth, and
 those who dwell therein,
 to worship the first beast,
 whose deadly wound was
 healed.

Ib. The *book of life* of the lamb. this is an allusion to the practice of several *states* at that time, who kept a *register* of the names of all the citizens, and their families.

Ver. 10. Domitian was slain by his own domestics.

Ver. 11. The BEAST with two horns.

Ver. 11. Grotius thinks, that by this *other beast* is meant the doctrine of the MAGI, who endeavoured to render christianity contemptible, by pretending they were masters of a more exalted *system*. their fundamental article consisted in a rigid abstinence from wine, from animal food, and from venery; so that *temperance*, and *chastity* were the *two horns*, with which they attack'd those *innocent gratifications*, that were allow'd by the apostolical canon, ACTS xv. 29. the Pythagorean *Magi* gave this definition of their philosophy, "it is that doctrine by which human nature is purified and brought to its utmost perfection." Hierocles *Comment. on Pythag.* by this plausible *balsam* they heal'd the wound idolatry had receiv'd, ver. 12. and by this refin'd morality, assisted by the mathematical sciences, and a diligent study of nature, they were capable of performing several surprizing *Phænomena*, which easily pass'd for real *miracles*, especially with the *credulous*. for as Apollonius observ'd, "when people labour under a *distemper*, that makes them an easy prey to the *impostures* even of old women; no wonder they part with their gold for a *pebble*, which beyond all doubt was transported from the *moon*." Philostr. lib. vii. c. 39.

- 13 του θανάτου αὐτοῦ· καὶ ποι-
 εἰ σημεῖα μεγάλα, ἵνα καὶ
 πυρ ποιῇ καταβαίνειν ἐκ τοῦ
 οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον
 14 τῶν ἀνθρώπων. καὶ πλανά-
 τοις κατοικοῦντας ἐπὶ τῆς
 γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη
 αὐτῷ ποιῆσαι ἐνώπιον τοῦ
 θηρίου, λέγων τοῖς κατοικου-
 σιν ἐπὶ τῆς γῆς, ποιῆσαι εἰ-
 κονα τῷ θηρίῳ ὃ ἔχει τὴν
 πληγὴν τῆς μαχαίρας, καὶ
 15 ἔληψε. καὶ ἐδόθη αὐτῷ δου-
 λαὶ
 bealed. he perform'd great
 wonders, so as to make fire
 come down from heaven on
 the earth, in the sight of
 men. and he deceived the
 inhabitants of the earth, by
 the prodigys which he had
 power to effect by the in-
 fluence of the beast, by telling
 the inhabitants of the earth,
 that he had made an * image
 to the beast, which had the
 wound by a sword, but yet
 did revive. he had power
 like-

Ver. 13. What then could not Apollonius effect by virtue of *his skill in the secret property of FIRE*, which he learn'd from the Philosophers of *Indus*, who were able to destroy a whole army by means of their artificial lightning and thunder? see Philost. lib. v. 25. & lib. ii. 33. where *Phraotes* the Indian king gives *Apollonius* this account of the *Brachmans*. "those philosophers have their residence between *Hyphasis* and the *Ganges*, where *Alexander* never advanc'd: and tho' he should have conquer'd *Hyphasis*, and the adjacent territory, yet, with an army of forty thousand men, all like *Achilles* and *Ajax*, he would not have been able to have master'd the *lodge* of the *Sophi*: for instead of engaging their invaders with military arms, they routed them by hurling lightnings and thunder-bolts, for they are the sacred favourites of heaven. thus it was with the *Ægyptian Hercules* and *Bacchus*, who made an excursion to *India*, and with united forces endeavour'd to storm the place. the *Sophi* did not interrupt their works, and, to appearance, did nothing. but as soon as the besiegers began the attack, explosions of FIRE, and a storm of thunder-bolts over-whelm'd the army." and in lib. iii. 14. 15. it appears, the *Brachmans* were not strangers to *Barometers*, and the preparation of *Phosphorus*. See II. Maccab. I. 19. *Pausan.* Eliac. i.

Ver. 14. *Apollonius* is said to have perform'd several prodigys, and predicted the deaths of *Galba*, *Otho*, *Virellius*, and that of *Domitian*, the very hour it was effected, *Apollonius* being then at *Ephesus*: and that he raised the ghost of *Achilles*, and order'd his statues to be erected and worshipped. *Eusebius* in his answer to *Hierocles* owns the fact, but ascribes it to diabolical arts. and *Vopiscus* says, he raised the dead to life.

If *ἀστρονομία* be render'd, he order'd an image to be made: it may refer to the statue erected to *Apollonius*, by which oracles were delivered, as the author of *Responsiones ad Orthodoxos*, which is ascrib'd to *Justin Martyr*, asserts. *Vopiscus* says expressly, that he was deified: and *Lactantius* declares, his statue remain'd at *Ephesus* in his time.

και πνευμα τη εικονι του θη-
 ριου, ινα και λαληση η ε-
 κων του θηριου, και ποιηση,
 όσοι αν μη προσκυνησωσι
 την εικονα του θηριου, ινα
 16 αποκτανθωσι. και ποιει παν-
 τας, τους μικρους και τους
 μεγалους, και τους πλουσιους
 και τους πτωχους, και τους
 ελευθєρους και τους δουλους,
 ινα δωση αυτοις χαραγμα επι
 της χειρος αυτων της δεξιας,
 η επι των μετωπων αυτων.
 17 και ινα μη τις δυνηται αγορα-
 σαι η πωλησαι, ει μη ο ε-
 χων το χαραγμα, η το ονο-
 μα του θηριου, η τον αριθ-
 18 μον του ονοματος αυτου. ωδε
 η σοφια εστιν. ο εχων τον
 νουν, ψηφισατω τον αριθμον
 του θηριου, αριθμος γαρ αν-
 θρωπου εστι, και ο αριθμος
 αυτου χξς'.

Και

likewise to animate the image
 made for the beast, so that
 the image was made to speak,
 and as many as would not
 worship the image were or-
 der'd to be killed. he likewise 16
 obliged all, both small and
 great, rich and poor, the
 freeman and the slave, to re-
 ceive a mark in their right
 hand, or in their foreheads:
 and order'd, that no body 17
 should buy or sell unless he
 had the mark, or the name
 of the beast, or the number
 of his name. here is wis- 18
 dom. let him that hath un-
 derstanding count the number
 of the beast: for it is the
 number of a man; and his
 number is six hundred sixty
 six.

THEN

Ver. 16. The *Magi* prevail'd upon Trajan to suppress all the *sedalities*
 or *companies* at Rome, who did not conform to the established religion.
 every member of the several *companies* were mark'd with the *symbolical*
 character, or *name* of some deity, or with the *number* contain'd in
 the letters of that name. with a red-hot needle they *punctur'd* the
 hand, or wrist, or forehead. christians, who would not take the *test*,
 were disqualified for all offices of *honour* and *trust*, and stript of the
 common privileges of citizens, by an edict of Trajan.

Ver. 18. It being generally agreed, that by the beast is meant the
 idolatry of Rome; the very learned critic M. Le Clerc conjecturing,
 that the *mark* of the *name*, or the *number* of the beast must contain
 the number made by the letters of the names of Jupiter and Juno,
 and the letters that signify, the bearer of that mark was a worshipper
 of those *deities*. found the number of the beast χξς', 666. in these words,
 ΔΙΟΣ ΕΙΜΙ Η ΗΡΑΣ, viz.

Δ Ι Ο Σ. Ε Ι Μ Ι Η Η Ρ Α Σ.

4, 10, 70, 200. 5, 10, 40, 10. 8, 100, 1, 200. = 666.

so that if these letters χξς' which made 666, were written on the
 wrist, it was the same as if these words had been written, Διος ειμι η
 Ηρας, I belong to JUPITER or JUNO, the principal deities of the ca-
 pitol.

1 Καὶ εἶδον, καὶ ἰδὼν ἄρνιον
 ἐστῆκος ἐπὶ τὸ ὄρος Σιών, καὶ
 μετ' αὐτοῦ ἑκατὼν τεσσαρα-
 κονταλέσσαντες χιλιάδες, ἐ-
 χούσαι τὸ ὄνομα αὐτοῦ, καὶ
 τὸ ὄνομα τοῦ πατρὸς αὐτοῦ
 γεγραμμένον ἐπὶ τῶν μετώπων
 2 αὐτῶν. καὶ ἤκουσα φωνὴν ἐκ
 τοῦ οὐρανοῦ, ὡς φωνὴν ὕδα-
 τῶν πολλῶν, καὶ ὡς φωνὴν
 βροντῆς μεγάλης, καὶ φωνὴν
 ἤκουσα ὡς κιθαριῶν κιθα-
 ρίζοντων ἐν ταῖς κιθάραις αὐ-
 3 τῶν. καὶ ἀδουσιν ᾠδὴν και-
 νην ἐνώπιον τοῦ θρόνου,
 καὶ ἐνώπιον τῶν τεσσαρῶν
 ζώων, καὶ τῶν πρεσβυτέρων,
 καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν
 ᾠδὴν, εἰ μὴ αἱ ἑκατὼν τεσσα-
 ρακονταλέσσαντες χιλιάδες, οἱ
 προεασμένοι ἀπὸ τῆς γῆς.
 4 οὗτοι οἱ μὴ γυναικῶν οὐκ ἐμο-
 λυθήσαν, παρθένοι γὰρ εἴ-
 σιν. οὗτοι εἰσιν οἱ ἀκολου-
 θούντες τῷ ἄρνιῳ ὅπου ἂν ὑ-
 παγῇ. οὗτοι προεασθήσαν ἀ-
 πὸ τῶν ἀνθρώπων, ἀπαρχὴ
 5 τῷ Θεῷ καὶ τῷ ἄρνιῳ. καὶ
 ἐν τῷ στόματι αὐτῶν οὐκ ἔν-
 ρηθη ψεύδος· ἀμώμοι γὰρ εἰσιν.
 6 Καὶ εἶδον (ἄλλον) ἄγγε-
 λον πετώμενον ἐν μέσσοις τοῦ
 οὐρανοῦ, ἔχοντα εὐαγγέλιον αἰ-
 νιον, εὐαγγελισαὶ τοὺς καθη-
 μένους

THEN I looked, and I 1
 saw a lamb on mount Sion,
 and with him an hundred
 forty and four thousand, ba-
 ving his name and his father's
 name writ on their foreheads.
 and I heard a voice from 2
 heaven, which was like the
 noise of many waters, or like
 a great thunder-clap: I
 heard too a sound like that
 of a harp, when touch'd by
 the hand of a musician. and 3
 a new song was sung before
 the throne, and before the
 four animals, and the elders:
 and no one could learn that
 song, but the hundred forty
 four thousand, who were ran-
 som'd from the earth. these 4
 are they who were not defiled
 with women: for they are
 virgins: these are they who
 follow the lamb wherever he
 goes: these were † ransom'd
 from among men, being the
 first fruits unto God, and to
 the lamb. in their mouth 5
 was found no guile: for they
 are without defect.

Then I saw another angel 6
 fly in the mid-heaven, ba-
 ving the everlasting gospel to
 preach to those that dwell on
 the

Chap. XIV. 1. The LAMB on mount Sion.

Ver. 4. They were not tainted with idolatry. Zech. iv. 2. Jer. iii.

6. Philo says, "the soul is like a virgin, when it is holy, dispassionate;
 "and free from sensual affections." lib. de Legib. special.

† They were delivered from vice, as ver. 3.

Ver. 5. Idolatry and imposture are nearly ally'd. see chap. xxi. 8.
 Rom. i. 25. 1st. xxviii. 15. Jer. xvi. 19. Plal. xxii. 2.

7 μένους ἐπὶ τῆς γῆς, καὶ ἐπὶ
πάν ἔθνος καὶ φυλὴν καὶ
γλῶσσαν καὶ λαόν, λεγού-
σαν ἐν φωνῇ μεγάλῃ, “ φοβήθη-
τε τὸν Κύριον, καὶ δοῦτε
αὐτῷ δόξαν, ὅτι πληθεύει ἡ
ὥρα τῆς κρίσεως αὐτοῦ, καὶ
προσκυνήσατε τῷ ποιη-
σάντι τὸν οὐρανὸν καὶ τὴν
γῆν, καὶ θάλασσαν καὶ
πηγὰς ὑδάτων.”

8 Καὶ ἄγγελος δεύτερος ἤκο-
λουθήσεται, λέγων, “ ἐπεσεν, ἐ-
πεσε Βαβυλὼν ἡ μεγάλη,
ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ
τῆς πορνείας αὐτῆς πέπο-
τικε πάντα τὰ ἔθνη.”

9 Καὶ τρίτος ἄγγελος ἤκολου-
θήσεν αὐτοῖς, λέγων ἐν φωνῇ
μεγάλῃ, “ εἰ τις τὸ θηρίον
προσκυνεῖ καὶ τὴν εἰκόνα
αὐτοῦ, καὶ λαμβάνει χά-
ραγμα ἐπὶ τοῦ μέτωπου
αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐ-
τοῦ, καὶ αὗτος πίεται ἐκ
τοῦ οἴνου τοῦ θυμοῦ τοῦ
Θεοῦ, τοῦ κεκρασμένου
ἀκρατοῦ ἐν τῷ πότηρι τῆς
ὀργῆς αὐτοῦ, καὶ βασა-
νισθῇσεται ἐν πυρὶ καὶ θείῳ
ἐνώπιον τῶν ἁγίων ἀγγε-
λῶν καὶ ἐνώπιον τοῦ αρ-
χίου. καὶ ὁ καπνὸς τοῦ
βασανισμοῦ αὐτῶν ἀνα-
βαίνει εἰς αἰῶνας αἰώνων,
καὶ οὐκ ἔχουσιν ἀναπαύ-
σιν ἡμέρας καὶ νυκτός δι-

the earth, to every nation,
tribe, province, and people,
crying with a loud voice, 7
“fear the Lord, and give
“glory to him, for the hour
“of his judgment is come:
“adore therefore him that
“made the heaven, the earth,
“the sea, and the foun-
“tains.”

And a second angel follow- 8
ed, saying, “BABYLON the
“great is fallen, is fallen,
“because she has made all
“nations drink of the dead-
“ly wine of her fornication.”

And a third angel follow- 9
ed them, crying with a loud
voice, “if any man worship
“the beast, or his image, or
“receive his mark on his
“forehead, or in his hand,
“he shall drink of the wine 10
“of the divine vengeance,
“the strongest wine that can
“be poured out of the cup of
“his indignation; He shall
“be tormented with fire and
“brimstone, in the presence
“of the holy angels, and in
“the presence of the lamb:
“the smoke of their torment 11
“shall ascend for ever and
“ever: they who worship

“προσ-

“the

Vcr. 8. BABYLON falls.

Ib. BABYLON, i. e. idolatrous ROME, as Jerusalem is still mystical
Egypt and Sodom, chap. xi. 8.

- “ προσκυνοῦντες τὸ θηρίον
 “ καὶ τὴν εἰκόνα αὐτοῦ, καὶ
 “ εἰ τις λαμβάνει τὸ χά-
 “ ρισμα τοῦ ὀνομαστος αὐτοῦ.”
 12 ὡδὲ ὑπομονὴ τῶν ἁγίων ἐστίν,
 οἱ τηροῦντες τὰς ἐντολάς τοῦ
 Θεοῦ, καὶ τὴν πίστιν Ἰη-
 σου.
 13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ
 οὐρανοῦ, λεγούσης, “ γράψον,
 “ μακάριοι οἱ νεκροὶ οἱ ἐν
 “ Κυρίῳ ἀποθνήσκοντες : ἀ-
 “ παρτί, ναι, λέγει τὸ πνευ-
 “ μα, ἵνα ἀναπαύσωνται ἐκ
 “ τῶν κοπῶν αὐτῶν, τὰ
 “ δὲ ἔργα αὐτῶν ἀκολουθεῖ
 14 “ μετ’ αὐτῶν.” καὶ εἶδον,
 καὶ ἰδοὺ νεφέλη λευκὴ, καὶ
 ἐπὶ τὴν νεφέλην καθήμε-
 νος ὁμοίος υἱῷ ἀνθρώπου, ἐ-
 χὼν ἐπὶ τῆς κεφαλῆς αὐτοῦ
 στέφανον χρυσοῦν, καὶ ἐν τῇ
 15 χειρὶ αὐτοῦ ὄρεπνον ὄξυ. καὶ
 ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
 ναοῦ, κραζὼν ἐν μεγάλῃ φω-
 νῇ τῷ καθήμενῳ ἐπὶ τῆς νε-
 φελῆς : “ πεμψον τὸ ὄρε-
 “ πνον σου, καὶ θερίσον :
 “ ὅτι πληθὺ ἡ ὥρα τοῦ θερι-
 “ σαι, ὅτι ἐξορανθῇ ὁ θερισ-
 16 “ μος τῆς γῆς.” καὶ ἐβάλεν
 ὁ καθήμενος ἐπὶ τὴν νεφέλην
 τὸ ὄρεπνον αὐτοῦ ἐπὶ τὴν
 γῆν, καὶ ἐθερίσθη ἡ γῆ.
 17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν
 ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρα-
 νῷ, ἐχὼν καὶ αὐτὸς ὄρεπα-
 18 νον ὄξυ. καὶ ἄλλος ἄγγελος
 ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου,
 VOL. II. LII
who

ΕΧΩΝ ΕΞΟΥΣΙΑΝ ΕΠΙ ΤΟΥ ΠΥΡΟΣ,
 ΚΑΙ ΕΦΩΝΗΣΕ ΚΡΑΥΓΗ ΜΕΓΑΛΗ
 ΤΩ ΕΧΟΥΙ ΤΩ ΔΡΕΠΑΝΟΝ ΤΟ
 ΟΞΥ, ΛΕΓΩΝ, " ΠΕΜΨΟΝ ΣΟΥ
 " ΤΟ ΔΡΕΠΑΝΟΝ ΤΟ ΟΞΥ, ΚΑΙ
 " ΤΡΥΗΣΟΝ ΤΟΥΣ ΒΟΪΡΥΑΣ ΤΗΣ
 " ΑΜΠΕΛΟΥ ΤΗΣ ΓΗΣ, ΟΤΙ ΠΚ-
 " ΜΑΣΑΝ ΑΙ ΣΤΑΦΥΛΑΙ ΑΥ-
 19 " ΤΗΣ." ΚΑΙ ΕΒΑΛΕΝ Ο ΑΓΓΕ-
 ΛΟΣ ΤΟ ΔΡΕΠΑΝΟΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ
 ΓΗΝ, ΚΑΙ ΕΙΡΥΗΣΕ ΤΗΝ ΑΜΠΕ-
 ΛΟΝ ΤΗΣ ΓΗΣ, ΚΑΙ ΕΒΑΛΕΝ ΕΙΣ
 ΤΗΝ ΛΗΝΟΝ ΤΟΥ ΘΥΜΟΥ ΤΟΥ
 20 ΘΕΟΥ ΤΗΝ ΜΕΓΑΛΗΝ. ΚΑΙ ΕΠΑΨΗ-
 ΘΗ Η ΛΗΝΟΣ ΕΞΩΘΕΝ ΤΗΣ ΠΟΛΕΩΣ,
 ΚΑΙ ΕΞΗΛΘΕΝ ΑΙΜΑ ΕΚ ΤΗΣ ΛΗΝΟΥ
 ΑΧΡΙ ΤΩΝ ΧΑΛΙΝΩΝ ΤΩΝ ΙΠ-
 ΠΩΝ, ΑΠΟ ΣΤΑΔΙΩΝ ΧΙΛΙΩΝ
 ΕΞΑΚΟΣΙΩΝ.

ΚΑΙ ΕΙΔΟΝ ΑΛΛΟΣΗΜΕΙΟΝ ΕΝ
 ΤΩ ΟΥΡΑΝΩ ΜΕΓΑ ΚΑΙ ΘΑΥΜΑΣ-
 ΤΟΝ, ΑΓΓΕΛΟΥΣ ΕΠΛΑ, ΕΧΟΥΙΑΣ
 ΠΛΗΓΑΣ ΕΠΛΑ ΤΑΣ ΕΣΧΑΙΑΣ,
 ΟΤΙ ΕΝ ΑΥΤΑΙΣ ΕΙΛΕΛΕΣΘΗ Ο ΘΥ-
 2 ΜΟΣ ΤΟΥ ΘΕΟΥ. ΚΑΙ ΕΙΔΟΝ ΩΣ
 ΘΑΛΑΣΣΑΝ ΥΑΛΙΝΗΝ ΜΕΜΙΓΜΕ-
 ΝΗΝ ΠΥΡΙ, ΚΑΙ ΤΟΥΣ ΝΙΚΩΝ-
 ΤΑΣ ΕΚ ΤΟΥ ΘΗΡΙΟΥ, ΚΑΙ ΕΚ ΤΗΣ
 ΕΙΚΟΝΟΣ ΑΥΤΟΥ, ΚΑΙ ΕΚ ΤΟΥ Α-
 ΡΙΘΜΟΥ

who presided over the fire ;
 and cried with a loud cry to
 him that had the sharp sickle,
 " stretch out thy sharp sickle,
 " and gather the clusters of
 " the vine of the earth ; for
 " her grapes are full ripe." ¹⁹
 so the angel stretch'd out his
 sickle to the earth, and ga-
 thered the vintage of the
 earth, and cast it into the
 great wine-press of the divine
 vengeance. and the grapes ²⁰
 were press'd without the
 City, and blood came out
 of the wine-press, even to
 the horse-bridles : for the
 space of sixteen hundred fur-
 longs.

I SAW another prodigy in ¹
 heaven, great and marvel-
 lous, SEVEN ANGELS, hav-
 ing the seven last plagues,
 for by them the divine ven-
 geance is consummated. and ²
 I saw as it were a sea of
 glass, mingled with fire ; and
 those that had been victori-
 ous over the beast, and over
 his

Ver. 18. *Over the fire.* see chap. viii. 5, 7. ix. 17. xi. 5.

Ib. The Jewish nation were still'd the divine vineyard, Isa. v. Jer. xii. 10. but now by their rebellion and cruelty they are ripe for vengeance.

Ver. 20. Of ninety thousand captive Jews, the greatest part were sold for slaves to work in the mines of Egypt, and other places ; several thousand were destroy'd in the public shows, in combats with beasts, and one another ; the rest were carried to Rome, to adorn the triumph ; after this, about 5000 were kill'd at *Macharus* and *Jardes*, besides the slaughters of *Massada*, *Alexandria*, and *Cyrene* : and all the lands of the Jews order'd to be sold ; Judea being reckon'd 1600 furlongs in length.

Chap. XV. 1. The vth vision of the vii ANGELS, with the vii plagues.

- ριθμου του ονοματος αυτου, εστωτας επι την θαλασσαν την υαλινην, εκουτας κιθαρας του Θεου. και αδουσι την ωδην Μωσεως δουλου του Θεου, και την ωδην του αρνιου, λεγοντες, "μεγαλα και θαυμαστα τα εργα σου, Κυριε ο Θεος ο παντοκρατωρ, δικαιοι και αληθιναι αι οδοι σου, ο βασιλευς των αιωνων. τις ου μη φοβηθη σε, Κυριε, και δοξαση το ονομα σου? οτι μονος οσιος, οτι παντα εθνη ηξουσιν, και προσκυνησουσιν ενωπιον σου, οτι τα δικαιωματα σου εφανερωθησαν."
- 5 Και μελα ταυτα ειδον, και ιδου ανοιγη ο ναος της σκηνης του μαρτυριου εν τω ουρανω.
- 6 και εξηλθον οι επτα αγγελιοι εκουτας τας επτα πληγας (εκ του ναου) ενδεδυμενοι λινον καθαρον λαμπρον, και περιεζωσμενοι περι τα στήθη ζωνας χρυσας. και εν εκ των τεσσαρων ζωνων εδωκε τοις επτα αγγελοις επτα φιαλεις χρυσας, γεμουσας του θυμου του Θεου του ζωντος εις τους αιωνας των αιωνων.
- 8 και εφεμισθη ο ναος καπνου εκ της δοξης του Θεου, και εκ της δυναμεως αυτου, και ουδεις πδυνατο εισελθειν εις τον ναον, αχρι τελεσθωσιν αι επτα
- his image, and over the number of his name, standing on the sea of glass, with their divine harps in their hands. and they sung the song of Moses, the servant of God, and the song of the lamb, saying, "great and marvelous are thy works, Lord God almighty; just and true are thy ways, thou king of ages. who will not fear thee, O Lord, and glorify thy name? for thou only art holy: and all nations shall come to adore thee; because thy judgments have been displayed."
- After that I looked, and the tabernacle of the testimony in the heavenly temple was opened: then the seven angels, who held the seven plagues, came out of the temple, clothed in pure white linen, wearing upon their breasts girdles of gold. and one of the four animals gave to the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever. the temple was filled with smoke from the emanations of divine power; and no one could enter into the temple, till the seven plagues were

L 11 2

ex-

Ver. 8 To enter into the temple, is to penetrate into the divine secrets.

ἔπλα πληγαὶ τῶν ἑπτά ἀγγε-
λων.

- 1 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτά ἀγγελοῖς, “ὕπαγετε καὶ ἐκχεατέ τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.”

- 2 Καὶ ἀπηλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐγενέτο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἐχούσας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκονὶ αὐτοῦ προσκυνούσας.

- 3 Καὶ ὁ δευτέρος ἀγγελὸς ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θαλάσσαν, καὶ ἐγενέτο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

executed by the seven angels.

THEN I heard a terrible voice from the temple, crying to the seven angels, “go pour out the VIALS of divine vengeance upon the earth.”

Immediately the FIRST went, and poured out his vial upon the earth; and there fell a noisom and grievous ulcer upon the men who had the mark of the beast, and upon those who worshipped his image.

The SECOND angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Καὶ

The

Chap. XVI. 1. Grotius thinks what follows, is a more particular account of what has been already delivered in general, as is usual with the prophets, who frequently mingle past events, with such as are future. *De Antichristo*, pag. 499.

Ver. 2. The VII VIALS poured out.

Ib. Ulcer signifies the pestilence, or any epidemic disease. PLINY observes, that new distempers appear'd at Rome, and other parts, in Tiberius's time. the patient was infected with strange ulcers, that eat away the part, unless it was cauteriz'd to the bone. they were call'd the *carbuncle*, the *mentagrum*, and *colum*. the second had its name from *mentum*, the chin: “the disease was so noisome, any death was preferable to such a state.” Plin. lib. xxvi. 1. Manilius Cornutus gave above a thousand pound sterling to an Egyptian doctor for his cure. Tiberius was the first that had the *colum*: the novelty of the name rais'd abundance of speculations. ib. 6. magna civitatis ambage, cum edicto ejus excusantis valetudinem legeretur *nomen incognitum*. but the case was too plain to be conceal'd by an ambiguity. “nudus capillo vertex, ulcerosa facies, ac plerumque medicaminibus interstineta.” Tacit. lib. iv. in this patch'd condition he retired for several years to *Campania*, and *Caprea*, to hide, if possible, his deformity and his debaucheries; but they were too flagrant to admit of any concealment, or any cure.

Ver. 3. Every living, &c. i. e. a prodigious slaughter.

- 4 Καὶ ὁ τρίτος ἀγγελὸς ἐξε-
 χεε τὴν φιάλην αὐτοῦ εἰς τοὺς
 ποταμούς καὶ εἰς τὰς πηγὰς
 τῶν ὕδατων, καὶ ἐγενετο αἷ-
 μα. καὶ ἤκουσα τοῦ ἀγγε-
 λου τῶν ὕδατων, λεγόντος·
 “δικαίος εἶ, ὁ ὢν, καὶ ὁ νῦν
 “ὅσιος, ὅτι ταῦτα ἐκρίνας,
 “ὅτι αἷμα ἄγιων καὶ προ-
 “φῆτων ἐέχεον, καὶ αἷμα
 “αὐτοῖς ἐδωκας πίνειν, ἀξιοί
 “γάρ εἰσι.” καὶ ἤκουσα ἐκ
 τοῦ θυσιαστηρίου, λεγόντος,
 “ναὶ Κύριε, ὁ Θεὸς ὁ παν-
 “τοκράτωρ, ἀληθινὰ καὶ
 “δικαίαι αἱ κρίσεις σου.”
- 8 Καὶ ὁ τέταρτος ἀγγελὸς ἐξε-
 χεε τὴν φιάλην αὐτοῦ ἐπὶ
 τοῦ ἡλίου, καὶ ἐδόθη αὐτῷ
 καυμᾶσαι τοὺς ἀνθρώπους
 ἐν πυρὶ. καὶ ἐκαυμῶσθην
 οἱ ἄνθρωποι.
- The THIRD angel poured
 out his vial upon the rivers
 and fountains; and they be-
 came blood. and I heard the
 angel of the waters say,
 “thou art just, who art,
 “and hast always been holy,
 “because thou hast judged
 “thus: for they have shed
 “the blood of saints and pro-
 “phets: thou hast given them
 “blood to drink; for they
 “have *deserv’d it.” and I
 heard another from the altar
 say, “oh! Lord God almighty,
 “true and just are thy judg-
 “ments.”
- The FOURTH angel poured
 out his vial upon the sun;
 and power was given to
 him to scorch mankind with
 his fire. and men were
 scorched

Ver. 4. Rivers, &c. the lesser towns and villages.

Ver. 5. Angel of the waters. see chap. i. 8. iv. 8. xi. 17.

Ver. 3, 4, 5, 6. Tacitus's history may serve as a commentary upon this place. “what prodigies, warnings, and presages! the sea was of the colour of blood, on the shore was an appearance of human bodies and colonies destroy’d. never such terrible lightnings and thunders: the alarms of a comet, monsters of various shapes, and an universal Panic.” Annal. xiv. xv. “three civil wars, and CALPA, OTHO, and VITELLIUS kill’d in the compass of a few months. what seditions, revolts, and foreign invasions! the slaughters were so furious, and the divine judgements so just, never did the Gods give so signal a proof, that the Roman people were not the object of their protection, but of their vengeance.” TACIT. Hist. 1, 2.

* Chap. xix. 8.

Ver. 8. SUN——with its FIRE. NERO affected the habit and attributes of Apollo: Annal. xiv. and so his coins represent him. who could so justly merit the name of APOLLO or the SUN, as that monstrous INCENDIARY, who was at the same time the instrument and the object of vindictive justice? the pride of the empire, the envy of the world is now all in flames! the most direful disaster that Rome ever felt, fills the people with despair, but the tyrant with mirth. while the

σαν ἡ ἀνθρώποι καυμα μεγα, *scorched with great heat, and*
 και ἐβλασφημησαν τὸ ὄνομα *blasphemed the name of God,*
 τοῦ Θεοῦ τοῦ ἐχούτος ἐξουσι- *who hath power over these*
 αν ἐπὶ τὰς πληγὰς ταύτας, *plagues: and they repented*
 και οὐ μελενοῦσαν δοῦναι αυ- *not, to give him glory.*
 τῷ δοξαν.

Και

A

Prince raves the people rage, and every quarter rings with distress and distraction: numbers are *press'd* to death, some fly into the fields, others throw themselves into the *flames* out of meer despondency. See Tacit. Annal. xv. but Rome was restored, that is, new fewel was prepared for another *conflagration*, which happen'd soon after. in the mean time, the CAPITOL, the *seat* of the Gods, the *pledge* of the empire, the *bulwark* of Rome, is all in a BLAZE. "an event the most shameful, and " the most calamitous that ever befel the Roman People: and this " without the intervention of a foreign enemy, and when the Gods " were as propitious as they could be, considering our vices. the *seat* " of Jupiter supremely great and good, founded by our ancestors, and " made by divine presages the *pledge* of a lasting empire: this temple, " which neither Porſenna, when the city was surrender'd, nor the " Gauls when they took it by storm, this temple, which they durst not " prophane, is laid waste by the fury of our princes!" Taciti Histor. lib. iii. and lib. iv. the historian speaking of the commotions in Gaul, and other places, says, " it was the *burning* of the CAPITOL, that fill'd " their minds with so strong a persuasion, that the *catastrophe* of the " Roman empire was now to be unravel'd: the *city* had been formerly " taken by the Gauls, but because the *seat* of JUPITER stood untouch'd, " they imputed the duration of the empire entirely to that: whereas " the *vial* of divine displeasure was now poured out in a fatal conflagration: and the DAEMONS pronounc'd in their enthusiastical warnings, " that the empire of the world was now to be transplanted into to- " reign nations." but however superstitious this persuasion might be in the opinion of the historian, when once the belief of such an event had generally obtain'd, it effectually contributed to the producing of that event.

Ver. 9. *Blasphemed.* The books of the Sibyls were consulted: processions and prayers were made to *Vulcan*, *Ceres*, and *Proserpine*: the ladies offer sacrifices in the capitol, and sprinkle the statue of Juno with *holy-water*: the matrons celebrate solemn vigils and feasts, all this to appease the incensed Gods: but all their offerings, ceremonies, and sacrifices were not able to purge the emperor from the imputation of being the author of this *tragedy*. the accusation was so strong, he could not clear himself of that *villany*, even by *blasphemy*: he charged the christians with the fact, and order'd numbers of them to be executed, as incendiaries. tired with such scenes of cruelty, the people revolt, his creatures abandon him: remorse without *repentance*, rage without power, and despair without pity are his only retinue: where can he fly! conscience pursues, arms him with a dagger, directs his own hand to give the blow, and dispatch the *sovereign MONSTER*. Tacit. Annal. xv. & Histor. i.

10 Καὶ ὁ πέμπτος ἀγγελὸς ἐξε-
 χεε τὴν φιάλην αὐτοῦ ἐπὶ
 τὸν θρόνον τοῦ θηρίου, καὶ
 ἐγενετο ἡ βασιλεία αὐτοῦ ἐσ-
 κώλωμένη, καὶ ἔμασσωντο τὰς
 γλῶσσας αὐτῶν ἐκ τοῦ πο-
 11 νοῦ, καὶ ἐβλασφημῆσαν τὸν
 Θεὸν τοῦ οὐρανοῦ ἐκ τῶν
 πονῶν αὐτῶν, καὶ ἐκ τῶν ἑλ-
 κῶν, αὐτῶν, καὶ οὐ μετενο-
 ῆσαν ἐκ τῶν ἐργῶν αὐτῶν.

And the FIFTH angel 10
 poured out his vial upon the
 seat of the beast; and his
 kingdom was full of dark-
 ness, and they gnawed their
 tongues for pain. and blas- 11
 phemed the God of heaven,
 because of their pains and
 their sores, and repented not
 of their deeds.

Καὶ ὁ ἕκτος ἀγγελὸς ἔσχεε
 12 τὴν φιάλην αὐτοῦ ἐπὶ τὸν
 ποταμὸν τοῦ μέγα τοῦ Ευ-
 φρατῆν, καὶ ἐξηράθη τὸ ὕ-
 δωρ αὐτοῦ, ὥστε ἐτοιμασθῇ ἡ
 ὁδὸς τῶν βασιλέων τῶν ἀπο-
 13 ἀνατολῶν ἡλίου. καὶ εἶδον ἐκ
 τοῦ στόματος τοῦ δράκοντος,
 καὶ

And the SIXTH angel 12
 poured out his vial upon the
 great river Euphrates; and
 the water thereof was dried
 up, that the way of the
 kings of the east might be
 prepared. and I saw three 13
 unclean spirits like frogs
 come

Ver. 10. his kingdom was full of darkness. this GLOOMY state is drawn by Tacitus and Dion with all the *accompagnemens* of horror. a comet appears, and presently an eclipse of the moon distinct with the most fatal colours: during which, the Roman soldiers of the different factions alternately riot with drinking together like friends, and then fall to slaughter, to the number of fifty thousand kill'd that night and the next day; as many were slain in the action at Rome. *Sæva ac deformis urbe totâ facies: alibi prælia & vulnera, alibi balneæ popinæque. Simul cruor * * ** Tacit. Hist. lib. iii.

Ver. 12. EUPHRATES, &c. By the death of VITELLIUS, the *fluctuating* state of the civil broils of Rome subsided to a profound calm: the temple is to be rebuilt: the Vestal virgins consecrate the ground by the waters of the TYBER. Summer winds, and a pacific sea prepare the way for the PRINCES of the EAST. The historian speaking of the siege of Jerusalem, says, "the gates of the temple on a sudden flew open, and a divine voice broke out in these words, THE GODS ARE DEPARTED FROM YOU. immediately a *rushing* noise was heard, which struck some with terror, but the most with this reflection, that there was a prophecy in their sacred records, that about this time the EAST was to prevail: and that some persons were to march out of JUDÆA to possess the empire of the world: which predictions were unravel'd in the persons of Vespasian and Titus." Tacit. Hist. lib. v. Josephus, lib. vii.

Ver. 13. The capitol is rebuilt, idolatry revives for a while: the augurs, the aruspices, and their missionary diviners rear up their heads. APOLLONIUS is upon his peregrination, is courted by princes, performs several

- καὶ ἐκ τοῦ στόματος τοῦ θη-
ριου, καὶ ἐκ τοῦ στόματος
τοῦ ψευδοπροφήτου, πνευμα-
τὰ τρία ἀκαθάρτα ὡς βάτρα-
χοι. εἰσι γὰρ πνευμαῖα δαι-
μονίων ποιούνα σημεῖα ἐκ-
πορεύεσθαι ἐπὶ τοὺς βασιλεῖς
(τῆς γῆς καὶ) τῆς οἰκουμένης
ὅλης, συναγαγεῖν αὐτοὺς εἰς
πολεμὸν τῆς ἡμέρας ἐκείνης
τῆς μεγάλης τοῦ Θεοῦ τοῦ
14 παντοκράτορος. " ἴδου, ἐρ-
" χομαι ὡς κλέπτης. μακά-
" ριος ὁ ἡρηγῶν, καὶ τηρῶν
" τὰ ἱμάτια αὐτοῦ, ἵνα μὴ
" γυμνὸς περιπατή, καὶ βλε-
" πῶσι τὴν αἰσχρὴν αὐτοῦ
15 " αὐτοῦ." καὶ συναγαγὲν αὐ-
τοὺς εἰς τὸν τόπον τοῦ καλου-
μένου Ἐβραϊστὶ Ἀρμαγεδδών.
17 Καὶ ὁ ἑβδόμος (ἄγγελος)
ἐξέχευε τὴν φιάλην αὐτοῦ εἰς
τοὺς ἀέρα, καὶ ἐξῆλθε φωνὴ
(μεγάλῃ) ἀπὸ τοῦ ναοῦ (τοῦ
οὐρανοῦ) ἀπὸ τοῦ θρόνου,
18 λέγουσα, " γέγονε." καὶ ἐ-
γενότο

come out of the mouth of the
dragon, and out of the mouth
of the beast, and out of the
mouth of the false prophet.
for they are the spirits of 14
demons working miracles,
which make a progress to the
kings of the whole world,
to gather them to the battle
of that great day of God
almighty. " I shall come 15
" with surprize, happy he
" that is upon the watch,
" and keepeth his * gar-
" ments pure, that his vices
" may not put him to
" shame." and he gathe- 16
red them together into a
place called in the Hebrew
tongue, Armageddon.

And the SEVENTH angel 17
poured out his vial into the
air; and there a loud voice
issued from the temple of hea-
ven, from the throne, saying,
" it is done." and there 18
were

several wonderful actions, and thereby raises the credit of the establish'd worship. " he was so celebrated for his magical arts, that the Pagans, " and particularly Hierocles, set him upon the level with Christ. did " not then so remarkable an adversary to christianity deserve to be " mark'd out? to doubt of his having executed some things really " marvellous, whereby he did great service to the cause of idolatry, is " a mark of the most shameful obstinacy." GROTIUS, de Antichristo, pag. 497. 2.

Ver. 16. ARMAGEDDON, i. e. the mountain of the congress.

Ver. 17. the temple, which corresponds to the temple of Jerusalem, Chap. xi. 19.

Ib. it is done. see Chap. x, 6, 7. " at the feast of Pentecost, as the " priests were entering by night into the inner-temple to officiate as " usual, they heard a noise in the air, and then an articulate voice cry, " LET US BE GONE, LET US BE GONE." Josephus makes this reflection. " this

γενούλο φωναι, και βρονται, και αστραπαι, και σεισμος εγενετο μεγας, οιος ουκ εγενετο αφ' ου οι ανθρωποι εγενούλο επι της γης, τηλικούτος σεισ-
 19 μος ούτω μεγας. και εγενετο η πολις η μεγαλη εις τρια μερη, και αι πολεις των εθνων επε-
 σον, και βαβυλων η μεγαλη εμνησθη ενωπιον του Θεου, δουναι αυτη το ποτηριον του οινου του θυμου της οργης αυ-
 20 του. και πασα νησος εφυγε, και 21 και ορη ουκ ευρεθησαν. και χαλαζα μεγαλη ως ταλαι-
 τιαια καταβαινει εκ του ου-
 ρανου επι τους ανθρωπους, were voices, thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an * earthquake and so great. and 19 the great city was divided in-
 to three parts, and the cities of the nations fell: and great Ba-
 bylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. and 20 every island fled away, and the mountains were not found. and there fell upon men a great 21 hail out of heaven, every stone about the weight of a TA-

και

LENT :

“ this miserable people were the dupes of impostors and false prophets; “ but when real prodigies denounc'd their approaching ruin, they gave “ no attention : but as if they were thunder-struck, and had lost their “ eyes and their understanding, they were insensible to the divine “ warnings.” and just before the historian observes, that “ six thou- “ sand persons, who had fled to the temple by the persuasion of an *enthusiast*, were burnt to death, or otherwise destroy'd.”

Ver. 18. Lightnings—earthquake. See note on Chap. viii. 5.

* The final *catastrophe* of the Jewish nation.

Ver. 19. *the great city*, i. e. JERUSALEM. See Chap. xi. 8.

Ib. *three parts*. the three factions headed by ELEAZAR, JOHN and SIMON, the chief instruments of the city's ruin. See Josephus, lib. vi, vii.

Ib. *the nations*, i. e. the Jews. See note on Chap. xi. 18.

Ver. 20. *Isles*. ranges of buildings surrounded by streets, were by the Romans call'd *isles*.

Ver. 21. *great hail from the air*: every stone about the weight of a TALENT. Josephus, pag. 1232. says, “ every Roman legion was fur- “ nish'd with wonderful engines, especially the tenth legion, which “ were for larger *shot*, and of a greater *random* : by which they swept “ the besieged in their sallies, and gall'd them upon the ramparts. they “ projected stones of a TALENT weight each, above two furlongs dis- “ tance—the shocks of their artillery rung thro' the city, which was “ fill'd with terror, and eccho'd with their outcries. at length a breach “ was made by *Nicon*, i. e. the *conqueror*, a name the Jews gave to one “ of the largest RAMS.” pag. 1233, 4. a *talent* is 60 lb. weight.

καὶ βλασφημῆσαν οἱ ἄνθρωποι τὸν θεόν, ἐκ τῆς πληγῆς τῆς χαλαΐας, ὅτι μετ' ἄλλησιν ἡ πληγὴ αὐτῆς σφοδρά.

- 1 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐκούων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, “δεῦρο, δεῖξω σοι τὸ κοῖμα τῆς πόρνης τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν ὕδατιν τῶν πολλῶν, μεθ' ἧς ἐπορεύσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐποθύησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.”
- 3 καὶ ἀπνεύγε με εἰς ἔρημον ἐν πνεύματι, καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κοκκινόν, γεμὸν ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρα καὶ κοκκινῷ, καὶ κεκρυσσωμένη χρυσοῦ καὶ λίθῳ τιμῷ καὶ μαργαρίταις, ἔχουσα χρυσὸν πότηριον ἐν τῇ χειρὶ αὐτῆς, γεμὸν βδελυγματίων καὶ ἀκαθαρτηὸς πορνείας αὐτῆς.
- 4 Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον,

LENT : and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.

Then there came one of the seven angels that had the seven vials, and talked with me, saying “come hither, I will explain to you the judgment of the great where, that sitteth upon many waters : by whom the kings of the earth became idolaters, and the inhabitants of the earth have been made drunk with the wine of idolatry.” so he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns. and the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her band, full of the abominable impurities of idolatry.

5 Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον,

Upon her forehead this mystical title was written, Ba-

Ib. blasphemed God. “there was not a Roman soldier, that did not look upon the temple with a religious veneration, and earnestly wish the faction (τοὺς ἀγίους) would repent before their sufferings were past all remedy. Titus compassionated their case, and sent Josephus to entreat them to take pity of their native country, to forbear profaning the sacred place, to preserve the temple from the approaching flames (μὴδε εἰς τὸν θεὸν πλημμελεῖν) and cease to affront the divine being, but JOHN, after loading Josephus with reproaches and curses, blasphemously reply'd, the city of God—could be in no danger of perishing.” Joseph. p. 1267, 1268.

6 ριον, Βαβυλων ἡ μεγάλη, ἡ
 μήτηρ τῶν πορνῶν καὶ τῶν
 βέλγηματων τῆς γῆς. καὶ
 εἶδον τὴν γυναῖκα μεθύουσαν
 ἐκ τοῦ αἱματος τῶν ἁγίων,
 καὶ ἐκ τοῦ αἱματος τῶν μαρ-
 τυρῶν Ἰησοῦ, καὶ ἐθαύμασα,
 7 ἰδὼν αὐτήν, θαύμα μέγα. καὶ
 εἶπε μοι ὁ ἄγγελος, διὰ τί ἐ-
 θαύμασας; ἔρω σοι ἔγωγε τὸ
 μυστήριον τῆς γυναίκος, καὶ
 τοῦ θηρίου τοῦ βασιλεύοντος
 αὐτῇ, τοῦ ἐχούτος τὰς ἑπτὰ
 κεφαλὰς καὶ τὰ δέκα κέρατα.
 8 Ὅτις οὐ εἶδες, ἢ, καὶ οὐκ
 ἐστὶ, καὶ μέλλει ἀναβῆναι
 ἐκ τῆς ἀβύσσου, καὶ ἐς ἀ-
 πώλειαν ὑπάγειν, καὶ θαυ-
 μάσει οἱ κατοικοῦντες ἐπὶ
 τῆς γῆς, ὡς οὐ γέγραπται τὰ
 οὐράνια ἐπὶ τῷ βιβλίῳ τῆς
 ζωῆς ἀπὸ κτίσεως κόσμου,
 9 βασιλεύων τὸ θῆριον, ὃ, τι
 ἦν καὶ οὐκ ἐστὶ, καὶ παρεσ-
 ται. ὥς ὁ νεκρὸς ὁ ἔχων σο-
 φίαν.

*Babylon the great, the mother
 of harlots, and abominations
 of the earth. and I saw the
 woman drunken with the
 blood of the saints, and with
 the blood of the martyrs of
 Jesus: and when I saw her,
 I wondered with great admi-
 ration. and the angel said to
 me, wherefore didst thou mar-
 vel? I will tell thee the
 mystical meaning of the wo-
 man, and of the beast that
 carrieth her, which hath the
 seven heads and ten horns.
 the beast that thou sawest,
 was, and is not; and shall
 ascend out of the bottomless
 pit, and go into perdition:
 and they that dwell on the
 earth, * whose names were
 not written in the book of life
 from the foundation of the
 world, shall wonder when
 they behold the beast that was,
 and is not, but shall be. the
 meaning is very comprehen-
 sive.*

AI

THE

Chap. xvii. ver. 8. *was, and is not.* see Chap. xiii. 2. DOMITIAN WAS
 regent during his father's absence, but went beyond his commission
 says Tacitus, and then retired to a private studious life. Dion says,
 Vespasian writ to him, "I thank you, son, for not usurping the em-
 pire." but after he had been in *altitudinem conditus*, buried in the
 abyss for some time, his savage disposition broke out, the monster raged,
 embrew'd his hands in the blood of his brother Titus, and rais'd a
 dreadful persecution. but at length was stab'd by his own domestics.

* That is, they who were conversant in the scriptures, would not
 wonder to see *Domitian* at Rome involv'd in ruin. as Balthazar was at
 Babylon, neither being able to avoid the fatal prediction. Daniel v. 30.

Ver. 9. *Wisdom.* In the prophetic writings past and future events
 are frequently represented together, because of their connection or re-
 semblance, as in Ezekiel xvii, xix, xxiii, xxxi. Zach. v, vi, xi.

ΑΙ ΕΠΤΑ κεφαλαι, ορη
 ειναι επτα, όπου η γυνη κα-
 10. θηται επ' αυτων. και βασι-
 λεις επτα ειναι, οι πεντε επε-
 σαν, και ο εις εστιν, ο αλλος
 ουπω ηλθε, και οταν ελθη,
 11. ολιγον αυτον δει μειναι. και
 το θηριον ο ην, και ουκ εστι,
 και αυτος ορδοος εστι, και εκ
 των επτα εστι, και εις απω-
 12. λειαν υπαγει. και τα δεκα
 κεφαλα α ειδες, δεκα βασιλεις
 ειναι, οιτινες βασιλειαν ουπω
 ελαβον, αλλ' εξουσιαν ως
 βασιλεις μιαν ωραν λαμβα-
 νουσι

THE SEVEN beads are se-
 ven mountains, on which the
 woman sitteth. they likewise 10
 signify seven kings : five are
 fallen, and one is, and the o-
 ther is not yet come ; when he
 comes, he will continue but a
 short space. the beast that 11
 was, and is not, is himself the
 eighth : he is of the seven,
 and shall be destroy'd. the ten 12
 horns which you saw, are ten
 kings, who have received no
 kingdom as yet ; but receive
 power as kings for a while
 with

Vet. 10. Five are fallen by a violent death ; viz. CLAUDIUS, NERO, GALBA, OTHO, VITELLIUS. Claudius was the first emperor that molested the christians.

Ib. One now exists, VESPASIAN, who was favourable to the christians.

Ib. The other is not yet come to the government, TITUS, who reign'd but two years and two months.

Ver. 11. The beast, &c. DOMITIAN, stil'd by Tertullian, " NERO the bald, a limb of Nero's cruelty " as Nero was stil'd a *lyon* by PAUL and SENECA : so he is call'd the *mouth* of the beast. Chap. xiii. 2.

Ib. is of the seven. εκ των for εκ τινος των, is the son of one of the seven, i. e. of Vespasian. so Chap. ii. 10. ελ υμων for τινος ελ υμων. see Matt. xxiii. 34. Luke xxi. 16. for the like *Ellipsis*.

Ver. 12. Ten, a perfect number, denoting universality. Horns, see Dan. vii. 7.

Ib. Kings. Tacitus observes, " it was the antient policy of the Romans to make kings the instruments of the peoples slavery. but now they saw the Roman grandeur upon the decline : that an army rais'd from foreign nations, though flush'd with success, adversity would soon disband : enemys and slaves are secur'd but by a slender *tye* : the terror once remov'd, *hatred* succeeds to *dread*.—accordingly, what armys were lost in *Masia*, in *Dacia*, in *Germany*, and *Pannonia*, by the temerity or supineness of the generals ! so many horse and foot defeated and taken ! 'tis not the bank of a river, or the boundaries of our empire, but our very quarters and possessions now lie at stake ! misfortunes croud so thick, every new year is checquer'd with variety of destruction ! O ! happy AGRICOLA ! in so seasonable an exit, not to be a spectator of the last scene of time, when DOMITIAN dispatch'd the common-wealth, not allowing any lucid *intervals* or respite, but by one continued *blow* !" TACITUS de Jul. Agricola: Vita.

13 *οὐσι μετὰ τοῦ θηρίου. οὐ-*
τοι μὴν γυνήν ἐχουσι, καὶ
τὴν δύναμιν καὶ τὴν ἐξου-
σίαν ἑαυτῶν τῷ θηρίῳ δια-
 14 *διδωσούσιν. οὗτοι μετὰ τοῦ*
ἀρνίου πολεμήσουσι, καὶ τὸ
ἀρνίον νικήσει αὐτοὺς, ὅτι
κύριος κυρίων ἐστὶ καὶ βασι-
λεὺς βασιλέων, καὶ οἱ μετ'
αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ
καὶ πιστοί.

15 *Καὶ λέγει μοι, τὰ ὕδατα*
αἱ εἶδες, οὗ ἡ πόρνη καθῆται,
λαοὶ καὶ ὄχλοι εἰσι, καὶ ἔθνη
 16 *καὶ γλώσσαι. καὶ τὰ δέκα*
κεφαλὰ αἱ εἶδες ἐπὶ τὸ θῆριον,
οὗτοι μισήσουσι τὴν πόρνην,
καὶ πηρώμενην ποιήσουσιν
αὐτήν καὶ γυμνὴν, καὶ τὰς
σαρκὰς αὐτῆς φάρονται, καὶ
αὐτὴν κατὰκαυσουσιν ἐν πυρὶ.
 17 *ὁ γὰρ θεὸς ἔδωκεν ἐκ τὰς*
καρδίας αὐτῶν ποιῆσαι τὴν
γυνήν αὐτοῦ, καὶ ποιῆσαι
μὴν γυνήν, καὶ δοῦναι τὴν
βασιλείαν αὐτῶν τῷ θηρίῳ,
ἀχρὶ τελεσθῇ τὰ ῥήματα τοῦ
 18 *θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες,*
ἐστὶν ἡ πόλις ἡ μεγάλη, ἡ ἐ-
χούσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.

1 *Καὶ μετὰ ταῦτα εἶδον ἄλ-*
λόν ἀγγελόν καταβαίνοντα ἐκ
τοῦ οὐρανοῦ, ἐχούτα ἐξουσίαν
μεγάλην, καὶ ἡ γῆ ἐφώτισθη
 2 *ἐκ τῆς δόξης αὐτοῦ. καὶ ἐ-*
κράξεν ἰσχυρῶ φωνῇ, λέγων,

with the beast. they all a- 13
gree in this, to give their
power and strength to the
beast. they will make war 14
with the lamb, but the lamb,
who is lord of lords, and king
of kings, together with those
that are called, chosen, and
faithful, shall overcome them.

Then he said to me, the 15
waters which you saw, where
the prostitute has her seat, are
the people, the multitude, na-
tions, and provinces. the ten 16
horns which you saw upon
the beast, they shall hate the
whore, they shall plunder,
and strip her, eat her flesh,
and burn her with fire. for 17
God hath put it in their
hearts to execute his designs,
in agreeing to give their king-
dom to the beast, until the di-
vine oracles shall be accom-
plished. and the woman 18
which you saw, is that great
city, which reigns the empress
of the kings of the earth.

AFTER this I saw another 1
angel come down from hea-
ven, having great power ;
and the earth was lightened
with his glory. and he cried 2
with a strong voice, BABY-

ΕΠΕΣΕΝ, ΕΠΕΣΕ ΒΑΒΥΛΩΝ ἡ μεγάλη, καὶ ἐγενέτο κατοικητήριον δαίμονων, καὶ φυλακὴ παντός πνεύματος ακαθάρτου, καὶ φυλακὴ παντός ὀργεοῦ ακαθάρτου καὶ μεμισσημένου.

3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πόρνειας αὐτῆς πετώκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυναμείας τοῦ σιτηνικοῦ αὐτῆς ἐπλούτησαν.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λεγούσαν, ἐξελεύθε ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσῃς ταῖς αἰμασίαις αὐτῆς, καὶ ἵνα μὴ λάβῃς ἐκ τῶν πληγῶν αὐ-

5 τῆς· ὅτι ἐκολληθῆσαν αὐτῆς αἱ αἰμασίαι ἀχρι τοῦ οὐρανοῦ, καὶ ἐμνημονεύσεν ὁ Θεὸς

6 τὰ ἀδικήματά αὐτῆς. ἀποδότε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλά πάντα τὰ ἔργα αὐτῆς, ἐν τῷ πληρώμῳ ᾧ ἐκεράσατε, κεράσατε

7 αὐτῇ διπλοῦν. ὅσα ἐδοξάσεν ἑαυτῇ, καὶ ἐσθρηνίασε, τοσοῦτον δότε αὐτῇ βασιανισμῶν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, “ καθήμεν βασιλεύσασα, καὶ κηρα

8 “ οὐκ εἰμι, καὶ πένθος οὐ μὴ ἴδω.” διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἦξουσιν αἱ πληγαὶ αὐ-

LON the great is fallen, is fallen, and is become the abode of demons, the dungeon of every foul spirit, and a cage of every impure ill-boding bird. for all nations have drunk of the poisonous wine of her idolatry, the kings of the earth have submitted to her idolatries, and the merchants of the earth are grown rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, come out of her, my people, that ye may not be partakers of her sins, nor share in her plagues: for her sins have reached unto heaven, and God hath remembred her iniquities. reward her according to her dealings, and repay her double, according to her works: give her twice as much in the same cup which she gave you to drink. give her torment and pain in proportion to her pride and luxury; for she said in her heart, “ I am entron'd like a queen, I am no widow, and shall see no sorrow.” therefore shall her plagues come, mortality, mourning, and famine all at once: and she shall be con-

9 λικμος, και εν πυρι κατακαυ- consumed with fire: for the
 θησεται, οτι ισχυρος Κυριος Lord God, who condemns
 ο Θεος ο κρινας αυτην. και ber, is almighty. the kings 9
 κλαυσουσαι αυτην, και κοψ- of the earth, the accompli-
 ουσαι επ' αυτη οι βασιλεις ces of her licentiousness and
 της γης, οι μετ' αυτης πορ- luxury, shall bewail her, and
 νευσαντες και σπληνιασαντες, lament for her, when they
 οταν βλεπωσι τον καπνον της shall see the smoke of her
 πυ- con-

Ch. xviii. 8, 9. Consumed with FIRE. a little before the imaginary date of these VISIONS, there happen'd events as astonishing, and more certain than some of those Jewish traditions, which the author of the Revelations alludes to chap. xx. "in autumn mount Vesuvius by Naples broke out into a dreadful conflagration: formerly the top of it was a *plane*, in the middle of which some fire was emitted: but by being undermin'd, it is reduc'd to the form of an *amphitheatre*.—it smokes by day, and flames by night: sometimes projecting ashes and stones by the explosion of winds, accompany'd with a rumbling noise. these *phenomena* strike terror, though they are almost anniversary: but if they were all thrown together, they would vanish in comparison of this FIRST eruption, which was attended with several prodigys. an army of men of a gigantic stature were seen night and day on the mountain, and in the adjacent parts. then a great drought, dreadful earthquakes, the tops of mountains subside, and the planes reek with heat. the sea roars, the atmosphere rumbles, and a sudden crush like that of falling mountains: pieces of rock were hurl'd to a prodigious height: spouts of fire, and such thick smoke as buried the sun in an eclipse: day was converted into night, and night into day. it was thought the giants were renewing their uproar, enormous shapes being seen in the smoke, and the sound of trumpets heard in the air: others imagin'd the whole *system* would be resolved into a *chaos*, or be reduc'd to a *coal*. some fly from sea to land, others from land to sea for security, all concluding the present scene to be the most calamitous. earth, sea, and air were cover'd so thick with ashes, that not only men, but beasts, birds, and fish were all stifled: the citys *Herculanium* and *Pompeii* were entirely over-whelm'd with their inhabitants. so great a quantity of ashes floated to Africa, Syria, and Egypt. that they darkned the sun. when the like happen'd at Rome, the people, unacquainted with the *accident* in Campania, and unable to account for the cause, concluded, that the general *catastrophe* of nature was come, and now the earth would be absorb'd in the body of the SUN.

"The ashes at first had no very remarkable ill effect, but soon after they produc'd a most grievous *pestilence*.

"The next year, when Titus was gone to *Campania* to survey the havoc of that dreadful conflagration, a FIRE broke out in *Rome*, which, though not subterraneous, made great devastation. the tem-

- 10 πυρωσεως αὐτης, ἀπο μακρο-
θεν ἐσθηκόες, δια τον φοβον
του βασανισμου αὐτης, λε-
γουτες, " ουαι, ουαι ἡ πολις
ἡ μεγαλη Βαβυλων, ἡ πο-
λις ἡ ισχυρα, ὅτι ἐν μα-
ῶρα πηθεν ἡ κρισις σου."
- 11 καὶ οἱ ἐμποροι τῆς γῆς κλαι-
ουσι καὶ πενθουσιν ἐπ' αὐτῇ,
ὅτι τον φομον αὐτῶν οὐδεὶς ἀ-
12 φοραζει οὐκ εἴ, φομον χρυσου,
καὶ ἀργυρου, καὶ λίθου τι-
μιου, καὶ μαργαρίτου, καὶ
βυσσου, καὶ πορφυρας, καὶ
σηρικου, καὶ κόκκινου, καὶ
παν ἔυλον θυῖνον, καὶ παν
σκευος ἐλεφαντίνου, καὶ παν
σκευος ἐκ ἔυλου τιμιωτάτου,
καὶ χαλκου, καὶ σιδήρου,
13 καὶ μαρμαρου, καὶ κινάμω-
μον, καὶ θυμιαμάτα, καὶ μυ-
ρον, καὶ λίβανον, καὶ οἶνον,
καὶ ἐλαιον, καὶ σέμδαλιν,
καὶ σίλον, καὶ κῆνην, καὶ
προβάτα, καὶ ἵππων, καὶ ῥέ-
δων, καὶ σωμαίων, καὶ ψυ-
14 χας ἀνθρώπων. καὶ ἡ οὐωρα
τῆς ἐπιθυμίας τῆς ψυχῆς σου
ἀπῆλθεν ἀπο σου, καὶ παν-
τα τὰ λίπα καὶ τὰ λαμ-
πρα ἀπῆλθεν ἀπο σου, καὶ
15 οὐκ εἴ, οὐ μὴ εὕρησις αὐτῆς. οἱ
ἐμποροι τούτων οἱ πλουτή-
σαντες
- conflagration. frightened at
her torments they will stand
afar off, and cry, " alas,
" alas, that great city Ba-
" bylon, that mighty city!
" what! is thy condemna-
" tion so suddenly come?"
the merchants of the earth
shall bewail and mourn over
her, because there are none
to purchase their cargo: their
gold, and silver, precious
stones, and pearls, fine lin-
nen, and purple, their silk,
scarlet, and all sort of ci-
tron wood, their various
vessels of ivory, and of pre-
cious wood, of brass, iron,
and marble: nor their cin-
namon, perfumes, essen-
ces, and frankincense; nor
their wine, oil, fine flour,
and wheat; their cattle,
sheep, horses, and chariots;
nor the servile * souls of
men. the fruits, the object
of your delight, are depart-
ed from thee, all your deli-
cacy and magnificence are
lost, beyond the possibility of
a recovery! the merchants
of these wares who were
- enrich'd

"ples of *Sevapis*, and *Isu*, the *Septa*, the temple of *Neptune*, the
"baths of *Agrippa*, the *Pantheon*, the theatres of *Balbus*, and *Pompey*,
"the library of *Octavia*, the temple of *Jupiter Capitolinus*, and the
"adjacent temples were all reduc'd to ashes. so that this disaster was
"the result, not of human contrivance, but of divine vengeance: for
"from this sketch it is easy to judge of the universal ruin." *Dion*
Cassius's History. lib. lxxvi. *Titus*, p. 755, 756.

† *Plin.* xiii. 15.

* *Ezek.* xxvii. 13.

σαῖτες ἀπ' αὐτῆς, ἀπομακρο-
θεν στήπτονται, διὰ τοῦ φόβου
τοῦ βασανισμοῦ αὐτῆς, κλαι-
16 οῦντες καὶ πενθοῦντες, καὶ λε-
γόντες, οὐαὶ, οὐαὶ, ἡ πόλις
ἡ μεγάλη, ἡ περιβεβλημένη
βυσσινον καὶ πορφύρου καὶ
κόκκινον, καὶ κεκρυσμένη ἐν
χρυσῷ καὶ λίθῳ τιμῷ καὶ
μαργαρίταις, ὅτι μὴ ὥρα
πρημώθη ὁ τοσοῦτος πλοῦτος.
17 καὶ πᾶς κυβερνητὴς, καὶ πᾶς
ἐπὶ τῶν πλοίων ὁ ὁμιλος,
καὶ ναῦται, καὶ ὅσοι τὴν θα-
λασσαν ἐργάζονται, ἀπομα-
18 κροθὲν ἐσθίησαν, καὶ ἐκράζον,
ὀρώμεντες τὸν καπνὸν τῆς πυ-
ρώσεως αὐτῆς, λέγοντες, τίς
ὁμοία τῇ πόλει τῇ μεγάλῃ;
19 καὶ ἐβάλλον χουν ἐπὶ τὰς κε-
φαλὰς αὐτῶν, καὶ ἐκράζον
κλαίουντες καὶ πενθοῦντες, λε-
γόντες, "οὐαὶ, οὐαὶ ἡ πόλις
" ἡ μεγάλη, ἐν ἣ ἐπλουτή-
" σαν πάντες οἱ ἐχόντες πλοῖα
" ἐν τῇ θαλάσῃ, ἐκ τῆς
" τιμωρίας αὐτῆς, ὅτι μὴ
" ὥρα πρημώθη." εὐφραι-
0 νου ἐπ' αὐτὴν οὐρανέ, καὶ οἱ
ἄγγελοι ἀποστόλοι καὶ οἱ προ-
φῆται, ὅτι ἐκρίνεν ὁ Θεὸς τὸ
κρίμα ὑμῶν ἐξ αὐτῆς.

1 Καὶ ἦρεν εἰς ἄγγελος ἰσχυ-
ρὸς λίθον ὡς μύλον μέλαν, καὶ
ἐβράλην εἰς τὴν θαλάσσαν,
λέγων, "οὕτως ὀφθαλμῶν βλε-
" θήσεται βαβυλῶν ἡ μεγάλη
" πόλις, καὶ οὐ μὴ εὕρεθαι
" ἐλθῶν.

enrich'd by her, shall stand
afar off, under the dread
of her torments, with tears
and lamentations, crying, a- 16
las, alas, that great city,
that was clothed in fine lin-
nen, purple, and scarlet :
decked with gold, precious
stones and pearls : her wealth 17
is all sunk in a moment !
the pilots and the passen-
gers : the ships-crew, and
the super-cargo's shall stand
afar off, and cry out, when 18
they see the smoke of her
burning, what city could be
compar'd to this great city ?
they will scatter dust on their 19
heads, and cry with tears,
and bemoaning, " alas, a-
" las, that great city, which
" enrich'd all the traders by
" sea, by the consumption she
" made : how is she re-
" duc'd to a desert, in an
" instant !" O heaven, and 20
ye holy apostles and prophets,
triumph at her ruin, since
God hath avenged you on
her.

Then a mighty angel took 21
up a stone like a great mil-
stone, and threw it into the
sea, saying, " thus with
" violence shall that great
" city Babylon be thrown
" down,

22 " ἔτι. και φωνη καθαρωδων,
 " και μουσικων, και αυλη-
 " των, και σαλπιστων ου
 " μη ακουσθη εν σοι ἔτι, και
 " πας τεχνιτης πασης τεχ-
 " νης ου μη ευρηθη εν σοι ἔτι,
 " και φωνη μυλου ου μη α-
 23 " κουσθη εν σοι ἔτι: και φως
 " λυχνιου ου μη φανη εν σοι
 " ἔτι, και φωνη νυμφιου και
 " νυμφης ου μη ακουσθη εν
 " σοι ἔτι, ὅτι οἱ εμποροι σου
 " ησαν οἱ μεγιστanes της γης,
 " ὅτι εν τη φαρμακεια σου
 " επλανηθησαν παντα τα
 24 " εθνη. και εν αυτῃ αιμα
 " προφητων και αγιων ευρεθη,
 " και παντων των εσφαρμε-
 " νων επι της γης."

1 Και μετὰ ταυτα ηκουσα
 φωνην οχλου πολλου μεγαλην
 εν τῷ ουρανῷ, λεγοντων,
 " αλληλουια, ἡ σωτηρια και
 " ἡ δοξα και ἡ τιμη και ἡ
 " δυναμις Κυριῷ τῷ Θεῷ ἡ-
 2 " μων: ὅτι αληθιναι και δι-
 " καιαι αἱ κρισεις αυτου, ὅτι
 " εκρινε την πορνην την μεγα-
 " λην, ητις εφθειρε την γην εν
 " τη πορνεια αυτης, και ξε-
 " οικησε το αιμα των δου-
 " λων αυτου εκ της χειρος
 3 " αυτης." και δευτερον ειρη-
 " καν, " αλληλουια." και ὁ
 καπνος αυτης αναβαινει εις
 τους αιωνας των αιωνων.

" down, never to be found
 " any more. the musick of 22
 " the harp, of the flute,
 " and of the trumpet, shall
 " never be heard again in
 " thee: no artist of any kind
 " shall be found again in
 " thee; the sound of a mil-
 " stone shall never be heard
 " again in thee; the lamp 23
 " shall no more be lighted
 " in thee; the bridal-song
 " shall be heard there no
 " more: for thy merchants
 " were the great men of the
 " earth; all nations were se-
 " duc'd by thy enchantments.
 " here it was, that the blood 24
 " of the prophets, of the saints,
 " and of all that were slain up-
 " on the earth, was found."

And after these things I
 heard a great voice of a nu-
 merous multitude in heaven,
 saying, " alleluia; salva-
 " tion, glory, honour, and
 " power unto the Lord our
 " God: for just and right
 " are his judgments; for he
 " hath condemned the grand
 " prostitute, who corrupted
 " the earth with her licen-
 " tiousness, and hath aven-
 " ged the blood of his ser-
 " vants that were shed by
 " her hand." again they
 said, " alleluia." and her
 smoke rose up for ever and
 ever.

Και

Then

- 4 Καὶ ἐπεσον οἱ πρεσβυτεροὶ οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, “ἀμήν, ἀλληλουῖα.”
- 5 καὶ φωνὴ ἐκ τοῦ θρόνου ἐξηλθε, λέγουσα, “αἰνεῖτε τὸν Θεοῦ ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.” καὶ ἠκούσα ὡς φωνὴν ὁχλοῦ πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, “ἀλληλουῖα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλλιωμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ αρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοιμασεν ἑαυτήν. καὶ ἐδόθη αὐτῇ ἵνα περιβαλῇται βυσσινὸν καθαρόν καὶ λαμπρόν, τὸ γὰρ βυσσινόν, τὰ δικαιώματα τῶν ἁγίων ἐστίν. καὶ λέγει μοι, γράψον, μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ αρνίου κεκλημένοι. καὶ λέγει μοι, οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.” καὶ ἐπεσον ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, “οὐ μὴ, συνδoulos σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐκούων τὴν μαρτυρίαν τοῦ Ἰησοῦ, τῷ Θεῷ προσ-
- Then the four and twenty elders, and the four animals fell down and worshipped God that sat on the throne, saying, “amen; alleluia.” and a voice came out of the throne, saying, “praise our God, all ye his servants, and ye that fear him, both small and great.” and I heard as it were the voice of a great multitude, which was like the sound of many waters, or like a volley of thunder, saying, “alleluia: for the Lord God omnipotent does reign.” let us rejoyce, and triumph, and give honour to him: for the marriage of the lamb is come, and his spouse is already adorn’d. for she was permitted to be arrayed in fine linnen, clean and white: for the fine linnen represents the virtues of the saints.” and he said unto me, “write, happy are they who are invited to the marriage-supper of the lamb.” and he said to me, “thus I have delivered the real oracles of God.” then I fell at his feet to worship him: but he said to me, “forbear: I am the servant of God, as you and your brethren are, that bear testimony to Jesus: worship God:”*

“ προσκυνησον. ἡ γὰρ μαρ-
 “ τυρία τοῦ Ἰησοῦ ἐστὶ το
 “ πνεῦμα τῆς προφητείας.”

“ for to give testimony to
 “ Jesus, is the very design of
 “ prophecy.”

11 Καὶ εἶδον τὸν οὐρανὸν ἀ-
 νεῳγμένον, καὶ ἰδοὺ ἵππος
 λευκός, καὶ ὁ καθήμενος ἐπ’
 αὐτοῦ, καλούμενος πιστός καὶ
 ἀληθινός, καὶ ἐν δικαιοσυνῇ

Then I saw heaven open- 11

ed, and a white horse ap-
 pear’d; and he that sat
 upon him was called the
 faithful and the true: in

12 κρίνει καὶ πολεμεῖ. οἱ δὲ ὀφ-
 θαλμοὶ αὐτοῦ ὡς φλῶξ πυρός,
 καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
 διαδημαῖα πολλὰ, ἐκὼν ὀνο-
 μα γερραμμένον, ὃ οὐδεὶς οἶδεν

makes war: his eyes were 12
 as a flame of fire, on his
 head were many crowns:
 and a name inscrib’d which

13 εἰ μὴ αὐτός: καὶ περιβεβλη-
 μένος ἱμάτιον βεβαμμένον αἱ-
 ματί, καὶ καλεῖται τὸ ὄνομα
 αὐτοῦ, ὃ λόγος τοῦ Θεοῦ.

no one comprehended, but 13
 himself: he had a vesture
 dipt in blood: and his name
 is called, THE LOGOS OF

14 καὶ τὰ στρατεύματα τα ἐν τῷ
 οὐρανῷ ἠκολούθει αὐτῷ ἐφ’
 ἵπποις λευκοῖς, ἐνδεδυμένοι
 βυσσίνον λευκὸν καὶ καθάρων.

God. and the armies of 14
 heaven followed him upon
 white horses, cloathed in fine
 linnen, white and clean. out 15

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκ-
 πορεύεται ῥομφαία ὀξεῖα, ἵνα
 ἐν αὐτῇ παλάσσῃ τὰ ἔθνη,
 καὶ αὐτὸς ποιμαίνει αὐτοὺς ἐν
 ῥάβδῳ σιδήρεᾳ, καὶ αὐτὸς πα-
 τεῖ τὴν ἀπὸ τοῦ οἴνου τοῦ

of his mouth went a sharp 15
 sword, in order to smite the
 nations: for he shall rule
 them with an iron sceptre:
 and tread the wine-press of
 the fierce vengeance of al-
 mighty God. on the mantle 16

16 τοῦ παντοκράτορος. καὶ ἔχει
 ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν
 μηρὸν αὐτοῦ τὸ ὄνομα γερρα-
 μένον, βασιλεὺς βασιλέων καὶ
 Κύριος κυρίων.

about his thigh was this in- 16
 scription, KING OF
 KINGS, AND LORD
 OF LORDS.

17 Καὶ εἶδον ἓνα ἄγγελον ἑσ-
 τῶτα ἐν τῷ ἥλιῳ, καὶ ἐκραῖε
 φωνῇ μεγάλῃ, λέγων πᾶσι
 τοῖς ὀρνέοις τοῖς πετῶμενοις ἐν
 τοῖς οὐρανοῖς, “ δεῦτε συ-
 “ νάσθητε

I saw likewise an angel 17
 standing upon the sun; and
 he cryed with a loud voice,
 saying to all the fowls that
 fly in the midst of heaven,
 “ come

Ver. 13. Isa. lxiii. 2.

Ver. 17. Ezek. xxxix. 17. Jer. xii. 9. Isa. xviii. 6. xxv. 6.

18 “ναχθῆτε εἰς τὸ δεῖπνον τοῦ
 “μετὰ τοῦ Θεοῦ: ἵνα φαγῆτε
 “σάρκας βασιλέων, καὶ
 “σάρκας χιλιάρχων, καὶ
 “σάρκας ἰσχυρῶν, καὶ σαρ-
 “κας ἵππων καὶ τῶν καθη-
 “μένων ἐπ’ αὐτῶν, καὶ σαρ-
 “κας πανῶν, ἐλευθέρων καὶ
 “δουλῶν, καὶ μικρῶν καὶ
 “μεγάλων.”

19 Καὶ εἶδον τὸ θηρίον, καὶ
 τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ
 στρατεύματα αὐτῶν συνηγμένα
 ποιεῖσαι πόλεμον μετὰ τοῦ κα-
 θημένου ἐπὶ τοῦ ἵππου, καὶ
 μετὰ τοῦ στρατεύματος αὐτοῦ.

20 καὶ ἐπιάσθη τὸ θηρίον, καὶ
 μετὰ τοῦτο ὁ ψευδοπροφήτης
 ὁ ποιήσας τὰ σημεῖα ἐν ὧν
 αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς
 λαβούλας τὸ χάραγμα τοῦ
 θηρίου, καὶ τοὺς προσκυνού-
 ντας τῇ οἰκονίᾳ αὐτοῦ, ὧν
 ἐβλήθησαν οἱ δύο εἰς τὴν λίμ-
 νην τοῦ πυρὸς τὴν καιομένην
 21 ἐν τῷ θείῳ. καὶ οἱ λοιποὶ ἀ-
 πεκρίσθησαν ἐν τῇ ῥομφαίᾳ
 τοῦ καθήμενου ἐπὶ τοῦ ἵππου,
 τῇ ἐκπορευομένῃ ἐκ τοῦ στό-
 ματος αὐτοῦ, καὶ πάντα τὰ
 ὄρνεα ἐχορτάσθησαν ἐκ τῶν
 σαρκῶν αὐτῶν.

1 Καὶ εἶδον ἄγγελον καταβαί-
 νοντα ἐκ τοῦ οὐρανοῦ, ἐχού-
 ντα τὴν

“come and gather your
 “selves together to the sup-
 “per of the great God;
 “that ye may eat the flesh 18
 “of kings, the flesh of cap-
 “tains, the flesh of mighty
 “men, the flesh of horses,
 “and of those that ride on
 “them, the flesh of all that
 “are free, and all that are
 “slaves, both small and great.”

Then I saw the beast, 19
 and the kings of the earth,
 with their armies assembled,
 to make war against him
 that sat on the horse, and a-
 gainst his army. and the beast 20
 was taken, and with him
 the false prophet that wrought
 miracles in his favour, by
 which he seduc'd those that
 had received the mark of the
 beast, and those that wor-
 shipped his image. these
 were both cast alive into a
 lake of fire burning with
 brimstone. all the rest were 21
 slain with the sword of him
 that sat upon the horse, which
 sword proceeded out of his
 mouth: and all the fowls
 were satiated with their
 flesh.

Afterwards I saw an an- 1
 gel come down from heaven,
 hav-

Chap. XX. Grotius observes, that almost this whole chapter was borrowed from the traditionary doctrine of the Jews, relating to the two resurrections, the Millennium, the war of Gog and Magog. see the Targum Megilla ii. 12. Aben Ezra and Saadia on Daniel. Vajiera Rab. c. xxviii. Jerom lib. v. xv. xviii. on Isaiah. Onkelos, Deut. xxxiii. 16. and Jonathan, Isaiah xxii. 14.

την κλειδα της αβυσσου, και
 2 αλυσιν μεγαλην επι την χειρα
 αυτου. και εκραϊησε τον δρα-
 κονα, τον οφιν του αρχαιου,
 ος εστι διαβολος και σατα-
 νας, και εδησεν αυτον χιλια
 3 ετη. και εβαλεν αυτον εις την
 αβυσσον, και εκλεισεν, και
 εσφραγισεν επανω αυτου, ινα
 μη πλατιση εις τα εθνη, α-
 χρι τελεσθη τα χιλια ετη,
 και μετ' αυτα δει αυτον λυ-
 θηναι μικρον χρονον.

having the key of the bot-
 tomless pit, with a great
 chain in his band. and he
 2 laid hold on the dragon,
 that old serpent, which is
 the devil and satan, and
 bound him for a thousand
 years, then cast him into the
 3 bottomless pit, there shut
 him up, and set a seal upon
 him, that he should seduce
 the nations no more, till the
 thousand years should be ful-
 filled: and after that, he
 was to be loosed for a short
 time.

4 Και ειδον θρονους, και εκα-
 θισαν επ' αυτους, και κριμα
 εδοθη αυτοις, και τας ψυχας
 των πεπελεκισμενων δια την
 μαρτυριαν Ιησου, και δια τον
 λογον του Θεου, και οιτινες ου
 προσεκυνησαν τω θηριω, ουτε
 τη εικονι αυτου, και ουκ ελα-
 βον το χαραγμα επι το με-
 τωπον, και επι την χειρα
 αυτων, και εζησαν, και εβα-
 σιλευσαν μετ' αυτου Χριστου
 5 τα χιλια ετη. (οι δε λοιποι
 των νεκρων ουκ ανεζησαν εως
 τελεσθη τα χιλια ετη) αυτη
 6 η αναστασις η πρωτη. μα-
 καριος και αγιος ο εκων μερος
 εν τη αναστασει τη πρωτη,
 επι τουτων ο θανατος ο δευτε-
 ρος ουκ εχει εξουσιαν, αλλ'
 εσονται ιερεις του Θεου και
 του Χριστου, και βασιλευ-
 σουσι μετ' αυτου χιλια ετη.

I saw likewise thrones, 4
 where persons were seated,
 to whom the power of judg-
 ing was given: and I saw
 the souls of those that were
 beheaded for the testimony
 they had given to Jesus, and
 for the word of God, who had
 not worshipped the beast, nor
 his image, nor had received his
 mark upon their foreheads, or
 in their hands; and they lived
 and reigned with Christ a
 thousand years. but the rest of 5
 the dead shall not live again
 until the thousand years are
 finished. this is the first resur-
 rection. happy and holy are 6
 they that have part in the first
 resurrection: on such the se-
 cond death hath no power, but
 they shall be priests of God,
 and of Christ, and shall reign
 with him a thousand years.

Και

When

7 Καὶ ὅταν τελεσθῇ τα χι-
λια εἴη, λυθησείαι ὁ σατάνας
8 ἐκ τῆς φυλακῆς αὐτοῦ, καὶ
ἐξελευσείαι πλανῆσαι τὰ ἐθ-
νη τὰ ἐν ταῖς τεσσαρσὶ γω-
νίας τῆς γῆς, τὸν Γῶγ καὶ τὸν
Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς
πολεμὸν, ὧν ὁ ἀριθμὸς ὡς ἡ
9 ἀμμος τῆς θαλάσσης. καὶ
ἀνεβησαν ἐπὶ τὸ πλᾶτος τῆς
γῆς, καὶ ἐκυκλώσαν τὴν πα-
ρεμβολὴν τῶν ἁγίων, καὶ τὴν
πολιν τὴν ἡγαπημένην, καὶ
κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ
τοῦ οὐρανοῦ, καὶ κατέφαγεν
10 αὐτοὺς, καὶ ὁ διαβολὸς ὁ
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν
λίμνην τοῦ πυρὸς καὶ θείου,
ὅπου τὸ θῆριον καὶ ὁ ψευδο-
προφήτης, καὶ βασιανισθη-
σοῦνται ἡμέρας καὶ νυκτὸς εἰς
τοὺς αἰῶνας τῶν αἰῶνων.

11 Καὶ εἶδόν θρόνον λευκὸν με-
γαν, καὶ τὸν καθημένον ἐπ'
αὐτοῦ, οὗ ἀπὸ προσώπου ἐ-
φυγεν ἡ γῆ καὶ ὁ οὐρανός,
καὶ τόπος οὐχ εὑρέθη αὐ-
12 τοῖς. καὶ εἶδόν τοὺς νεκρούς,
τοὺς μικροὺς, καὶ τοὺς μεγα-
λοὺς, ἐστῶτας ἐνώπιον τοῦ
θρόνου, καὶ βιβλία πνευχ-
θῆσαν, καὶ βιβλίον ἄλλο π-
νευχθῆ, ὃ ἐστὶ τῆς ζω-
ης, καὶ ἐκρίθησαν οἱ νεκροὶ
ἐκ τῶν γεγραμμένων ἐν τοῖς
βιβλίοις, κατὰ τὰ ἔργα αὐ-
13 τῶν. καὶ εἶδεν ἡ θαλάσ-
σα

*When the thousand years 7
are expired, Satan shall be
loosed out of his prison, and 8
shall go out to seduce the na-
tions, which are in the four
quarters of the earth, * Gog
and Magog, to assemble them
to battle: they will be as nu-
merous as the sand of the
sea. they will spread on the 9
surface of the earth, and en-
compass the camp of the
saints, and the beloved city:
and fire shall descend from
God out of heaven, and de-
vour them. the devil that 10
seduced them, shall be cast
into the lake of fire and brim-
stone, where the beast and
the false prophet are, and
shall be tormented day and
night for ever and ever.*

*Then I saw a great white 11
throne, and him that sat on
it, from whose presence the
earth and the heaven fled a-
way, so that they disap-
pear'd. and I saw the dead, 12
small and great, stand before
the throne; the books were
opened: and another book
was opened, which is the book
of life: and the dead were
judged out of those things
which were written in the
books, according to their
works. the sea gave up the 13
dead*

Ver. 8. Gog, from Gyges the king of Lydia. Josephus says, the Scythians were called Magogæ from Magogæ their prince.

* Ezek. xxxviii, xxxix.

σα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ᾠδὴς ἐδώκαν τοὺς ἐν αὐτοῖς νεκροὺς, καὶ ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος καὶ ὁ ᾠδὴς ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς, ὅλος ἐστὶν

14 ὁ δευτέρος θάνατος. καὶ εἰ τις οὐκ ἔνρεθῇ ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.

1 Καὶ εἶδον οὐρανὸν καινόν καὶ γῆν καινὴν, ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρηλθε, καὶ ἡ θαλάσσια οὐκ

2 ἐστὶν ἐτι. καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. καὶ

3 ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λέγουσης, "ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἐσονται, καὶ αὐτός ὁ Θεὸς ἐστὶν μετ' αὐτῶν, Θεὸς αὐτῶν, καὶ ἔξα-

4 λείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἐστὶν ἐτι, οὐτε πένθος, οὐτε κραυγὴ, οὐτε πόνος οὐκ ἐσται ἐτι, ὅτι τὰ πρῶτα ἀπῆλθον." καὶ εἶπεν ὁ κα-

5 θήμενος ἐπὶ τοῦ θρόνου, "ἰδοὺ,

dead which were in it; death and the grave delivered up the dead which were in them: and they were judged every one according to their works. and † death and the 14 grave were cast into the lake of fire: this is the second death. and whosoever was not 15 found written in the book of life, was cast into the lake of fire.

AFTERWARDS I saw a new heaven, and a new earth: for the first heaven and the first earth were vanished; and there was no more sea *.

and I saw the holy city, the new Jerusalem, descend from God out of heaven, prepared as a bride adorned for her husband. then I heard a great voice out of heaven, saying, "behold, the taber-

nacle of God is with men: he will dwell with them, they shall be his people, God himself shall be with them, as their God. God 4 shall wipe away all tears from their eyes; there shall be no more death, sorrow, or crying, neither shall there be any more pain: for the former state of things is passed away." be that sat upon the throne, 5 said, "behold, I make all things

† Isa. xiv. 29. xxviii. 15, 18. xxxviii. 18. Psal. vi. 5. after the judgment there will be no more dying and burying. 1 Cor. xv. 54.

* Gen. i. 14, 16.

Ver. 1. Isa. lxy. 17. lxvi. 22.

Ver. 4. Isa. xxv. 8.

- “δου, καινα παντα ποιω.”
 και λεγει, “γραψον, οτι ου-
 6 “τοι οι λογοι αληθινοι και
 “πιστοι εισι.” και ειπε μοι,
 “γεγονε. εγω ειμι το Α και
 “το Ω, η αρχη και το
 “τελος: εγω τω διψωνι
 “δωσω εκ της πηγης του
 “υδατος της ζωης δωρεαν.
 7 “ο νικων κληρονομησει ταυ-
 “τα, και εσομαι αυτω Θε-
 “ος, και αυτος εσται μοι ο
 8 “υιος. δευλος δε και α-
 “πιστοις και εβδελυμενοις
 “και φονευσι και πόρνοις
 “και φαρμακοις και ειδω-
 “λολατραις, και πασι τοις
 “ψευδεις, το μερος αυτων
 “εν τη λιμνη τη καιομενη
 “πυρι καιθειω, ο εστι δευ-
 “τερος θανατος.”
 9 Και παθε εις εκ των επτα
 αγγελων των εχοντων τας
 επτα φιαλας τας γεμουσας
 των επτα πληγων των εσ-
 χαλων, και ελαλησε μετ’
 εμου, λεγων, “δευρο, δειξω
 “σοι την νυμφην του αρ-
 10 “χιου την γυναικα.” και
 απηνεγκε με εν πνευματι επ’
 ορος μεγα και υψηλον, και
 εδειξε μοι την πολιν την α-
 γιαν Ιερουσαλημ, καταβαι-
 νουσαν εκ του ουρανου απο
 11 του Θεου. εχουσαν την δο-
 ξαν του Θεου, και * ο φω-
 τισ της αυτης ομοιος λιθω τιμιω-
 τατω, ως λιθω ιασπιδι κρυσ-
- “things new.” and he said
 write: “for these words
 “are true and authentic.”
 and he said to me, “it is 6
 “done. I am Alpha and
 “Omega, the beginning and
 “the end: to him that is
 “a-thirst I will freely give
 “of the fountain of living
 “water. he that overcomes, 7
 “shall inherit these things:
 “I will be his God, and
 “he shall be my son. but 8
 “the fearful, and incredu-
 “lous, the abominable, the
 “murderer, the licentious,
 “the poisoner, the idolater,
 “and every liar shall have
 “their part in the lake
 “which burns with fire
 “and brimstone: this is
 “the second death.”
 Then there came to me 9
 one of the seven angels, who
 had the seven vials full of
 the seven last plagues, and
 talked with me, saying,
 “come hither, I will shew
 “thee the bride, the lamb’s
 “wife.” and he carried 10
 me away in an extacy to
 a great and high mountain,
 and shewed me the city, the
 holy Jerusalem, descending
 out of heaven from God: it 11
 blaz’d with the glory of
 God: her * luminary was
 like that of a brilliant, even
 like a jasper, as transparent
- VOL. II. Ο Ο Ο as
 * Gen. i. 14, 16.

- 12 *ἡ ἀλλυζούνη*: ἔχουσάν τε τεί-
 χος μέγα καὶ ὑψηλόν, ἔχου-
 σαν πυλῶνας δώδεκα, καὶ
 ἐπὶ τοῖς πυλώσιν ἀγγέλους
 δώδεκα, καὶ ὀνομαῖα ἐπιγε-
 γραμμένα, ἃ ἐστὶ τῶν δώδεκα
 φυλῶν τῶν υἱῶν Ἰσραὴλ. *as crystal. her walls were* 12
large and high; the gates
were twelve; and at the
gates twelve angels, with the
names of the twelve tribes
of the children of Israel in-
scrib'd thereon. on the east 13
 13 ἀπ' ἀνατολῆς, πυλῶνες τρεῖς;
 ἀπὸ βορρᾶ, πυλῶνες τρεῖς;
 ἀπὸ νότου, πυλῶνες τρεῖς;
 ἀπὸ δυσμῶν, πυλῶνες τρεῖς. *were three gates; on the*
north, three gates; on the
south, three gates; and three
gates on the west. the wall 14
 14 καὶ τὸ τεῖχος τῆς πόλεως
 ἔχον θεμελίους δώδεκα, καὶ
 ἐν αὐτοῖς ὀνομαῖα τῶν δώ-
 δεκα ἀποστόλων τοῦ ἀρνίου. *of the city had twelve foun-*
dations, and on them the
names of the twelve apostles
of the lamb. he that talked 15
 15 καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε
 καλάμην χρυσοῦν, ἵνα μετρή-
 σῃ τὴν πόλιν, καὶ τοὺς πυ-
 λῶνας αὐτῆς, (καὶ τὸ τεῖχος
 16 αὐτῆς.) καὶ ἡ πόλις τετρα-
 γώνος κεῖται, καὶ τὸ μήκος
 αὐτῆς τοσοῦτον ἐστὶν ὅσον
 καὶ τὸ πλάτος: καὶ ἐμέτρη-
 σε τὴν πόλιν τῷ καλάμῳ
 ἐπὶ σταδίων δώδεκα χιλια-
 δῶν: τὸ μήκος καὶ τὸ πλά-
 τος καὶ τὸ ὕψος αὐτῆς ἴσα
 17 ἐστὶ. καὶ ἐμέτρησε τὸ τεῖ-
 χος αὐτῆς ἑκατὸν τεσσαρα-
 κοῦτα τεσσαρων πηχῶν, μέ-
 ρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου. *the wall was built of jas-* 18
 18 καὶ πνὴν ἡ ἐνδομοσις τοῦ τεῖ-
 χους αὐτῆς, ἰασπίς: καὶ ἡ
 πόλις χρυσοῦ καθαροῦ, ὁ-
 μοῖον ὑάλῳ καθάρῳ. καὶ οἱ
 θεμελιοὶ τοῦ τεῖχους τῆς πό-
 λεως παντὶ λίθῳ τιμῷ κεκοσ-
 μημένοι. ὁ θεμελιος ὁ πρῶ-
 τος, *jasper*

Ver. 16. Ezek. lxxviii. 16.

Ver. 19. Isa. xxviii. 16. liv. 11. Tobit xiii. 16—21.

τος, ιασπικς ; ὁ δεύτερος, σαπ-
 φειρος ; ὁ τρίτος, χαλκηδων ;
 20 ὁ τέταρτος, σμαραγδος ; ὁ
 πέμπτος, σαρδονυξ ; ὁ ἕκτος,
 σαρδιος ; ὁ ἑβδομος, χρυσο-
 λιθος ; ὁ ογδοος, βηρυλλος ;
 ὁ ἐνάτος, τοπαζίον ; ὁ δέκα-
 τος, χρυσοπρασος ; ὁ ἑνδεκά-
 τος, ὑάκινθος ; ὁ δωδεκάτος,
 21 ἀμεθυστος. καὶ οἱ δώδεκα
 πυλῶνες, δώδεκα μαργαρίται,
 ἀνα εἰς ἕκαστος τῶν πυλῶ-
 νων ἦν ἐξ ἑνὸς μαργαρίτου :
 καὶ ἡ πλατεία τῆς πόλεως,
 χρυσιον καθαρὸν, ὡς ὑάλος
 διαυγής.

22 Καὶ ναὸν οὐκ εἶδον ἐν
 αὐτῇ : ὁ γὰρ Κύριος ὁ Θεὸς
 ὁ παντοκράτωρ, ναὸς αὐτῆς
 23 ἐστὶ, καὶ τὸ ἄρνιον. καὶ ἡ
 πόλις οὐ χρειᾶν ἔχει τοῦ
 ἡλίου οὐδὲ τῆς σελήνης, ἵνα
 φαίνωσιν ἐν αὐτῇ : ἡ γὰρ
 δόξα τοῦ Θεοῦ ἐφώτισεν αὐ-
 τήν, καὶ ὁ λύχνος αὐτῆς τὸ
 24 ἄρνιον. καὶ περιπατήσουσι
 τὰ ἔθνη διὰ τοῦ φωτός αὐ-
 τῆς, καὶ οἱ βασιλεῖς τῆς γῆς
 φέρουσι τὴν δόξαν καὶ τὴν
 25 τιμὴν αὐτῶν εἰς αὐτήν. καὶ
 οἱ πυλῶνες αὐτῆς οὐ μὴ
 κλεισθῶσιν ἡμέρας : νύξ γὰρ
 26 οὐκ ἐστίαι ἐκεῖ. καὶ οἰσουσι
 τὴν δόξαν καὶ τὴν τιμὴν
 27 τῶν ἔθνων εἰς αὐτήν. καὶ
 οὐ

jasper ; the second, of sap-
 phire ; the third, of chal-
 cedony ; the fourth, of an
 emerald ; the fifth, of sar- 20
 donyx ; the sixth, of sar-
 dius ; the seventh, of chry-
 solite ; the eighth, of beryl ;
 the ninth, of a topaz ; the
 tenth, of a chrysoprasus ;
 the eleventh, of a jacinth ;
 the twelfth, of an amethyst.
 the twelve gates were twelve 21
 pearls ; each single gate was
 of one pearl : and the street
 of the city was pure gold ;
 as splendid as glass.

I did not see any temple 22
 there : for the Lord God al-
 mighty, and the lamb are its
 temple. the city had no 23
 need either of the sun, or
 of the moon to shine in it :
 for the glory of God did
 lighten it, and the lamb is
 the luminary thereof. the 24
 nations shall walk by its
 light, and the kings of the
 earth bring all their glory
 and magnificence into it. the 25
 gates of it shall never be
 shut by day : for no night
 shall be there. the glory 26
 and magnificence of the na-
 tions shall be brought into
 it. and nothing that is 27
 im-

Chap. XXI. 25. " Heaven is one everlasting day, void of shade
 " and night, being illuminated with the most pure inextinguishable
 " splendours." PHILLO, *Joseph's life*.
 Ver. 26. Isa. lx. 5, 18.

ου μη εισελθῇ εἰς αὐτὴν παν
κοινων, καὶ ποιῶν βδελυγμὰ,
καὶ ψευδός : εἰ μὴ οἱ γεγραμ-
μένοι ἐν τῷ βιβλίῳ τῆς ζωῆς
τοῦ ἀρνίου.

- 1 Καὶ ἐδείξε μοι καθάρων πο-
ταμὸν ὕδατος ζωῆς, λαμπρὸν
ὡς κρυστάλλον, ἐκπορευομένον
ἐκ τοῦ θρόνου τοῦ Θεοῦ, καὶ
2 τοῦ ἀρνίου. ἐν μεσῷ τῆς
πλατείας αὐτῆς, καὶ τοῦ πο-
ταμοῦ, ἐνέυθεν καὶ ἐνέυθεν,
ξύλον ζωῆς, ποιοῦν καρποὺς
δώδεκα, κατὰ μῆνα ἓνα
ἕκαστον ἀποδίδουν τὸν καρ-
πὸν αὐτοῦ : καὶ τὰ φύλλα
τοῦ ξύλου εἰς θεραπείαν τῶν
ἐθνῶν.

- 3 Καὶ παν κάλανθημα οὐκ
εἶσται ἐτι : καὶ ὁ θρόνος τοῦ
Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐ-
τῇ εἶσται : καὶ οἱ δούλοι αὐ-
4 τοῦ λαίρευσουσιν αὐτῷ. καὶ
ᾠσοῦναι τὸ προσῶπον αὐ-
τοῦ, καὶ τὸ ὄνομα αὐτοῦ
ἐπὶ τῶν μετώπων αὐτῶν.
5 καὶ νύξ οὐκ εἶσται ἐκεῖ : καὶ
χρεῖαν οὐκ ἔχουσι λύχνου
καὶ φωτός ἡλίου, ὅτι Κύριος
ὁ Θεὸς φωτίζει αὐτοὺς : καὶ
βασιλεύσουσιν εἰς τοὺς αἰῶ-
6 νας τῶν αἰώνων. καὶ εἶπε
μοι, " οὗτοι οἱ λόγοι πιστοί
" καὶ ἀληθινοί. καὶ Κύριος
" ὁ Θεὸς τῶν ἀγίων προφη-
" τῶν ἀπεστείλε τὸν ἀγγε-
" λον αὐτοῦ δεῖξαι τοῖς δού-
" τοις αὐτοῦ ἃ δεῖ γενέσθαι
7 " ἐν ταχείᾳ. ἰδοὺ, ἐρχομαι
" ταχύ :

*impure, no one that is
guilty of any abomination, or
a lye, shall ever enter there :
but they alone who are writ-
ten in the lamb's book of life.*

*Then he shewed me a
pure river of living water,
clear as crystal, proceeding
out of the throne of God,
and of the lamb. in the
midst of the area, surround-
ed by the river, was the
tree of life, which had twelve
fruit-seasons, yielding its fruit
every month : and the leaves
of the tree were for the
healing of the nations.*

*There shall be nothing ob-
noxious to a curse : but the
throne of God and of the
lamb shall be in it ; and his
servants shall serve him. they
shall see his face ; and his
name shall be in their fore-
heads. no night shall be there,
nor any need of a lamp, or
of the light of the sun ; for
the Lord God will give them
light : and they shall reign
for ever and ever. the an-
gel then said, " these say-
ings are certain and true.
" the Lord God of the holy
" prophets has sent his an-
" gel to shew his servants
" what must shortly hap-
" pen. I shall soon come : "*

" happy

- “ ταχυ· μακαριος ο̃ τῆρων
 “ τους λογους της προφη-
 “ τειας του βιβλιου τουτου.”
- 8 Και εγω Ιωαννης ο̃ βλε-
 πων ταυτα και ακουων. και
 ο̃τε ηκουσα και εβλεψα, ε-
 πεσα προσκυνησαι εμπροσ-
 θεν των ποδων του αγγελου
 του δεικνυντος μοι ταυτα.
- 9 και λεγει μοι, “ ορα μη,
 “ συνδουλός σου ειμι, και
 “ των αδελφων σου των
 “ προφητων, και των τη-
 “ ρουντων τους λογους του
 “ βιβλιου τουτου· τῷ Θεῷ
 “ προσκυνησον.”
- 10 Και λεγει μοι, “ μη σφρα-
 ρισης τους λογους της προ-
 “ φητειας του βιβλιου του-
 “ του· ο̃τι ο̃ καιρος εγγυς
 “ εστιν. ο̃ αδικων, αδικη-
 “ σατω̃ ε̃τι· και ο̃ ρυπων,
 “ ρυπωσατω̃ ε̃τι· και ο̃ δικαι-
 “ ος, δικαιωθητω̃ ε̃τι· και ο̃
 “ αγιος, αγιασθητω̃ ε̃τι. ι-
 “ δου, ερχομαι ταχυ, και ο̃
 “ μισθος μου μετ’ εμου, α-
 “ ποδουναι̃ εκαστω̃ ως το ερ-
 “ γον αυτου̃ εσται. εγω ειμι
 “ το Α και το Ω, αρχη και
 “ τελος, ο̃ πρωτος και ο̃ εσ-
 “ χατος. μακαριοι̃ οι̃ πλυ-
 “ νοντες τας στολας αυτων̃ ι-
 “ να εσται̃ η̃ εξουσια αυτων̃
 “ επι το ξυλον της ζωης, και
 “ τοις πυλωσιν̃ εισελθωσιν̃
 “ εις την πολιν· εξω̃ οι̃
- “ happy is he that attends
 “ to the prophecies of this
 “ book.”
- I John saw these things, 8
 and heard them. and when
 I had heard and seen, I fell
 down to worship at the feet
 of the angel, who shewed
 me these things. but he 9
 said to me, “ forbear, I am
 “ the servant of God, as
 “ you are, and your bre-
 “ thren the prophets, and
 “ those who observe the
 “ words of this book· wor-
 “ ship God.”
- He subjoin’d, “ don’t 10
 “ seal the prophetic dis-
 “ courses of this book· for
 “ the time draws nigh. be 11
 “ that is unjust, let him be
 “ unjust still· he that is
 “ filthy, let him be filthy
 “ still· he that is righteous,
 “ let him be righteous still·
 “ and he that is holy, let
 “ him be holy still. behold, 12
 “ I come quickly· and my
 “ reward is with me, to
 “ give every man according
 “ as his work shall be. I 13
 “ am Alpha and Omega,
 “ the beginning and the
 “ end, the first and the last.
 “ blessed are they who wash 14
 “ their robes, that they
 “ may have right to the
 “ tree of life, and may en-
 “ ter in through the gates
 “ into the city.” “ but with- 15
 “ out

“ κύνες, καὶ οἱ φάρμακοι, καὶ
 “ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ
 “ οἱ εἰδωλολάτραι, καὶ πᾶς
 “ ὁ φίλων καὶ ποιῶν ψευ-
 “ δος.”

“ out are the execrable, the
 “ poisoners, the licentious,
 “ the murderers, the idola-
 “ ters, and all who are
 “ pleas’d with, or practise
 “ deceit.

16 “ Ἐγὼ Ἰησοῦς ἐπέμψα τὸν
 “ ἄγγελόν μου μαρτυρῆσαι ὑ-
 “ μῖν ταῦτα ἐπὶ ταῖς ἐκκλη-
 “ σιαῖς. ἐγὼ εἰμι ἡ ῥίζα καὶ
 “ τὸ γένος τοῦ Δαβὶδ, ὁ ἀσ-
 “ τηρ ὁ λαμπρὸς καὶ πρωι-
 “ νος. καὶ τὸ πνεῦμα καὶ
 17 “ ἡ νύμφη λέγουσιν, ἔλθε. καὶ
 “ ὁ ἀκούων εἰπάτω, ἔλθε. ὁ
 “ διψῶν ἐλθέτω, καὶ ὁ θέλων
 “ λαμβανέτω τὸ ὕδωρ ζωῆς
 “ δωρεάν.”

“ I Jesus have sent my 16
 “ angel to testify these things
 “ to the churches. I am
 “ the shoot, the offspring
 “ of David, the splendid
 “ morning star. the spirit 17
 “ and the bride say, come.
 “ let him that beareth, say,
 “ come. let him that is
 “ a-thirst, come: and who-
 “ soever will, let him take
 “ the water of life freely.

18 “ Συμμαρτυρῶ ἐγὼ παντὶ
 “ ἀκούοντι τοὺς λόγους τῆς
 “ προφητείας τοῦ βιβλίου του-
 “ του, εἰάν τις ἐπιθήῃ ἐπ’
 “ αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ’
 “ αὐτὸν τὰς πληγὰς τὰς γε-
 “ γραμμένας ἐν βιβλίῳ του-
 19 “ τῷ: καὶ εἰάν τις ἀφελῇ ἀ-
 “ πό τῶν λόγων τοῦ βιβλίου
 “ τῆς προφητείας ταύτης, ἀ-
 “ φαιρήσει ὁ Θεὸς τὸ μέρος
 “ αὐτοῦ ἀπὸ τοῦ ξύλου τῆς
 “ ζωῆς, καὶ ἐκ τῆς πόλεως
 “ τῆς ἁγίας, τῶν γεγραμμέ-
 20 “ νων ἐν βιβλίῳ τούτῳ.” λέ-

“ I declare to every one 18
 “ that hears the words of
 “ the prophecy of this book,
 “ if any one shall add to
 “ these things, God shall
 “ strike him with the plagues
 “ that are written in this
 “ book: and if any one 19
 “ shall take away from the
 “ words of the book of this
 “ prophecy, God shall ex-
 “ clude him from any in-
 “ terest in the tree of life,
 “ and in the holy city, and
 “ in the things which are
 “ written in this book.” he 20

γει

who

Chap. XXII. 18. IRENEUS, at the end of his works, has this adjuration. “ I adjure thee, transcriber, whoever you are, by our Lord Jesus Christ, and his glorious advent, when he will judge the living and the dead, carefully to compare your copy with, and correct it by this original; and likewise to transcribe this adjuration in your copy. Eusebius, Jeroni, Rufinus, and Valens Antiochen. made use of the same form.”

γῆ ὁ μαρτυρῶν ταῦτα, “ ἐρ-
“χομαι ταχὺ.”

*who testifieth these things,
saith, “ I come quickly.”*

Ἀμην. ναὶ ἐρχου, Κύριε Ι-
21. η̅σου. ἡ χάρις τοῦ Κυρίου Ι-
η̅σου Χριστοῦ μετὰ πάντων.

*Amen. even so, come,
Lord Jesus. the grace of our
Lord Jesus Christ be with
you all.*

Chap. III. 3. Οὐ κεκημεναι] is not in Steph. 11. 15. Alexand. Baroc. Leicest. Petav. 2, 3. Hunting. 1. Sinah, Seidel. Velef. leet. More, the Vulgate, Syriac, Arabic, Æthiopic, the Complut. ed. Arethras.

Ver. 21. Μάλα νύστα, &c.] Steph. 11. 15. Alexand. Baroc. &c.

Ch. V. 11. Μυριάδες, &c.] Steph. 11. 15. Alexand. Baroc. Hunting. 1. Covell. 2. Sinah, More, Leicest. Syriac, Arabic, Æthiopic, Arethras, Complut.

Ch. VI. 12. ἑλθῇ.] Steph. 11. 15. Alexand. Baroc. Petav. 2. Hunting. 1. Covell. 2. Sinah, Seidel, Vulgate, Syriac, Arabic, Æthiopic, Arethras.

Ch. VIII. 7. Τρίτον τῆς σῆς, &c.] Steph. 11. Alexand. Baroc. Barb. 4. Petav. 2. Hunting. 1. Covell. 2. Sinah, Seidel. Vulgate, Syriac, Arabic, Tichonius, Beda. see Prol. 1358.

Ver. 13. Ἀγγέλων] αἰσίου Alexand. Baroc. Hunting. 1. Sinah, More, Leicest. Velef. leet. Vulgate, Syriac, Æthiopic, Arethras, Victorine, Ambrose, Tichonius, Beda, Complut. see Prol. 4.

Ch. IX. 19. Εξουσία τῶν ἰσχυρῶν, &c.] Steph. 11. 15. Alexand. Baroc. Hunting. 1. Covell. 2. Sinah, More, Leicest. Velef. leet. Seidel. Vulgate, Syriac, Arabic, Arethras, and the Complutens. ed.

Ch. XI. 17. Καὶ ὁ ἐρχόμενος] is not in Steph. 11. 15. Alexand. Baroc. Petav. 2, 3. Hunting. 1. Covell. 2. Sinah, Leicest. Seidel. Syriac, Arethras, Complut. ed.

Chap. XIV. 1. Καὶ τὸ ὄνομα τοῦ.] Steph. 11. Alexand. More, Baroc. Petav. 2, 3. Hunting. 1. Covell. 2. Seidel. Vulgate, Syriac, Arabic, Æthiopic, Origen, Arethras, Cyprian, Jerom, and the Complutens. edit.

Ver. 5. Ἐνωτίων τοῦ θράνου τοῦ Θεοῦ] is not in Alexand. Sinah, More, Baroc. Petav. 2, 3. Hunting. 1. Covell. 2. Seidel. several Latin MSS. Syriac, Arabic, Æthiopic, Arethras, nor the Complut. ed.

Ch. XV. 2. Ἐκ τοῦ χαρακμάτος αἰσίου] is not in the Alexand. More, Petav. Sinah, Hunting. 1. Covell. 2. Vulgate, Syriac, Arabic, Æthiopic.

Ver. 3. Αἰωνῶν.] the Velef. leet. the Vulgate, Syriac, and Beda. see Prol. 509.

Ch. XX. 12. Θρόνον.] Steph. 11. Alexand. Petav. 2, 3. Hunting. 1. Covell. 2. Sinah, More, Leicester. Velef. leet. the Vulgate, Syriac, Arabic, Æthiopic, Arethras, and the Complut. edition.

Ch. XXII. 14. Πανσθενής, &c.] Alexand. Velef. leet. Covell. 2. Athanasius, the Vulgate, Æthiopic. see Prol. 755, 1212.

THE learned have been greatly divided about the author of this book: his name, he says himself, was JOHN; some think that sufficient. he could not be mistaken in what he saw, says Grotius: but could not

Grotius be mistaken in what he never saw? a book with an ambiguous title was a mark of imposture in those early times. forgery was then so common, that St. Paul thought it a necessary precaution to describe himself, and subscribe his letters in a particular manner, to prevent, for the future, those frauds, which some had practis'd against himself, 1 Thessal. ii. of all the books of the new Testament, this is the only one, the matter of which is represented as dictated by an angel. the evidence then of its being genuine ought to have been answerable to the solemnity of the delivery, and the dignity of the argument. there's an infinite difference between matters of *fact*, and matters of *vision*. historical narration is an appeal to present records, or to the present sense of mankind: where no external characters appear, the *visions* of an unknown writer can't be distinguished from mere enthusiastic *Reveries*. but this is not exactly the case here: the question is, whether the greatest part of this book be a prophetic vision of *future* events, or an artful relation of *past* facts? if the reader will candidly compare the notes with the text, it will be difficult for him to deliberate long for an answer: at least he will have no occasion to consult either the Goths or the Vandals.

CAIUS, an ecclesiastical writer, who flourish'd about the year 201, says, "Cerinthus writ a book of Revelations, under the name of a great apostle, where he fraudulently introduces monstrous visions, which he says were represented to him by angels, and asserts, that after the resurrection, the kingdom of Christ will be terrestrial, that men shall live again at Jerusalem, and enjoy corporeal pleasure." Eusebius's Eccles. Hist. b. iii. ch. 28.

DIONYSIUS, bishop of Alexandria, a learned writer, who flourish'd in the middle of the third century, gives the following critic upon the revelations. "some of our predecessors confuted, and entirely demolished this book, bringing all its parts to the test, and demonstrating the whole to be an incomprehensible senseless piece of work, and the title of it to be a mere forgery; for they assert, it is not JOHN's: nor is it a REVELATION, because it is involv'd in such a thick impenetrable cloud of ignorance; that not only no apostle, but no honest clergyman could have a hand in such a composition. that Cerinthus was the man, the founder of the *Cerinthian sect*, who borrow'd John's name as a *vehicle* to make the forgery go down." then after an *interpolation* of Eusebius, or some other, DIONYSIUS says, "I don't deny the book was writ by John.*" but I shall not easily allow, that this was John the apostle, the son of Zebedee, the brother of James, the author of *the gospel according to John*, and of *the Catholic Epistle*.

"For from the different *manner, style, and structure* of the two works, I conclude, they are not the same writer. for the evangelist does not mention his own name, or vaunt himself in any part of his works: but the other John did not think it sufficient to name himself once, you hear of him in the beginning, middle, and end. therefore that one JOHN wrote this book, may be allowed, because he asserts it: but what John it was, is uncertain; for he does not say, he was *that* John, who is stil'd *the favourite disciple* of

“ of the Lord, in many places of the gospel; or that it was he who
“ sat next to the Lord; or that he was the brother of James; or that
“ he himself saw and heard the Lord; circumstances which he would
“ have mention’d, but that he had a mind to be in the dark. instead
“ of such characters, he styles himself indeed a member of our fra-
“ ternity, and a witness for Jesus, and blesses himself for having had
“ such Revelations. no doubt JOHN had abundance of Name-fakes,
“ who out of pure love to the man, were fond of his name, and
“ borrowed it in hopes of being favourites themselves: as a great
“ many christian children now-a-days bear the name of Peter and
“ Paul: so in the Acts of the Apostles, there is mention of one John
“ Mark. but I am of opinion, the author of the Revelations was
“ some other John, one of those who liv’d in Asia. for as the story
“ goes, there are two tombs at Ephesus, and both called by the name
“ of JOHN’S TOMB.

“ Besides, the sentiments, the diction, and the construction, plainly
“ distinguish the two writers. the gospel and the epistle perfectly
“ correspond, and both have the same introduction. the gospel begins
“ thus, “ in the ARCHE was the LOGOS.” the epistle thus, “ that
“ which was from the ARCHE.” the gospel says, the LOGOS was in-
“ carnate, and dwelt among us; and we beheld his glory, a glory like
“ that of the MONOGENES from the father. the same with little variation
“ occurs in the epistle, “ that which we have heard, which we have
“ seen with our eyes, which we have surveyed, and our hands have di-
“ stinguish’d to be the living LOGOS; for it is manifest, he had real
“ Life.” by such a prelude he begins his charge, as the sequel shows,
“ against those who denied, that Christ had any real body. for which
“ reason, he studiously subjoins, what we have seen, we testify, and de-
“ clare to you that eternal ZOE, who was with the FATHER, and appear’d
“ amongst us. so consistently uniform is he, never losing sight of his
“ subject, but pursues it every where with the same topics and turn
“ of expressions: some of which we shall just touch upon. the at-
“ tentive reader, both in the gospel and in the epistle, will frequent-
“ ly meet with life, and light, and darkness to be avoided; very often
“ with truth, favour, joy, the flesh and blood of the Lord, judgment, re-
“ mission of sins, the divine love to us, the precept of our mutual love,
“ and our obligation to perform all the commandments; the condem-
“ nation of the world, the devil, and antichrist, the promise of the holy
“ spirit, the adoption of the sons of God, faith continually required, and
“ the father, and the son mention’d in both throughout. in a word,
“ a critical eye will discern the same genius every where, both in the
“ gospel and in the epistle. but the Revelation is of a quite different
“ cast: it has no affinity with these things, nor, if I may so say, any
“ manner of correspondence with them: nor has it so much as one
“ syllable in common with them. nor does the epistle (to pass by the
“ gospel) make the least mention of the Revelation, or the Revelation
“ of the epistle: yet PAUL in his epistles takes notice of his Revelations,
“ tho’ he had not digested them into a distinct volume. besides, the
“ diction of the gospel and the epistle is manifestly different from that
“ of the Revelation. in the former the Greek is correct, and an air
“ of elegance appears in the diction, in the arguments, and in the
“ Vol. II. P p p “ structure

“ *structure* of his discourse: so impossible is it to find any barbarous
 “ solœcisms, or impropriety in them. for the evangelist, it seems,
 “ had both the *facultys*: the Lord having endued him with the gifts
 “ of *science* and *eloquence*. as for the other JOHN, I won’t oppose his
 “ having had a Revelation, and prophetic knowledge; but this I per-
 “ ceive, that his diction is not pure *Greek*, that his style is barbarous,
 “ and not free from solœcisms: of which it is not necessary at pre-
 “ sent to give the detail.”

These are arguments drawn from the nature of things, which are infinitely of greater weight than the assertion of an unknown, or at least of a very weak credulous writer, such as *Justin Martyr* most certainly was: nor were Irenæus and Tertullian less weak in copying his blunders. what could be more hardy than his charging the Romans, even in an *apology*, with having erected a statue to *Simon Magus*, which he ignorantly confounded with *Semon Sangus*? a mistake which could be only equal’d by his making *Herod* contemporary with Ptolemæus Philadelphus, which alone is sufficient to ruin his credit as an historian. *Justin* was remarkable for his illiterateness, Irenæus for his credulity, and Tertullian for his *atheistical* philosophy. the *credibility* therefore of a *fact* founded upon such *evidence*, is less than *nothing*.

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4. It is not in the *most* antient Latin MSS. ib.

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2. A Greek fragment, being a translation of the Latin acts of the council of *Lateran*, held An. 1215. 928

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1. The *suppositions* prologue of *Jerom*. 929

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| The I. Epistle of Peter, about the ſame time. | | |
| II. - - - - - aſcrib'd to Peter, uncertain. | | |
| The Acts of the Apoſtles. - - - - - | 63 | 10 |
| The I. Epistle to Timothy. - - - - - | 65 | 11 |
| The Epistle to Titus, the ſame year. | | |
| The II. - - - to Timothy. - - - - - | 67 | 13 |
| The Epistle of Jude. | -- | -- |
| The Epistle of James. | -- | -- |
| The Epistle to the Hebrews. | -- | -- |
| The Epistle of John. | -- | -- |
| His Goſpel, after the ſiege of Jeruſalem. | -- | -- |
| The Goſpel according to Matthew. | -- | -- |
| The Goſpel according to Mark. | -- | -- |
| The Goſpel according to Luke. | -- | -- |
| The Revelation after the year - - - | 95 | |
| When theſe books were publiſh'd, is very uncertain, | | |

ERRATA.

PAGE 195. 2. l. *παρακαλῶν*.

Page 331. 25. l. Jew.

Page 392. 21. after *anguish* dele the comma.

Page 575. 29. l. *to their* for *to your*.

Page 677. 13. l. *συνοχρησίζοντες*.

Page 761. 13. l. incredulity.

Page 785. 15. l. point you out.

Page 793. 3. l. not to be false.

Page *ibid.* — l. to give lectures.

Page 821. 25. l. not to make.

Page 840. l. 7. l. *testament* for *testimony*.

Page 845. l. 5. from the bottom dele *tho'*.

Page 847. lin. *antepenult* l. *say*.